

THE PHILOSOPHY OF HUMAN EMANCIPATION IN HO CHI MINH'S IDEAS AND ITS CONTEMPORARY RELEVANCE IN VIETNAM

A FILOSOFIA DA EMANCIPAÇÃO HUMANA NAS IDEIAS DE HO CHI MINH E SUA RELEVÂNCIA CONTEMPORÂNEA NO VIETNAM

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ABSTRACT:

This paper delves into Ho Chi Minh's comprehensive philosophy of human liberation, a philosophy that evolved from a deep understanding and development of national, Eastern, and Western thoughts, especially influenced by Marxist-Leninist ideals. Ho Chi Minh's philosophy, enriched by his dynamic revolutionary activities, is tailored to Vietnam's unique context and the global trends emerging post the Russian October Revolution. The authors expound on key aspects of Ho Chi Minh's philosophy, exploring themes of liberation on national, class, and human levels, and addressing liberation from oppression, exploitation, and enslavement towards the goal of fostering human development. Furthermore, the paper highlights the significance, value, and practical application of Ho Chi Minh's philosophy by the Communist Party of Vietnam in the nation's ongoing reform efforts.

KEYWORDS:

Marxist-Leninist, Philosophy, Ho Chi Minh, human liberation, Vietnam.

RESUMO:

Este artigo investiga a filosofia abrangente de libertação humana de Ho Chi Minh, uma filosofia que evoluiu a partir de uma profunda compreensão e desenvolvimento dos pensamentos nacionais, orientais e ocidentais, especialmente influenciados pelos ideais marxistas-leninistas. A filosofia de Ho Chi Minh, enriquecida pelas suas actividades revolucionárias dinâmicas, é adaptada ao contexto único do Vietname e às tendências globais emergentes após a Revolução Russa de Outubro. Os autores expõem aspectos-chave da filosofia de Ho Chi Minh, explorando temas de libertação a nível nacional, de classe e humano, e abordando a libertação da opressão, exploração e escravização com o objectivo de promover o desenvolvimento humano. Além disso, o documento destaca a importância, o valor e a aplicação prática da filosofia de Ho Chi Minh pelo Partido Comunista do Vietname nos esforços de reforma em curso do país.

PALAVRAS-CHAVE:

Marxista-Leninista, Filosofia, Ho Chi Minh, libertação humana, Vietname.

Introduction

Ho Chi Minh (1890-1969) - a Vietnamese national liberation hero (HARUN, 2015, HO TAI, 2018, KOLOTOV, 2019, TAYLOR, 2013, THAM, 2021), the founding father of the nation (HA;LE, 2021, PATEMAN, 2021) a world cultural celebrity, a beloved father of the entire Vietnamese nation - fought tirelessly for national independence, freedom and happiness of the people, for the cause of mankind liberation and each person. In his ideology, the thought of man and human liberation holds a particularly important position. During his lifetime, President Ho Chi Minh had only one supreme desire to make Vietnam completely independent, the Vietnamese people completely free, Vietnamese people all have food to eat and have cloth to wear, everyone be educated. It is actually the desire to completely liberate the Vietnamese people. On the basis of inheriting and developing profoundly the thought of human liberation in the history of national thought, Eastern culture, Western culture, especially the Marxist-Leninist ideology of human liberation (NGUYEN, 2018); and through his vivid revolutionary activities, Ho Chi Minh built a profound and comprehensive philosophy of human liberation in accordance with the conditions and circumstances of Vietnam and the development trend of the world since the victory of the Russian October Revolution (FITZPATRICK, 2017, MALINOVA, 2018, PATNAIK, 2021). Human liberation is one of the important contents, is the core issue that has dominated Ho Chi Minh's thoughts and actions from the time he left to find a way to save the country

until he passed away. The thorough human liberation is really the dream, aspiration, and also the noblest and greatest cause of President Ho Chi Minh, it contains profound human values. Human liberation in Ho Chi Minh's thought is not only understood as liberating people from oppression and exploitation of colonialists and feudalists; or unreasonable constraints so that people can control themselves and society, enjoy a prosperous, free and happy life; but more importantly, human liberation is to build a good social environment, create favorable conditions to promote actively and effectively the inherent potentials in each person in order to motivate them to constantly move forward, and develop. The content of human liberation shows the most concentrated and clearest expression of Ho Chi Minh's humanism: all things are for the people, especially “the downtrodden” (NGUYEN, 2008). Ho Chi Minh's philosophy of human liberation has become a light to guide the practice of liberating and developing Vietnamese people in the current period. That has been confirmed through many congresses of the Communist Party of Vietnam with the motto of taking Marxism - Leninism and Ho Chi Minh's thought as the ideological foundation and guideline for action.

