

Human Liberation to Develop Is an Excellent Content In Ho Chi Minh's Personal Philosophy

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ABSTRACT:- Human liberation to develop is an excellent content in Ho Chi Minh's philosophy. Ho Chi Minh took human reality as the starting point and liberated men as his ultimate goal. That is consistently reflexed in guidelines and policies of the Party, in entire Vietnam's revolution which Ho Chi Minh painstakingly built and led. In Ho Chi Minh's thoughts, it can be seen relatively complete perspective on the human development in all aspects of morality, intellect, body and beauty. He particularly emphasized on the development of individual personality and social policies to facilitate human development

Keywords:- human, ideas, Ho Chi Minh's philosophy on human liberation, human development

I. THE WORD "HUMAN" IN HO CHI MINH'S IDEOLOGY

Ho Chi Minh was a hero of Vietnamese national liberation, a celebrity in world culture. All his life, Ho Chi Minh struggled tirelessly for national independence, freedom and happiness of the people, the cause of human liberation and each human condition. In the ideological system left by Ho Chi Minh, the ideology about human holds a particularly important place. It reveals a profound human philosophy, the philosophy of "in life" and "being human" of President Ho Chi Minh.

Based on the dialectical materialist worldview, Ho Chi Minh gave a definition of human: "*In a narrow sense, the word Human means family, siblings, relatives and friends. In a broad sense, it means people nationwide. More broadly, it is the human race*" [7, p.644]. Ho Chi Minh recognized that people associated with specific relationships, with the scope and nature of those social relationships. Depending on the historical periods associated with the revolutionary periods, Ho Chi Minh used dissimilar concepts to refer to human and considered it in different aspects and dimensions. In the 20s of the twentieth century, in his writings, he often put two types of people in contrast to each other. One side is indigenous people, oppressed indigenous people, enslaved native people, people losing nation, exploited people, proletariat people, colonial proletariat people, miserable people, etc., while the other side is evil colonialists, brutal officers, mercenaries and gangsters of all sizes, etc. After the 1945 August Revolution, the Democratic Republic of Vietnam was born, Ho Chi Minh used the concepts *fellow countryman, people, citizens, etc.* and put people in the attachment of the great national unity bloc. During the land reform and socialist reform, Ho Chi Minh talked about people in class relations. After completion, Ho Chi Minh used suitable concepts for new social relations, such as manual labor, intellectual labor, collective labor, collective owner, etc. Moreover, he considered people by gender, age, and occupation. Ho Chi Minh only used the concept of *People* in rare cases. In the *Declaration of the Colonial Union*, Ho Chi Minh wrote the colonial people were deprived of their rights associated with *human dignity*. In the *Appeal* published on the front page, the first issue of *the People in Suffering newspaper*, he wrote that the mission of the newspaper was human liberation. And in the *Testament*, Ho Chi Minh emphasized *the first is work for people*. In summary, the word "People" in Ho Chi Minh's ideology is first and foremost a problem of Vietnamese people, closely linked to the Party's policies and lines, revolving around two major goals as liberation and development. "Ho Chi Minh put human at the center of the universe and mastered the position of themselves" [17, p.493]. Throughout his life, Ho Chi Minh strove for a society with cultural development and human development as the goal, in fact it is striving for a humanistic-human-centered society.

II. HUMAN LIBERATION TO DEVELOP IS AN EXCELLENT CONTENT IN HO CHI MINH'S PERSONAL PHILOSOPHY

Based on C. Marx's theory of socio-economic form and the practice of leading the Vietnamese revolution, Ho Chi Minh always had a mindset on how to achieve national independence, the people freedom, food to eat, clothes to dress and study. Written by: *"The purpose of the revolution is to build an independent, unified, free, and powerful Vietnam. Make people enjoy happiness and build a happy and glorious society"* [8, p.220] - a society in which human development is at the center, as a frame of reference for all guidelines and policies. "Ho Chi Minh's perspectives and ideologies on human are closely linked to the strategic revolutionary way outlined by him, revolving around major goals of liberation and development. That is the Ho Chi Minh's liberation doctrine, including national liberation, class liberation, human society liberation to liberate every human being, bringing Vietnamese people to the status of owners, self-determine the destiny of their life and master the society that they have created, built, etc. That is comprehensive human development, with all of his creative capacities, exercising the sacred basic human rights - rights to live in independence, freedom and seek for happiness" [1, p.270].

In Ho Chi Minh's ideology on human development, we can find relatively complete perspective on human development in all aspects of morality, intellect, body and beauty. "He put all his faith in the people, that they are the true owners of the country, they are the driving force of all struggles and development, so it is necessary to care, train and promote all potentials as well as moral qualities of all classes of people in the society" [15]. However, when reading his works, we can see that he particularly emphasized on the development of individual personality and social policies to facilitate human development. In the perspective of human development in terms of personality, Ho Chi Minh especially emphasized the moral factor. It is a very important issue in the social life as well as the life of each individual. Ho Chi Minh paid great attention to educating and fostering new morality - revolutionary morality for Vietnamese people in order to develop them in terms of personality. Here, it is important to note one point, morality and personality are not identical. Morality is the most essential and important part of personality. Considering a person and evaluating his or her personality, morality is always considered the top criterion, it is the root.

