Human Issues in The Philosophical Thought of Ho Chi Minh

Bui Xuan Dung
Faculty of High-Quality Training, Ho Chi Minh City University of Technology and Education, Vietnam
dungbx@hcmute.edu.vn

Abstract
The current educational reform process of Vietnam is essential. Educating Vietnamese people to be modern, civilized, and have national cultural values is necessary for Vietnam. Therefore, the article studies Ho Chi Minh's philosophical thought about how people conceive to provide the values required in educating Vietnamese people today. The report uses the methodology of the materialist dialectic and comprehensive and specific principles to analyze and clarify Ho Chi Minh's thoughts about human beings. On that basis, the article also uses an integrated method to explain the ideological values of Ho Chi Minh in educating Vietnamese people today. During the research process, the report finds that the concept of man, according to Ho Chi Minh, is the inheritance of both Eastern and Western factors in human evaluation. Song points out by Ho Chi Minh, the assessment of people to transform the older person into a new person. People in contemporary society must meet the requirements of the new organization. Therefore, Ho Chi Minh emphasized and promoted education. It is the job not of individual learners but the interest of both the state and society. Although inheriting Marxism, Confucianism, Buddhism, and Taoism about people, Ho Chi Minh was creative in focusing on promoting the position of people in the community to improve people by being comprehensive education to have children, meet the cause of building socialism.

Keywords
Human Philosophy, Philosophy of Education, Ho Chi Minh's Philosophy, Education Philosophy Of Ho Chi Minh, Ho Chi Minh's Thought

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Introduction

Ho Chi Minh is a man who has devoted his life to keeping the Vietnamese people warm and happy. Vietnamese people must be free and be the master of society, which is the goal of Ho Chi Minh's revolutionary activities. Ho Chi Minh's concept of man inherits from Marxist-Leninist philosophy, Confucianism, Taoism, and Buddhism. Human resource existence with many configurable elements still using scientists' interest today (Smial et al., 2021). The foundation of Ho Chi Minh's theory on human nature is Marxism. Talking about people, K. Marx said, Humans are not abstract, outside the world. Man is the world of man - state, society (K. Marx, 2000). Thus, human nature is not abstract but concrete, not natural but historical, not inherent in each separate and isolated individual, but forming human nature is due to the whole (McQueen, 2021). Of human nature, they are harmonizing all social relations. If the individual human being separates from social relations, it is no longer a human being but merely an animal living in herds, not creating a human society. Based on Marxism, Ho Chi Minh conceived human nature as the unity of the two sides of nature and community. Humans are the subject of social relationships in history and the subject of creation and enjoyment of all values in social life. According to Ho Chi Minh, the exploitative regime cannot bring natural social development and cannot fully play the potential and strengths of people. Ho Chi Minh said that only socialism could radically liberate people from all oppression and injustice and bring about a prosperous, free and happy life, creating conditions for people to develop comprehensively as individuals and social communities.

For the development of society, the role of education is significant. Ho Chi Minh said: An ignorant nation is a weak nation. Therefore, Ho Chi Minh always focused on a new education - an education whose objectives, content, and methods must be towards people's comprehensive and equal development (Minh, 2011a). Every force in society must have the responsibility to educate people for that society. Ho Chi Minh emphasized the role of man as a subject in social development. So, he thinks to need a comprehensive education for people. In which quality and capacity education play an essential role in developing a person for society. On that basis, he proposed methods of educating people.

The purpose of the article is to analyze and clarify the content of Ho Chi Minh's thoughts about people. Thereby comparing with the current social context of Vietnam, what does Ho Chi Minh's thought mean in the development of Vietnamese people today. From this research, the article argues that Ho Chi Minh's thought on humans is the theoretical basis for determining human training strategy and setting guidelines, policies, and directions in developing the economy of Vietnamese education today. The article focuses on clarifying the research questions, which is also the orientation in which the paper conducts the research:

1. What factors does Ho Chi Minh think human nature is formed from?
2. What is the relationship between individual people and social people?
3. What role do people play in the development of society?
4. What does education mean for human development?
5. What does Ho Chi Minh's thought on human beings mean to Vietnamese society today?

Literature Review

the human issue in Ho Chi Minh's philosophical thinking, the article should clarify the actual contents of human issues mentioned by Ho Chi Minh. Ho Chi Minh's thoughts on people are the basis for human development in Today's Vietnamese society. The article looks at ho Chi Minh's research on human issues.