Currently, Vietnam has been continuing to implement the reform policy, accelerating industrialization and modernization of the country in order to quickly bring the country to transition to socialism. In order for that cause to quickly come to success, it is crucial to ensure the consistency from awareness to action, to consider people as the goal and driving force of the cause of reforming and building the socialism in Vietnam; a thorough human liberation is the goal of development, thereby creating a driving force for development, demonstrating the nature of the socialist regime that we are building. Therefore, the study of the issue of human liberation in general and the philosophy of human liberation in Ho Chi Minh's thought in particular are extremely important in both theory and practice.

1. Ho Chi Minh's philosophy of human liberation

1.1 The word of “human” in Ho Chi Minh's philosophy

Deriving from the dialectical materialist worldview, Ho Chi Minh gave a definition of human as follows: “In the narrow meaning, the word of human refers to “family, brothers, relatives, companions”; and in the broad meaning, it refers to “compatriots in the whole country”. More broadly, it refers to “the whole human race” (HO, 2000a). Thus, according to Ho Chi Minh's point of view, human beings always exist and associate with certain specific relationships. The concept of human in each historical period contains different connotations and names. With Ho Chi Minh, “Human are not abstract, not general, not sublime, but are the real, hardworking people in society. First of all, human in Ho Chi Minh philosophy is Vietnamese people who are suffering under the yoke of colonial rule, and yearning to be liberated, to be lived in independence and freedom.” (HO, 2000f). Ho Chi Minh cares about all human

subjects in society, however, in his philosophy of human liberation, Ho Chi Minh is especially interested in women. The reason Ho Chi Minh was particularly interested in women was because according to him, women were a large force in society, suffering many disadvantages and injustices under the colonial feudal system. Therefore, the Party and the State must pay attention to and create conditions for women to have the opportunity to develop themselves, to be equal, to participate in activities of social life and to affirm their role and position in the family and society. Besides, Ho Chi Minh is also very interested in educating the young generation because they are the future owners of the country, are the force that continues to build and defend the Vietnamese Fatherland.

The highlight of the concept of human in Ho Chi Minh's philosophy of life was that Ho Chi Minh always considered human in its diversity. According to Ho Chi Minh, each individual has advantages and disadvantages, good sides and bad sides, etc. like five fingers with long fingers and short fingers; although the length is different, all five fingers are united in the hand (HO, 2000e). Ho Chi Minh always cherished, appreciated and encouraged the good sides of people. He took it as a measure to help and convert those with bad habits and vices into good people in society. He asserted: "Every human being has good and evil aspects in their hearts. We must know how to make the good part in each person bloom like a spring flower and the bad part fade away, that's the revolutionary attitude" (HO, 2000d). It can be seen that, Ho Chi Minh always considers people as a whole, the unity of opposites in itself as Vietnamese "national unity" (TRAN, 2020). This affirms the selfless, tolerant and benevolent heart of the beloved leader of the Vietnamese nation.

1.2. Human liberation is the cause of man himself

Inheriting and creatively applying the theory of Marxism - Leninism on human and the role of the masses in history, and on the basis of the awareness of the role of people in the cause of nation building and defense in Viet Nam, Ho Chi Minh affirmed that human liberation was the cause of man himself. This point was expressed very clearly by Ho Chi Minh in the Declaration of the Colonial Union. He asserted: "the liberation of the colonial peoples can only be accomplished by the efforts of the peoples of the colonies themselves" (HO, 2000c). In 1927, in his work of Revolutionary Road, he continued to assert: "If you want people to help you, you have to help yourself first" (HO, 2000c). Stemming from the philosophy that human liberation was the cause of man himself, during the August Revolution, when the time came, He called on the entire Vietnamese people to "have self-reliance, self-support, stand up, bring our strength to liberate ourselves" (HO, 2000g). The philosophy of human self-liberation was also emphasized by Ho Chi Minh in the national liberation struggle for the independence and freedom of the

Fatherland, for the people's happiness. He asserted: “A nation, that cannot support itself but only waits for other peoples' help, does not deserve independence” (HO, 2000b).