Referring to revolutionary morality, Ho Chi Minh affirmed this was a new morality, the working-class morality which was formed and developed with the process of socialist revolution. The revolutionary morality requires that the interests of the class, the nation and the revolution must be placed first; know to sacrifice their own interests for the long-term common good; is *"striving to realize the Party's objectives, serving with utmost loyalty to the working class and working people, absolutely not being hesitant"* [10, p.286]; *"Any position and any job is not afraid of difficulties, suffering, wholeheartedly serving the common interests of the class and the people, all for the purpose of building socialism"* [11, p.306]. In his ideologies and actions, he always considers the moral perspective that the root of man is like the root of a tree and the source of a river. Abolishing the backward and reactionary old social regime and building a good and progressive social regime is a difficult and long-term work that requires tireless struggle and sacrifice. In addition to mastering the laws of social movement, equipping revolutionary reasoning to guide and guiding the planning and implementation of goals in specific stages, revolutionary morality is strong will and spirit, so that even in hardship and loss, they will not be discouraged, soft-hearted, and determined to pursue a noble ideal.

Ho Chi Minh emphasized morality, but did not disregard and separate it from competence. In his perspective, morality and talent have a dialectic relationship with each other. He pointed out that talent that is not associated with morality will easily create arrogance, complacency, and look down on others. And a person who only has morality, but has no talent, he will be difficult to do anything, even spoil the work. Morality is ethics, ideal and political ideology. Profession is the expertise, the operation and the knowledge to meet the requirements of the revolution. Morality must orient and guide profession. According to Ho Chi Minh, in order to develop people morally, it is necessary to conduct a vast and resolute struggle against individualism. Individualism is *"everything is only for one's own interests and does not care about the common interests of the collective."* *As well as one is fat, let's others thin...It is an evil enemy of the revolutionary morality, and the socialism* [11, p.306]; *"Self profit-taking, only thinking of one's own interests and not taking care of common work"* [10, p.530]; *"When calculating work, we put the interests of ourselves and our group above common interests"* [6, p.509]; *"lack of determination in any work". Do when being happy and excited. If there is an obstacle or failure is going backwards. Because of being insecure, it is easy to shaky"* [8, p.34]; *"lacking sense of responsibility, failure to comply with the Party's and State's lines and policies, harming the interests of the people's revolution"* [13, p.439]. Ho Chi Minh called it the most dangerous enemy, the *"internal enemy"*. In building a new person, consciousness, ideology and morality must be one step ahead. "It can be said that developing capacity and improving the aesthetic level of Vietnamese people is an important content in building and developing comprehensive people. Comprehensive human development in terms of Morality, Talent, Body and Aesthetics is an important content in Ho Chi Minh's ideological system, not only having profound

theoretical and practical value but also demonstrating a great humane vision of the genius leader of the Vietnamese people” [5].

To liberate and develop people, in addition to educate and foster ideological, emotional, and moral values, Ho Chi Minh always emphasizes the institutionalization of humanistic goals with social policies in order to create physical conditions to ensure the security for human life. Ho Chi Minh once said: *“The people only know the value of freedom and independence when the people are well fed and dressed. We have to do it now:*

- 1- *Make the people fed*
- 2- *Make people dressed*
- 3- *Make people have a place to live*
- 4- *Make the people learn”* [6, p.152].

“Considering human as the goal of the socialist regime, in all construction programs of socialism, Ho Chi Minh determined that all work is human-related and aims at serving people, making the people develop all available capacities, people own, have freedom and happiness” [1, p120]. The resistance against the French was successful, the North went into economic recovery and social reform, Ho Chi Minh emphasized on *“gradually improving people's living standards, etc. while gradually reducing the people's contribution”* [9, p.48]. In the context of gathering all talents and material resources for economic development and carrying out armed struggles and liberation in the South, Ho Chi Minh was still concerning about the problems of people's lives. In the sacred *Testament* that he left behind before returning to *the world of gentlemen*, he planned the tasks that the Party must pay attention to and perform firstly after the revolution is completely victorious. For those who have bravely sacrificed part of their bone and blood, the Party, Government and fellow citizens must find ways to make them have a stable place to eat, a place to live; and at the same time, open vocational classes suitable for each person. For family members of war invalids and martyrs, local authorities need to help them have suitable jobs and prevent them from starving. The Party and the government also need to pay attention to, foster and develop human resources for cadres and technical workers in the armed forces and volunteer youth. For women, the Party and the government need to pay attention and create conditions for women to develop their capacities and perform their roles in social unions. He emphasized: *“It is a revolution that brings about real equal rights for women”* [12, p.498]. Because in Ho Chi Minh's mindset, if the society is liberated and women are still subject to the backward ties of the old society, it will be just half of socialist. In the *Testament*, he advised that it is necessary to exempt agricultural cooperatives for farmers for one year. Next, it is the work related to the construction of technical facilities, health care, education, security and national defense, etc. It can be seen that in the last years of his life, Ho Chi Minh still expressed his concerns, the passion of a great leader for the Vietnamese revolution, for many troubles in the Party's work, *especially for the people*. “The political history of mankind in the twentieth century is nothing but the history of fighting for the fundamental rights of nations and people. President Ho Chi Minh saw the issue of liberating the nation and the people of Vietnam and humanity through human history and he has succeeded in solving those great tasks on the basis of national culture and common values of humanity” [2].