Firstly, Ho Chi Minh’s Thought About Man Is Due to Many Constitutive Factors

Ho Chi Minh absorbed K. Marx's concept of man when he said that man has two sides: natural and social. Discussing human nature, Marx pointed out: Man is not an abstract creature hiding somewhere outside the world; man is the human world, the state, the society (K. Marx, 1995a). In particular, the mark is strong to social people: "Inits realism, human nature is the sum of social relations" (K. Marx, 1995b).

Today, people discussed many angles such as economic people, cultural people, or natural
people, ... That continues to contribute to the history of human thought in approaching and understanding people. Man is self-awareness, the inner man (Staehler & Kozin, 2021). The natural man is mentioned by analyzing and clarifying the structures, chemical compositions, and functions that make humans general (Wang, Zhao, & Wang, 2021). Research on the human body in today’s social life, which focuses on the human body as required, needs to be filled with many gaps inside (Wang et al., 2021). The study of the body’s senses as a phenomenology of bodily sensations in transnational human contact and its relevance to individual life values (Allen-Collinson & Jackman, 2021). From the perspective of values, people are the basis of values, ethics and spiritual associations in Chinese philosophy (Mei, 2021). Or refer to people in terms of matter in general (Szerszynski, 2021). But these works are the basis for proving that Ho Chi Minh’s arguments about people remain intact. Ho Chi Minh does not offer a complete concept of human beings but is based on world views, methods of materialization. He gave a comprehensive and profound system of human opinions. Ho Chi Minh’s conception, Man, is a unified whole between the biological and social sides; the subject of social and historical relationships, who are creative and enjoy society’s material and spiritual values (Minh, 2011d). In general, Ho Chi Minh focused on people in social relationships above all. And people are active and the owners of that society, so they must have the same rights.

Secondly, People Mentioned in Two Aspects: Individual People and Social People

According to Marx, individual people and social people closely link. Humans naturally create their diversity. Social people are the distinctive features of separate people made up. People can have simple, quality backups. Individual people in a society are collections of people and characteristics of that society. And human nature can only be understood as species universality within the perfectly natural attachment of many individuals to one another (K. Marx, 1995b). For the head of the State that Heghen calls “peculiar human being,” its essence, as C. Mark analyzed, is also “not its beard, not its blood, not its abstract physical nature, but its social qualities” (K. Marx, 1995a).

Today, humans are mentioned below as part of society (Kronfeldner, 2021). People are in the process of self-awareness (Cassier, 2021). Or people in a relationship with AI (Stahl et al., 2021). People in terms of technology, individual people, and social people are related to freedom in life (Li & Zhang, 2021). People mention economic philosophy through the analysis of values in life that change both people and people of society (Robinson, 2021). These views are the basis for evaluation and considering Ho Chi Minh’s arguments when discussing people in personal and social relationships. People, according to Ho Chi Minh, are contributing to the goal of building socialism. Therefore, the socialist political regime ensures personal interests, facilitating the free and comprehensive development of the individual. Ho Chi Minh cares about all different walks of life by sharing, caring, editing, guiding, and directing. Ho Chi Minh said that the state needs to take benefits to solve relations in society. When the Democratic Republic of Vietnam establish Ho Chi Minh introduced the policy “We must implement immediately: 1. Make the people eat. 2. Make the people wear them. 3. Make the people have a place to live. 4. Making people er tuition” (Minh, 2011e). This view of Ho Chi Minh is also the desire of people in today’s society.

Thirdly, Referring to The Role of Human Beings as The Goal of Social Development

People highly value the development of modern society. But how to develop a community associated with human action is always a matter of concern for researchers (Abbas, Saud, Ekowati, & Suhariadi, 2021). Currently, researchers to be discussed by researchers, people are placed under the perspective of being the center of modernization (Hu, Yan, Tang, & Liu, 2021). Explain the laws of history to see the place of people in society (Yang, 2021). Social people discuss through the social community factor (Benoist, 2021).

Ho Chi Minh said that people in social development are social relationships associated with the lives of specific people and associated with particular interests. Human beings must achieve both material and spiritual responses to develop the socio-economic form for each human being in the colonial regime. President Ho Chi Minh affirmed that "I have only one desire, the ultimate desire, is to make our country completely independent, our people are completely free, everyone has meals, everyone is learning" (Minh, 2011f).
To address the interests of individuals or collective people, they place from the perspective of class, class, political regime, culture, religion, party. That remains a matter of concern not only to researchers but also political and social. Therefore, Ho Chi Minh's views on the goal of human development associated with social development are of a reasoning value in managing social policies.