With the spirit of self-reliance to liberate the nation and the entire Vietnamese people, as the leader and head of the country, Ho Chi Minh realizes that it is his responsibility to awaken, enlighten, and mobilize the people to fight for their own liberation, national liberation, and human liberation. Through many practical activities, he has awakened up millions of Vietnamese people, made them understand that the cause of all their suffering was not “determined by heaven” or “fate” which is influenced by Confucian philosophy (BINFAN, 2019, WEN;AKINA, 2012), but rather the result of the inhuman oppression and exploitation of the French colonialists, and the feudal minions. Therefore, the only way to liberate Vietnamese people from all sufferings was not to seek grace and help somewhere outside the world, outside the human, but it was in real society itself, determined by human themselves. In order to liberate the nation and liberate themselves, each person must be deeply aware of their duties and responsibilities in the struggle to eliminate oppression, exploitation and injustice and build a free, prosperous and happy life.

The strength of each person can only be promoted when they are united into a solid block, and operate in a correct and consistent political line. Without solidarity and cooperation, no matter how enormous the masses are, they will not be able to create strength (NGUYEN,PHAM;LAI, 2023, QUYET,THANH;PHUONG, 2023). The failure of previous patriotic movements led by Phan Chu Trinh (1872–1926), Phan Boi Chau (1867-1940) and a number of other beloved Vietnamese scholars was a clear demonstration of this problem. Therefore, right after finding the way to save the country, which was the path of the proletarian revolution outlined by Lenin in the October revolution in Russia, Ho Chi Minh proposed many solutions to gather the masses of the people into patriotic organization in accordance with the characteristics, conditions and circumstances of each class, profession, age, religion, gender; depending on the requirements in each development stage of the Vietnamese revolution. Patriotic organizations such as the Women's Union, Youth Union, Association of the Elderly, etc. were all gathered in the National United Front. The Vietnam United Front was a gathering place for all patriotic organizations and individuals regardless of ethnicity, religion, gender or age. The National United Front not only gathered people in the country but also overseas Vietnamese who were patriotic and always looked to the homeland.

To be able to gather individuals into a strong collective, it was necessary to well solve the beneficial relationship between individual and classes in society. Of all the relations of benefit, the first benefit mentioned by Ho Chi Minh was the spiritual benefit, the desire, the aspiration to liberate the

nation, liberate the Vietnamese people from all oppression and injustice and chains of slaves. Stemming from different conditions, circumstances and class status, each class would have different interests, however, when the country was invaded, all Vietnamese put the interests of the Fatherland, the vital interests of the nation above all else, even accepting to sacrifice their own interests to realize the common interests of whole nation.

According to Marx's theory, social existence and social consciousness have a dialectical relationship, in which, social existence determines social consciousness; the material life determines the spiritual life (MARX;ENGELS, 1995). In contrast, social consciousness also has relative independence and impacts on social existence. Spiritual benefits were always associated with material benefits. Therefore, in addition to promoting common spiritual benefits, Ho Chi Minh also did not underestimate or ignore the common material benefits of classes. Material benefits are the basis for connecting all members of society. The biggest material benefits, that the whole Vietnamese nation aims for, are the land, rice, and a comfortable life for everyone. To ensure material benefits for all classes in society, especially for working people such as farmers and workers, the Communist Party of Vietnam and President Ho Chi Minh have implemented a series of economic policies to bring practical benefits to laborers such as: “reduction of land rent and interest rates, while redistributing abandoned land to the peasants” (QUINN-JUDGE, 2011, p.192) eliminating many unreasonable taxes from the French colonial period, and improving the production relations so that laborers can own factories, enterprises. Thus, only when giving the common interests and interests of the whole nation priority over personal interests, can a large number of people, all classes be mobilized to participate, and thereby making them bring their whole heart, even accept sacrifices, accept losses in personal interests to realize the common interests of the nation.

Ho Chi Minh's philosophy of human liberation is the career of Ho Chi Minh himself, is the result of the creative application and development of Marxist-Leninist views on the role of the masses in history in accordance with the conditions, characteristics, traditions and history of the Vietnamese people in the period of national liberation struggle. It upheld the role of the masses in history but did not deny or underestimate the role of leaders and the heroic individuals. It also did not expect external support like the way its predecessors did, but it focused on promoting the spirit of self-reliance, liberating oneself from unjust oppression in society.

1.3 Human liberation for human development

Historical materialism has outlined the basic laws of the movement and development of human society in general as well as human development in particular. With scientific data, Marxism affirmed:

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Human liberation for the comprehensive human development is an inevitable step so that mankind is completely liberated.