Based on the dialectical materialistic worldview, Ho Chi Minh not only constructed a model for human liberation and development, but in his philosophy, he also affirmed the important role of nature for human and social development. Ho Chi Minh wrote: *“Understanding nature to force it to serve human happiness”* [10, p.535]. In his opinion, the nature is what is close and familiar around life, it is earth, water, trees, rivers, streams, etc. Ho Chi Minh considered nature one of the premise for the human existence, *“if the land is the land, the people are rich and the country is strong”*; *“The forest is gold because the forest is... has a lot of wood and forest products that can be exchanged for many commodities and machinery...; silver mountains are because young mountains...have a lot of ores that can be built for industrial development”* [10, p.456]. Ho Chi Minh stressed that the natural endowments are favorable conditions for economic development and the environment, but he emphasized that they are not infinite. Therefore, the exploitation of natural resources must be planned and rigorous: *“If you let the people destroy a little, farms destroy a little, construction sites destroy a little, even geological exploration teams also destroy a little, it's very harmful. Deforestation is easy, but reforestation takes decades. Deforestation so much will affect climate, production and life a lot”* [12, p.134]. Ho Chi Minh also initiated the movement *“Tree Planting New Year”* which is both economical and environmentally meaningful. *“From the perspective of modern ecology, the tree planting New Year movement is a vivid expression in the cultural ecological value system of Vietnamese people”* [4, p.20]. In Ho Chi Minh's philosophy on the relationship between man and nature, there is also an insight of development philosophy, the science of the principle of preserving the natural world is preservation of the environment, long life and sustainable development of human on the earth. And *“the higher criterion for social development is human liberation, creating conditions for human development and human development level in a society”* [14, p.96]. *“Striving for*

a society with culture and human development as the goal, in essence it is striving for developing the society in a civilized direction - a human-centered society. Social development and a developed society, according to Ho Chi Minh, are all about people. The humanist-oriented development goal is that the society must satisfy all legitimate human aspirations, creating conditions for people to develop increasingly comprehensively - harmoniously, as a social subject, as a master of their destiny - cultural subject" [14, p.97].

In the last decade of the twentieth century, the United Nations Development Program (UNDP) developed a human development report (HDR), with the philosophy of human being at the center of development of which the nucleus is human development. Attached to this theory is the HDI (Human development index), including the average national income per capita, life expectancy index and education index. The HDI toolkit is considered to be quite ideal "because it recognizes the problem very humanly and it motivates every country to have solutions to improve people's lives" [16, p.271]. However, "with its generalization and deduction to find relative quantities", the HDI toolkit "can hide the limitations in economic development, weaknesses in the quality of education, and extreme in the situation of social order and safety, phenomena of corruption in the public apparatus, or uncertainties in ensuring public traffic safety, etc." [16, p.273]. In our opinion, UNDP's human development theory together with its quantitative toolset is of great significance in the current context for the development of each country. However, these quantitative figures are the result of the realization of human development policies of each country and it cannot fully reflect the nature of many phenomena and problems which are obscured in reality. Therefore, the theoretical studies in general and the studies of Marxism, Ho Chi Minh's ideologies on human, human liberation and human development in particular will always be urgent requirements, aiming to establish a worldview, human life and especially the methodology in recognizing and solving human problems. "The study of his ideologies, especially the study of people, is still quite new. We will have to do more and more to apply his creativity to innovation, in life, in science, in every job and for generations to come, creating an infinite and eternal spiritual strength, preserving and building a prosperous and happy society, etc., at the same time perfecting the theoretical basis for human studies" [3, p. 3].

III. CONCLUSION

Issues on human and human development are always topical in terms of theory and practice. Achievements of Vietnam after more than thirty years of renovation have created an important foundation for improving the material and mental life of the people, but also raised many problems to be settled. Studying Ho Chi Minh ideology on human liberation for human development is an important theoretical basis for planning policy of human development of the Communist Party of Vietnam.

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