Fourthly, The Way to Develop People Is Through Education and Must Be Comprehensive Education

Education is the way and solution to human development. The content and objectives of education are the philosophical basis of people. People place in the relationship of the digital age. Many problems are analyzed to understand human knowledge, to offer solutions to help people perceive the world. People discuss from the perspective of philosophy of education, The role of education consider as the identity of liberal democracies in the world(Thornton, Graham, & Burgh, 2021). Society develops from educational philosophy by providing policies to ensure education (Carr, 2021). People in the age of technology analyze through biological, political concepts, digital humanities. Humans refer to in terms of race, class, gender, and intelligence. New relationships form with genomics and information (Peters, Jandrić, & Hayes, 2021).

President Ho Chi Minh also gave his views on people, but Ho Chi Minh's creative point was how to reform people in the old society. President Ho Chi Minh always considers education an important and urgent task to meet the top essential needs in the country's socio-economic life. President Ho Chi Minh once said: "Today's teachers are not "knocking children's heads for rice," but are in charge of training progressive citizens and progressive officials for the nation. That task is very glorious" (Minh, 2011h). Currently, the goal of education development for social and national development is the development policy of many countries. Many arguments still debate the role, purpose, and approach to education; President Ho Chi Minh has mentioned this. The studies on people are the basis for understanding Ho Chi Minh's creative application of the Marxist-Leninist theory combining the East and the West to discuss specific historical circumstances of the Vietnamese revolution.

Methods

In this article, the author uses the methodology of dialectical materialism to research. Ho Chi Minh mentioned that the human issue needs to clarify people's nature, content, goals, and roles. This paper, clarifies the research question with the principles of comprehensive methodology and specific history. And implement qualitative research methods in the research process (Levitt, Morrill, Collins, & Rizo, 2021).

The article demonstrates the comprehensive principle in studying human issues mentioned by Ho Chi Minh concerning their constituents and the factors that affect the movement and development of human topics in Ho Chi Minh's philosophy. People are discussed holistically with many approaches (Beretta, 2021). At the same time, the article also uses the methodology as the principle of development to point out the existence and movement of human issues in the action and development of society (Borsboom, van der Maas, Dalege, Kievit, & Haig, 2021).

In addition, the paper uses the principle of historical specificity. Which understood that every object exists, moves, and develops under specific space and time conditions (Togati, 2021). Space and time conditions have a direct effect on the nature and characteristics of the thing. If the same object exists under particular conditions of time and space, its properties and attributes will differ, and its character can change even wholly. Therefore, the study of human issues must be associated with their inner relationship and the factors that constitute them in the human philosophy of Ho Chi Minh.

The article focuses on comparison to clarify the actual content and development methods of Ho Chi Minh's human issue. From the methodology, the report uses specific ways in the process of studying human matters. The paper uses the comparative method to show the elements that make up human nature clearly and the whole life of the revolutionary activities of people with many different positions and many views expressed. The authors also use analysis and synthesis to clarify human nature, which comprises two factors: a natural man and a social man. The method of analysis and synthesis is shown in the article to define the human problem expressed by Ho Chi Minh (Monette et al., 2021). Because Ho Chi Minh did not submit his research work, it must be
analyzed and synthesized through work actions. Based on the puzzle, it synthesizes into Ho Chi Minh's human philosophy system. They can see their dialectical relation in the creation of human nature. Along with that, human issues analyze to shed light on the human philosophy of Ho Chi Minh and understand it in a more coherent, systematic, and diverse manner. Based on analyzing each part of the human issues, a synthesis needs to have a complete and proper understanding, thus finding the solution for the human problems addressed by Ho Chi Minh.

In summary, the article with methodology and methods of comparison, analysis, and synthesis to clarify issues about humans as a synthesis of a natural man and social man, the individual man with collective people. From that, it is clear that the role of people in social development and education is the goal of human development in social development. At the same time, Ho Chi Minh also pointed out that people need comprehensive education in capacity and quality. That is still meaningful in the development of Vietnamese society today. The article affirms Ho Chi Minh's correct views, which consider the theoretical basis for Vietnam's social management and social policy development today.

**Results and Discussion**

The research results clarify and systematically some of the points about the human issue mentioned by Ho Chi Minh. At the same time, the study also found that the human scase that Ho Chi Minh discussed is different from the people in today's society. It is a matter of history. The study also shows that some of Ho Chi Minh's human arguments are still valid as a theoretical basis for the Communist Party of Vietnam to build the Vietnamese people today.