Inheriting and creatively applying the viewpoint of Marx's philosophy, Ho Chi Minh always thought about how to achieve “Vietnam’s independence from colonialism and imperialism” (KNIGHT, 2007); everyone having enough food to eat, clothes to wear, and everyone is educated (THAM, 2021). He believed that the purpose of the revolution is to build an independent, united, free, and strong nation for bringing all citizens the happiness in which a glorious society- a society in which human development is the center and the reference system for all undertakings, lines and policies. Comprehensive human development is the development of all aspects: physical strength (physical health), mental power (qualification, experience, skills); strength of mind (morality, personality). These aspects have a close relationship, influence and regulate one another, in which Ho Chi Minh especially emphasizes the development of morality and personality (strength of mind).

Being well aware of the role, meaning and importance of morality in general and the revolutionary morality in particular in the development of every human being, Ho Chi Minh took great care of educating and fostering the revolutionary morality for Vietnamese people, in order to develop them in terms of personality. Revolutionary morality requires human to put the interests of class and nation first; know how to sacrifice their own interests for the common good of the nation. In order for people to voluntarily practice revolutionary morality, according to Ho Chi Minh, it is necessary to educate and popularize so that they are clearly and fully aware of the importance of studying and cultivating the revolutionary morality. In his thoughts and actions, he always firmly grasped the view that morality was the root of man, like the root of a tree, like the source of a stream. Only when revolutionary morality becomes the core of personality, the need for self-training of each individual, can people realize their goals and ideals.

Ho Chi Minh emphasized morality but did not underestimate the capacity, professional qualifications and skills of people. According to Ho Chi Minh, morality and qualifications have a dialectical relationship, have interaction with each other. Humans can only develop fully when there is a combination of both virtue and talent. Having virtue without talent makes it difficult to do anything, having talent without virtue is just a useless person, even harmful to society.

Ho Chi Minh said that if we want to develop man morally, we must resolutely fight against individualism. Individualism is doing everything for one's own interests, not caring for the interests of the collective. As long as I'm fat, I do not care that others are thin...it's the ferocious enemy of revolutionary morality and socialism. Ho Chi Minh considered individualism to be the most dangerous

enemy of man himself. However, he also emphasizes that it is necessary to properly understand individualism; and anti-individualism does not mean discarding the individual or abolishing the legitimate needs and aspirations of the individual.

1.4 Human liberation is associated with the liberation of the nation, class and mankind

According to Marxist philosophy: In its reality, human nature is an “ensemble of social relations” (COWLING, 2018, OLSARETTI, 2016, STRUHL, 2015). Inheriting Marx's viewpoint, Ho Chi Minh said that human beings did not exist in isolation, in general, in abstraction, but existed in the relationship with the country - village - family. Therefore, the rights and interests of each human being are always associated with the rights and interests of the ethnic community in which they live. The ideal of human liberation can only be realized when the nation has been liberated, man is the master of society and himself. Therefore, it can be said, in his philosophy of human liberation, Ho Chi Minh has skillfully combined three liberations, namely: human liberation is associated with national liberation, class liberation and human liberation.

The national issue in Ho Chi Minh's thought was mainly a colonial national issue, which was posed in the twentieth century under the influence and impact of the great socialist October Revolution. From the middle of the nineteenth century to the beginning of the twentieth century, imperialism showed its expansion on a world scale. They have waged the wars of aggression in countries in Asia, Africa and Latin America; they turned these countries into colonies and semi-colonies, thereby slaughtering people, plundering, trampling on the freedom and culture of the colonized peoples. As mentioned above, Ho Chi Minh's conception of man is associated with individuals in specific social relationships, in families, villages, countries, and nations. Therefore, if the country loses independence, each of its members cannot have freedom. Therefore, winning the national independence is a top sacred task. During the process of leading the Vietnamese revolution, Ho Chi Minh always thoroughly grasped this point of view. Putting the “national liberation” issue first (BROCHEUX, 2007, p.49), but Ho Chi Minh always harmoniously combined and resolved the ethnic conflicts with the class conflicts, and placed the Vietnamese revolution in the general flow of the world revolution. The national problem and the class problem always exist in an inseparably close relationship because national liberation includes a part of class liberation.

On the journey to find a way to save the country, Ho Chi Minh passed through many countries around the world in Europe, Asia, Africa and Latin America. On that journey, he realized that, although skin color and ethnicity were different, everywhere in the world there were only two types of people, those who were oppressors and exploiters and those who were oppressed and exploited, especially Ho regarded the “black race” as “the most oppressed and most exploited of the human” (PATEMAN,

2021). And Ho Chi Minh soon realized that the nature and crimes of colonialism were the cause of slavery, suffering, poverty, and inequality of people in the world. Capitalism oppresses and exploits not only people in colonial countries but also the working class and the working people in capitalist countries. Therefore, colonialism is not only the enemy of the oppressed peoples (PHAM, 2021), but also the enemy of the working class and the working people of the country. Thus, in his philosophy of human liberation, Ho Chi Minh combined all three liberations: national liberation, class liberation, and human liberation. Ho Chi Minh affirmed that the cause of Vietnamese people's liberation could only be realized when the struggle of the Vietnamese people was associated with the struggle of the peoples of the world. The combination between the revolutionary movement of the proletariat in capitalist countries with the national liberation struggle movement of the colonial peoples will be the basis for creating great strength against imperialist colonialism.

2. The value and the meaning of the philosophy of human liberation in Ho Chi Minh's ideas

The philosophy of human liberation is an important and unique part of Ho Chi Minh's ideology. It is the crystallization of the quintessence of national and human philosophy, is the convergence of Ho Chi Minh's intellect, personality, and noble soul. Loving the country, loving the people, and loving the suffering mankind, Ho Chi Minh not only showed sympathy and understanding, but he also outlined a revolutionary path according to Marxist-Leninist ideology. Besides, he devoted his life to “the long march of national liberation, social liberation, human liberation” (LE, 2021), and contributed to the struggle for peace, independence and democracy in the world. Ho Chi Minh's philosophy of human liberation is the organic unity between science, revolution and humanity.

Ho Chi Minh's philosophy on human liberation was formed from the reality of the Vietnamese people's struggle for national liberation and the practice of fighting for human liberation from unjust oppression of the working people around the world. Experiencing the process of trying to find a way to save the country, Ho Chi Minh was aware of the similarity in the condition of the working people in all colonial and domestic countries, thereby gradually forming his revolutionary thought and methods. It was the thought of human liberation associated with the liberation of the nation, class and humanity on the stance of the working class through the proletarian revolution. That was the argument against colonialism, against imperialism - the cause of all oppressive and enslaving regimes; is the cause of war, poverty and backwardness in colonial and dependent countries. He has correct and creative arguments when analyzing the nature of colonialism, discovering the inevitability and necessity of combining the struggle movement of the main proletariat with the “national liberation revolution” (TRAM; DINH, 2021) in the colonial countries. It was a materialist dialectic method. It always takes reality as the starting

point, the basis, the driving force of perception and the criterion of truth. Ho Chi Minh pointed out the dialectical unity of the path to liberation of Vietnamese people and the suffering mankind. Thereby, educating the revolutionary consciousness for the working masses, the spirit of solidarity between the colonial people and the working class in the country. The philosophy of human liberation in Ho Chi Minh's thought is the creative application and development of the theory of Marxism - Leninism to the specific conditions and circumstances of Vietnam. That philosophy embodies the scientific method in the perception and action of Ho Chi Minh.

The philosophy of human liberation not only shows the scientific nature but also contains the revolutionary nature in Ho Chi Minh's thought. The revolutionary nature of Ho Chi Minh's philosophy of human liberation lies in its profound radicalism. The ideal of human liberation does not stop at the theoretical side, at dreams and aspirations, but towards practical actions, reforming the old society, building a new society in order to truly liberate people in all aspects related to human life and dignity.

Revolution is creativity, and the creativity in Ho Chi Minh's philosophy of human liberation is scientific creativity on the basis of mastering the fundamental principles and revolutionary methods of Marxism-Leninism. If Marxist philosophy emphasized the task of class liberation to lead to human liberation, then Ho Chi Minh implemented the motto of human liberation on the basis of national liberation in accordance with the characteristics, conditions and specific situation of Vietnam in the early twentieth century. If Marxist philosophy emphasized individual, personal interests, then Ho Chi Minh emphasized the community factor and the great national unity factor. He considered nationalism as the driving force of the revolution, the great strength to overcome difficulties, hardships and sacrifices. Ho Chi Minh said that the interests of individuals could only be guaranteed when the interests of the nation were resolved. Those are the very creative perceptions of Ho Chi Minh in the harmonious settlement of relationships between individuals and the community.