**Human Nature Is the Dialectical Relationship Between a Natural Man and A Social Man**

Creatively applying Marxism - Leninism, President Ho Chi Minh also said humans create and developed from two constituents: natural man and social man (Bui Xuan Dung, 2021). Regarding honest man, well aware that man is a biological being and permanently governed by the laws of nature, Ho Chi Minh said, People are born, grow up and die. Ho Chi Minh was an influence of Buddhism and Taoism. That's why he said; Humans are born, grow up and die. The above rule shows that Ho Chi Minh understood the law of human life in the natural world. But the creative point of Ho Chi Minh is that he thinks that it is necessary to meet that material need for people when they exist. And that is also the spiritual need of man. According to Ho Chi Minh, man is a species in the natural world. If they want to survive, they can eat, wear, stay, travel... These are spiritual, cultural, and human needs. That is the law of biology. Thus, everyone wants to be happy and healthy. Humans can only survive when their minimum and legitimate needs, such as food, clothing, shelter, study, work, medical examination, treatment when they are sick, etc., are met. Meeting people's material needs is significant because "Food is the God of people" and "there is no use preaching to a hungry man." People only understand the value of freedom and independence when they are well fed and clothed. In addition, to preserve the democracy, build the country and create a new life, it is necessary to have good health to do everything successfully because "Weak citizens mean a weak country, healthy citizens mean a healthy country" (Minh, 2011i).

Not only recognizing the man as a biological being, Ho Chi Minh also emphasized and affirmed the decisive role of social man in shaping human nature, which formed in the ensemble of social relations at different levels: "The word "human," specifically, means family, siblings, relatives, and friends. In broad terms, it means people of a nation. Universally, it means the whole human race" (Minh, 2011d). Human here means both specific individuals and communities of people in the society. In the district of Vietnamese people, it is evident that relations between family members, siblings, relatives, and friends are essential. Moreover, the unique feature of the Vietnamese community is the relation between "fellow citizens," who are of the exact origin of "children of the Dragon and the Fairy." That explains why Ho Chi Minh attached great importance to the power of the Vietnamese community and strived to foster and promote that power in the process of leading the revolution.

Humans in social relations to express through practical social activities. Through their works, language, thinking, and ability to craft instruments of labor, men genuinely distinguish themselves from other animals as human beings. The social relations that Ho Chi Minh paid attention to are those between people, which form and enlarge social communities. Families, clans, villages, and
People link in ensuring material needs constant striving to self-improvement. The connotation of man as the people is utterly consistent with the characteristics of Vietnamese society. The man placed at the center of society, Ho Chi Minh, express his creative views to educate the people. Therefore, the political party in the political system serves the people - social people. Ho Chi Minh expressed his view of life when clarifying his thesis about the ethnic people in the Vietnamese nation's specific historical context. According to Ho Chi Minh, for the Vietnamese people, the people make history, the people are the subjects of history. Therefore, the cause of national liberation, social liberation and human liberation is the cause of the proletariat, the working people and the whole nation. People's role in social development is in their strength, not in looking outside. Thus, Ho Chi Minh put into the specific situation of Vietnam that Having socialist people is to serve the development of the Fatherland and the Vietnamese people. He said we must use our strength to liberate ourselves.

On the one hand, each person's constant striving to self-consciously fight against the wrong sides exists as the instinct of man while learning and cultivating revolutionary morality, which is considered the cultural quintessence of humanity. On the other hand, man's active participation in social reform towards building socialism, which is implementing the national liberation revolution combined with the socialist revolution. Those two sides are invariably linked together and have socialism; first of all, there must be socialist people. President Ho Chi Minh affirmed a decision condition for the revolutionary cause in our country. He pointed out the important position and role of the new socialist people in developing a socialist-oriented country.

The man placed at the center of society, Ho Chi Minh, express his creative views to educate socialist people to establish a new democratic Vietnam that belongs to a single class and the entire people, ethnicity. According to Ho Chi Minh, it is necessary to build a political system that the people must know, discuss, and master, then that is socialism. Ho Chi Minh's creation in the
application of Eastern and Western philosophies on the philosophical view of life. The struggle for national liberation, national reunification, building a new life, and moving towards socialism begins with promoting the human factor. The scientific basis of that role is, with the help of the people, anything, no matter how difficult. According to Ho Chi Minh, the simple reason is that the people do it all; the material wealth of society creates workers and farmers; Thanks to their labor, the community is constantly developing. People know how to solve many problems, quickly and thoroughly, which talented people and large organizations cannot think off (Minh, 2011).

Man Is the Dialectical Unity Between Individual Man and Social Man.

Man, as an individual, is a social being. In practical activities, individual man and social man affect and change nature, thus promoting history. At the same time, through his practical activities, man enriches the natural world and recreates it according to his purpose. Therefore, there are good men and bad men, as the hand with long and short fingers. However, "man is not a god; to err is human." It shows that there are conflicts in human nature, and the struggle to resolve those conflicts is the motivation for human development.