In addition to the scientific and revolutionary nature, the philosophy of human liberation in Ho Chi Minh's thought also shows a profound human spirit. For Ho Chi Minh, human liberation is for the comprehensive development of people in terms of capacity, morality and personality, so that people can become more and more perfect. The goal of human liberation is to eliminate unjust oppression and bring freedom and happiness to people. Human liberation for human development is the core content of Ho Chi Minh's philosophy of liberation. That is based on the noble and deeply humane values of Marxism-Leninism, the civilized socialism and communism. This philosophy always takes people as the starting point, and human liberation as the highest goal.

3. Applying the philosophy of human liberation in Ho Chi Minh's thought to the cause of current innovation in Vietnam

After the great victory in the spring of 1975, the South of Vietnam was completely liberated, the country was unified, independent, peaceful. Under the leadership of the Party, in the first ten years before reforming, we achieved results in the fields of economy, politics, security, national defense, culture and education. During the process of national construction and development from 1986 up to now, the Communist Party of Vietnam (1987) has always placed people at the center of the socio-economic development strategy and emphasized the role and function of the social policy, which is to promote all human abilities and consider serving people as the highest goal. The Party's views on human and human development in Vietnam are the inheritance of Ho Chi Minh's philosophy of human liberation. The Communist Party of Vietnam has applied this philosophy to build the Party's guidelines and policies in the reform process with the goal of human freedom and happiness.

At the 7th National Party Congress (1991), the goal of human liberation continued to be set. The program on building the country in the transitional period to socialism has pointed out the basic characteristics of the socialist society that we are building. That is a society: “owned by the working people; people are liberated from oppression, exploitation, injustice, work according to their ability, orient towards labor, have a prosperous, free, happy life, and have conditions for personal comprehensive development”.

During the reform process in Vietnam from 1986 up to now, the Party and State's goal of human liberation has been always carried out in all aspects of social life. The 13th National Party Congress of the Party (2021) affirmed: “All undertakings and policies must derive from the people's life, aspirations, rights and legitimate interests, take the people's happiness and well-being as a goal to strive for.” In the process of implementing the economic reform, considering the economy as the foundation, the basis for creating changes in social life, the Party and State also pay attention to social policies, invest in human - consider it a long-term development goal and ensure sustainable development. Political economy is associated with people's quality of life; economic development is associated with people's happiness; economic growth is associated with social justice. It is the basis for social progress, for the realization of radical human liberation. Productive capacity liberation is essentially liberating human potentials, creating conditions for people to develop to their full potentials, thereby directly serving the goals of human development in both individual and community aspects.

According to Marxist philosophy, social existence always plays a decisive role in social consciousness, material life determines spiritual life. Therefore, spiritual liberation and social

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consciousness liberation can only be realized on the basis of the economic reform. Thoroughly grasping Ho Chi Minh's philosophy on building a democratic regime and a high culture in order to liberate people from enslavement and oppression and develop comprehensively, our Party and State have constantly implemented policies to expanding democracy, developing education, culture, health, and health care for the people. As a result, the people's material and spiritual life have increasingly enhanced; children's rights have increasingly been guaranteed. It is a great achievement of liberation and the reform: Reform to overcome limitations and shortcomings. Through the reform process, each person and the whole community are put in a favorable environment for development and self-development, to fulfill the free personalities and increasingly perfect them.

Conclusion

The philosophy of human liberation in Ho Chi Minh's thought is an inevitable result of the development and the creative application of the values of the thought of human liberation in the traditional thought of the nation, the quintessence of human culture, especially the Marxist-Leninist ideology of human liberation. It is also the result of the process of trying to find a way to save the country, as well as understanding the aspiration to be liberated, to be lived in peace and happiness of the working people in Vietnam and other countries around the world. Moreover, this philosophy also combined with Ho Chi Minh's humanism and a deep love for people. The Vietnamese nation's history, since the birth of the Communist Party until now, has always taken Marxist theory and Ho Chi Minh's thought as the ideological foundation and as a guideline for all actions. The victory of our people in the war against the French and the war against the United State as well as the achievements of the Reform since 1986 have proved the rightness of the Marxist-Leninist doctrine and Ho Chi Minh's thought. There are many factors to create these victories, but in the end, all causes are in people, decided by people. Human liberation must be associated with comprehensive human development, considering it as the goal as well as the driving force of the revolutionary cause. Studying Ho Chi Minh's philosophy on human liberation will help us supplement and complete the theory for the next development path of the nation in the current context of globalization and international integration, thereby contributing to implementing Ho Chi Minh's will, that is to build a humane society, in which people are liberated from all unjust oppression and have a prosperous, free, happy life and have conditions for comprehensive personal development.

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