On the other hand, Ho Chi Minh believed in making good people based on promoting the good and overcoming and repelling the bad and the evil because people, whether bad, good, civilized, or barbaric, have love. The individual man will be associated with the social man in the existence and development of society. Social people will unite to fight and eliminate all oppression and exploitation to earn their legitimate rights. He wrote: "Despite the differences in skin color, only two human races are on the earth: the exploiter and the exploited" (Minh, 2011m).

Standing on the working class's stance and point of view, Ho Chi Minh always upheld the alliance of domestic courses and the international solidarity between the oppressed peoples and the peace-loving people in the world who struggle for national liberation, class liberation, and human liberation. According to him, genuine personal interest is not against the claim of the collective and the community - it is individualism that is opposed to the common good. It is necessary to have an appropriate attitude about the rights of individuals, primarily associating them with obligations and at the same time fighting against individualism. If it is not attached to commitments and responsibilities, individual rights only promote selfish personal interests in opposition to the common interests.

Thereby, those people are the great driving force that decides all victories of the Vietnamese revolution. According to Ho Chi Minh, "people are the most valuable asset; having people is having everything." It's easy a hundred times; no people will accept it; if it's thousand times difficult, people will do it (Minh, 2011n). The human factor is the most important, the resource of all resources. At the same time, President Ho Chi Minh always considered people the goal of the revolutionary cause. However, he always paid attention to achieving that goal in each specific circumstance. Before taking over the government, the highest goal of the revolutionary cause is national independence and national liberation. After taking over, Ho Chi Minh requires to immediately "Provide the people with food. Provide the people with clothes. Provide the people with accommodation. Provide the people with education" (Minh, 2011o). Therefore, people value society. Ho Chi Minh's goal was to liberate people from oppression and exploitation so that people could live happily and freely. However, to achieve this goal, it must depend on specific conditions to carry out the cause of human liberation step by step. Ho Chi Minh's thought on humans is to lace the relationship between the person and the social person (the social person - expressing the national and international character). Ho Chi Minh said aspiration in his thought on the issue of democratic people. That is the basis for eliminating all injustice in society, so he drafted the Declaration of Independence of the Democratic Republic of Vietnam. Ho Chi Minh inherited, citing the American Declaration of Independence (1776) and the "indisputable truths." At the same time, in the Declaration of Human Rights and Civil Rights of the French Revolution (1789) on human rights, Ho Chi Minh concluded that: "All peoples in the world are born equal, all peoples have rights life, the right to happiness, and the right to freedom. Elevating the natural rights of people to national ownership and linking human rights with federal rights, with the Declaration of Independence, Ho Chi Minh laid the basis for an orderly and new international law on human rights, national rights and equality among nations and ethnicities (Minh, 2011p). Human issues discussed by Ho Chi Minh pointed out that the nature of the difference is undemocratic, equal to each other from the national and world perspective. Therefore, Ho Chi Minh realized that the common aspiration of humankind is democracy and
equality. Ho Chi Minh needs to fight to maintain independence, democracy, and equality in each person, nation, and the whole world.

**Man Is a Comprehensive Unity of Virtue and Talent**

According to Ho Chi Minh, to successfully carry out the tremendous but arduous revolutionary cause, promoting each person's qualities (virtue) and capabilities (talent) plays a decisive role. Appreciating the role of integrity and skill, however, he did not separate these two factors but instead put them in a dialectical relationship. Morality is considered the root and foundation of the revolutionary man and the people in general. However, he does not absolutize the role of a character or debase it or separate it from talent. Instead, to him, "virtue" goes hand in hand with "talent." A virtuous man must also be talented; the greater the talent, the higher the virtue. Virtue and talent intimate link in a person. In which ethical people are valued more in social life.

First of all, there must be socialist people who are passionately patriotic, ethically pure, and genuinely talented. He pointed out: "Having talent without virtue not only makes it impossible to do anything useful but also harmful to the society. On the other hand, having purity without skill is like Mr. Buddha, who neither does harm nor does well to the people (Minh, 2011n). Therefore, President Ho Chi Minh requires that each official and party member must have capabilities in addition to their noble revolutionary qualities to complete the tasks assigned to them.

Ho Chi Minh's view of man has a comprehensive combination of virtue and talent because Ho Chi Minh creatively combined the philosophy of man of the East with the methodology of the West. Which combines the thoughts of great thinkers in the world to find common ground and differences in the way people view people. Ho Chi Minh found that production relations divided into "human-like" exploitation and "human-like" exploitation in terms of class in the scientific world and method of proof. As exploiters, they are all cruel; as the identity of those who exploit, whatever the color of their skin, they are the "people of the same suffering."

There are good people and bad people; everyone has good sides and bad sides in every human being. Therefore, when he first arrived in France, he noticed that "although the skin color is different, there are only two human breeds in this world: the same as the exploitative and the exploitative" (Minh, 2011q). Goodness or badness in every human being is not born already, but due to social circumstances, due to education.

Ho Chi Minh has put humans in the ties of birth and growth with the natural world and social environment and considered humans an organic part of nature and society by expanding and raising the culture of "cultivating people" to a new level. President Ho Chi Minh once said: "For the benefit of 10 years, we should grow trees, and for the benefit of 100 years, we should provide people with a good education" (Minh, 2011r). The teacher is a job that requires an essential and long-term strategy and comprehensive, specific and scientific plans and policies that are full and carefully implement in association with economic, cultural, and social development strategies and policies. That is proof that the purpose of good education depends on the goal of the revolution. Ho Chi Minh was very concerned about education, considering the teaching of socialism the most important in education provision and a vital link in the younger generation's education strategy. In other words, the education sector has to realize an essential mission of training revolutionary successors.

The provenance of Marxism - Leninism helps Ho Chi Minh have a scientific world and or justified thinking in absorbing the nation's values and humanity. He once wrote: new life is not everything old; you have to do anything new. Something old and wrong, you have to give up. Something old and not wrong, but annoying, must be revised to make sense. What is old and sound must be further developed... What is new and harrow ing must be done. Building a contemporary society requires erasing the remnants of the ancient culture, but it is impossible to suppress it; it cannot destroy by force. Still, it must rehabilitate very carefully, very hard, and long-term (Minh, 2011g).

K. Marx explains that the mode of production determines the substitution of one society for another. Therefore, it is necessary to overthrow an exploitative society to build a new community. And Lenin argued that only a dictatorship of the proletariat could be built to make a good society (K. Marx, 1995b). Ho Chi Minh expressed his opinion that the reform of people is not like a dam that can rebuild, it is a difficult job and goes step by step with the older people, not eliminating the older adults.

Ho Chi Minh not only recognized his ideological values but also condemned Confucius for writing the Spring and Autumn Sutra mainly as "rebellious people," "bad children," without denouncing
the crimes of a wicked woman." He asserted if Confucius lived in our time. If he insisted on holding those views, he would become an anti-revolutionary. It is also likely that this superhuman adapt to the circumstances and quickly became the loyal successor of Ho Chi Minh absorbed independent thinking, autonomy, and creativity, nosy; even he said it was necessary to "reconsider Marxismon its historical basis, strengthening it with Oriental nationalism" (Minh, 2011s).

The remarkable thing is that Ho Chi Minh has absorbed the Marxist - Leninist view of human values in both the reasoning and moral qualities of the thinker. Confucian educational perspective. Ho Chi Minh said that a teacher trained revolutionary soldiers worldwide, not only by the most scientific extreme reasoning but also by the highest revolutionary ethics. Throughout his life, Ho Chi Minh always set an extreme moral example. Ho Chi Minh always advised cadres and party members to love the Fatherland, love the compatriots earnestly, and hate the enemies of the Fatherland and the people. Whether accidentally or intentionally, maintaining those three diseases means helping the enemy and harming the people, the government, the party. At the same time, the party must have a spirit of solidarity and stick with the heart of an international revolution. That is a very unique and creative approach of Ho Chi Minh.

As a result, he has contributed to the Marxist-Leninist doctrine of many arguments that are valuable to the reasoning on human issues in general, the value system of Vietnamese people. Ho Chi Minh said that human problems could only be wholly solved when people are aware of their position and strength. If only the Marxist-Leninist philosophers stopped there. By absorbing Confucian thought, Ho Chi Minh expressed his views on the goals of education and training. Education is to train good citizens and good officials for the country. The achieve strategic goals, educational content, and methods must be comprehensive. Not only educating people as a tool to serve society. Ho Chi Minh said: "In education and learning, we must pay attention to all aspects: revolutionary ethics, socialist enlightenment, culture, technology, labor and production"(Minh, 2011t). Educational is essential about content, but he believes that to educate people effectively. It is necessary to combine a comprehensive range and comprehensive methods, between perception and action, words and actions, between thoughts and ideas, and exemplary practice, between thought and lifestyle, lifestyle in families, schools, and learners. According to Ho Chi Minh, education aims to correct ideology, cultivate revolutionary morality, believe, and learn to practice in life (practice both in knowledge and social activities, culture, ethics). Therefore, we must study at school, from books, learn from each other and learn from the people. "Learn to work, be a person, be an officer. People learn to serve the Union, "class and people, Fatherland and humanity. To achieve the goal, one must: need, thrift, integrity, righteousness, and impartiality" (Minh, 2011b). President Ho Chi Minh once affirmed: "Without a teacher, there is no education, without education, there are no cadres, without cadres, there is nothing to say about the economy - culture" (Minh, 2011c).

**Human Issues of Ho Chi Minh's Philosophy in Today's Social Development**

Vietnam is currently innovating to construct a market economy and fierce competition; those contradictions are becoming more severe. It is necessary to study and handle the new development requirements of socio-economic scientifically. The greatest danger is that people use the community's name and the collective for personal gain and use the community and collective to control, suppress, even suppress, harm individuals. Therefore, Ho Chi Minh's views on the issue of interests and the harmonious settlement of benefits for different classes of society are the basis for the development of Vietnam today. Stemming from Ho Chi Minh's point of view that humans are the product and subject of history, they will be subject to exceptional natural and historical conditions. Therefore, in building Vietnam, it is necessary to have a Vietnamese cultural and ethical values system to match the unique values and qualities of Vietnamese people. And so, the article finds that Ho Chi Minh's view that education is the driving force for social development is correct. Moreover, Ho Chi Minh also pointed out the content and methods of education that we can apply to the current situation of Vietnam, which is a comprehensive education in virtue, intelligence, physical strength, and aesthetics for human development in Vietnam. In the new context of socio-economic development, besides the traditional factors, many new educational agents also appear. Therefore, it is necessary to explore and propose breakthrough solutions to mobilize all subjects for comprehensive education in association with the unique situation. That is also Vietnam's current view: " consider people as the center, the most important subject, resource and goal of
development; value culture, Vietnamese people as the foundation, important content strength to ensure development”(Vietnam, 2016). Human philosophy, the red thread of Ho Chi Minh's thought, is of great significance in building a socialist society. Ho Chi Minh’s thought on people is the theoretical basis for the development of Vietnamese people today. Therefore, human philosophy research is the basis for solutions in the development of Vietnamese people today. Want to need: 1) Develop and complete mechanisms and policies to develop the value system of Vietnamese people following current conditions. 2) Content innovation, methods of propagating, educating, and guiding the values of Vietnamese people. 3) Promoting the capacity to self-educate the value of each citizen. 4) Supplementing and improving the law-breaking system, ensuring implementation in practice to promote positive factors and limit negative factors of Vietnamese people. According to the author, these are feasible solutions to develop the value system of Vietnamese people following the period of promoting industrialization, modernization, and international integration. Ho Chi Minh's thought on humans contains progressive, humanistic, and developed values that continue to guide and pave the way for the cause of building a prosperous people, a strong country, and an equitable, democratic, and civilized society. Thus, Ho Chi Minh discussed people through a system of views and concepts to clarify Vietnam's revolutionary path, implement the national liberation revolution, and build people’s democracy on the road to socialism to build a peaceful, independent, united, democratic society prosperous Vietnam.

Conclusion

In international globalization and integration, a deep awareness of human tissues is the basis for socio-economic development. People are the center, the subject, the leading resource, and the goal of social development. The State must focus on improving the material, spiritual and happy life of the people. The paper found that Ho Chi Minh discussed people by clarifying those human beings are a unified object of “individual” and “social things”. With community, ethnicity, class, humanity; love people, have absolute belief in people, consider people as both a goal and a motivation of the career of social liberation and human liberation. These are the basic arguments in Ho Chi Minh's thoughts on people. Starting from those correct arguments, Ho Chi Minh led the country's people to conduct the struggle for national liberation and build Vietnam successfully in gaining independence for itself. The values have reacher human issues in Ho Chi Minh thing to bring exciting results. Ho Chi Minh knows other philosophers that he influenced. He takes the subject of concern as a social person, and the specific person is to serve the people of society. In particular, leaders and managers are not the dominates but the servants, the servants of the social people. The social people that Ho Chi Minh cares about are the people, the workers, the workers, the farmers, all walks of life. Rather than dividing by the class of interests as the philosophical doctrines discussed earlier human beings. This ideology has far exceeded and differed in substance from the "blanket" ideology of the dominant class in the previous Vietnamese sedative society. And this is also what has made the noble humanism in Ho Chi Minh. The theory associated with employment is ho Chi Minh's motto. Therefore, Ho Chi Minh is the founder of the Communist Party of Vietnam, implementing the revolution in Vietnam, building society in Vietnam, and leading Vietnam. Ho Chi Minh implemented a series of policies to make social people in Vietnam from his point of view. A colonial regime form in which everyone mastered, everyone had the same rights and interests. Everyone works together to contribute and enjoy together for the development of society. Ho Chi Minh built a strategy for the country based on his outlook on life. Ho Chi Minh expressed his love, tolerance, and help for all Vietnamese people. Policies and legal systems are built in the spirit of cheering, encouraging, setting an example, proving and pointing out the good and the good for everyone to follow. Indicate what needs to do so that all Vietnamese people understand that they are the masters of society. To have a good community, they must build. Only then can we step by step renovate the old district, renovate the older people and create a new, new and better society. Another method that Ho Chi Minh attaches particular importance to is the focus on education. That considered a task not of educators but of people who are aware, contribute and develop together. Therefore, Vietnam's education has differences in nature from the education systems of other countries in the world, which are the education of the whole population. Today, the State of Vietnam still takes Ho Chi Minh's thoughts on people as the basis of its ideals. Vietnamese
people remain at the center of the "comprehensive development strategy"; it is the driver of the process of building a new society with the goal of "rich people, strong countries, fair, civilized democratic society, firmly stepping up to socialism" of Vietnam. All of the above made clear by Ho Chi Minh in its goal is the desire, the aspiration for the social people of Vietnam to be warm, happy (Vietnam, 2016).

One of the values of learning about people in Ho Chi Minh's thoughts is the issue of education. The paper found that the solution to the human problem clarifies by Ho Chi Minh in his educational philosophy. He focused on the educational content, the purpose of education, the game, and the teaching method. To ensure the output is to have a new person so that they are good at competence and qualities, Vietnamese social people fully educated in fitness, aesthetics, culture, ethics.

Although it was about 60-70 years ago, Ho Chi Minh's thoughts on people are still authentic and relevant in the current context of Vietnam. Vietnamese people are now facing economic development in the process of international integration. There are values ethical, cultural, and religious issues if individuals fill with advanced knowledge. Without self-awareness, it affects the development of social people. Therefore, it is necessary to study education for Vietnamese people today. And educational philosophy is suitable for the circumstances; Vietnamese people still need the educational philosophy of Ho Chi Minh today.

Therefore, in the process of studying Ho Chi Minh's thoughts on humans, the team made the following recommendations:

Firstly, continuing to pursue the goal of comprehensive education is the basis for educating people personally and humanly. The purpose of human development is evident through the pursuit of education. And this is the work of the whole society, not the educators.

Secondly, education is the education of scientific knowledge, advanced and modern technology in the world. Still, it is necessary to combine with reasoning education, ethical and cultural education such as love, national pride, ethics, lifestyle, personality to guide individuals and social people in social life. The State needs to review and build the standard value system for Vietnamese people today, must take the values as criteria, a measure as criteria for individuals and social people to develop and aim actively.

Thirdly, in the teeth sense of need to educate about the world, the method of reasoning so that individuals and social people can be proactive and active in making judgments, comments, actions, building reasonably and correctly in an integrated environment, the current technology environment. It is also a solution to help Vietnamese society develop.

In short, Ho Chi Minh's thought about people is the learning and acquisition of many philosophical thoughts in the world. Ho Chi Minh is a person who attaches great importance to human philosophy to help the Vietnamese people develop. Ho Chi Minh's thought about people is a creative inheritance and learning. The good values, the core of Confucianism, Buddhism, and Taoism, are deeply aware of Ho Chi Minh's nature to find the motto of life and action. The human values of Western philosophy, such as French and American human philosophy, have been identified by Ho Chi Minh as the goal of their efforts and those of Vietnamese people. Ho Chi Minh expresses the thought of people in his actions and actions throughout his life of revolutionary activities for Vietnam. Therefore, Ho Chi Minh's thoughts on people express their love for social people and Vietnamese people's love. And the great value that Ho Chi Minh realizes in society and individual people can be linked together is the spirit of solidarity, sticking together to renovate and develop organization, which is also the benefit that individuals or people of society have. Ho Chi Minh's thoughts on people are focused on solving social and human problems. Ho Chi Minh, from great ambition and noble political purpose. That is "saving water, saving people, national liberation." So, Ho Chi Minh, in building society, pays special attention to building the theory of socio-political, revolutionary ethics to solve practical problems, not what current include in the forms of philosophical doctrine, perception, and logic as philosophers often do.

References


