

Philosophical Thought in Vietnam during 1900-1954

Abstract

On the basis of analyzing the development of Vietnamese philosophical thought in the early twentieth century, the author makes some basic observations as follows: firstly, Vietnamese philosophical thought in the early twentieth century is governed by historical-specific material and social conditions; second, the reception of Marxist-Leninist philosophy is of special importance; third, the development of national philosophical thought at this stage is a process of dialectical acculturation; fourth, the main content of Vietnamese philosophical thought in the early twentieth century is the issue of national independence and social democracy; fifth, its expression form is synthetic.

Introduction

Vietnamese society in the first half of the twentieth century was a society full of changes. From being an autonomous feudal country, Vietnam now became a colonial, semi-feudal country. Two basic contradictions of society exist closely together: the conflict between the Vietnamese people, mainly farmers, and the indigenous feudal class; conflict between the entire Vietnamese people and the French colonialism's invasion and domination. On the other hand, the presence of the national ideological and cultural traditions, in which the prominent spirit of compassion, the sense of independence, self-reliance and the feeling of community cohesion plays the role of direct regulation of all public relationship. At the same time, the creative reception of the quintessence of Eastern culture and Western civilization is seen as a necessary factor to develop the ideological life of the nation.

At the end of the 20s of the last century, along with the resounding influence of the Great October Socialist Revolution, the spread of Marxism-Leninism and Nguyen Ai Quoc's thought on the front of the political struggle for the National independence and social democracy are of special significance, creating a qualitative leap, providing a "miracle manual" for the Vietnamese revolution. It should also be noted that Vietnamese people are people with unique personality: exist in practice; attach importance to practicality and usefulness; live according to ethical standards True - Good - Beautiful; establish themselves by self-reliance, perseverance, courage, wisdom and creativity; honor education, philosophy and sages. The highest and most sacred virtue of the Vietnamese people is self-sacrifice for the country and for the people in the spirit of humanistic patriotism.

Discussion

As mentioned above, the change of real life has created a transformation of the philosophical picture - national philosophy during the first half of the last century. This transformation took place through two small stages: the philosophical phase of the reformist movement (1905-1924) and the philosophical phase of the Marxist movement (1925-1945). In the first stage, the democratic bourgeois philosophical thought creates a new face of national thought. In the second stage, Marxist-Leninist philosophical thought is the flag and core of the national and revolutionary consciousness. In both of the above periods, the philosophy of Confucianism, Taoism, Buddhism and Christianity (Catholic) still exists and is more or less influenced and influenced by philosophical thought mainly in each period.

It can be seen that the above transformation, on the one hand, is due to the material and cultural conditions of social reality; on the other hand, it is impossible not to take into account the factor of receiving philosophical ideology from the West, Japan and Marxism - Leninism transmitted to Vietnam by Nguyen Ai Quoc. At the same time, the transformation of philosophical thought from bourgeois democracy to Marxist philosophical thought took place "historically-naturally". Obviously, when Marxism-Leninism and Nguyen Ai Quoc's thought appeared and was propagated in our country, many patriotic movements and organizations immediately accepted these ideas and considered them as their own. This is the right and most radical way to liberate the nation, liberate the enslaved people, and bring the nation's independence and freedom and happiness to the people.

Many nationalist thinkers in the previous period have turned to acknowledge communist ideology and, in one way or another, have participated in the popularization of Marxism-Leninism and Nguyen Ai Quoc's thought. In the history of the nation's ideological and philosophical development, the fusion of different ideological trends not only ensures the richness of the

common values of the national consciousness, but also makes each trend unique. more brilliant in their individuality and originality on the background of the development of the whole society and the whole nation.

The Duy Tan movement with representatives such as Phan Boi Chau, Phan Chau Trinh, Huynh Thuc Khang, Ngo Duc Ke, Nguyen Thuong Hien, Tran Quy Cap and Dong Kinh Nghia Thuc has advocated activities according to the goal of Chan Dan Chi - Khai People's Wisdom - After the People's Lives. The goals bearing the national spirit and in line with the trend of the times at that time were all based on the bourgeois democratic philosophy, the theory of evolution, the theory of variation, and the philosophy of the three peoples of the philosophers. Western and Eastern bourgeoisie (Vonte, Didero, Montéxkio, Russo, Spence, Khang Huu Vi, Luong Khai Sieu, Ton Yat-sen).

Although the above philosophical ideas promote freedom - equality - fraternity, social progress, democracy and humanity; However, neo-revolutionary thought, neo-modern philosophy did not have an ideology, a class consciousness, a consistent, scientific, radical philosophical basis, a revolutionary practice - which then can only be found in the communist movement and in the communists. On the other hand, the stance, the way and the goal of saving the people and the country of the reformers did not escape from the bourgeois philosophies, which since birth brought many disabilities, even diseases. incurable and in crisis. At the same time, whether it is "violence" or "reform", modernist philosophy does not recognize that the root of society is the "socio-economic" problem, along with the nature of colonialism. Imperialism was dominating our country at that time.

When Marxism was spread into Vietnam, it was also the time, along with the sharp contradictions between the bourgeoisie and the proletariat in capitalist countries and the contradictions between

capitalist and imperialist countries. , the conflict between colonial and dependent peoples with imperialism and colonialism has appeared and aggravated both in breadth and depth, becoming a very profound contradiction of the times. In our country at that time, parallel to the popularization of classic works of Marxism-Leninism was a movement to propagate Nguyen Ai Quoc's thought as a creative application of Marxism-Leninism into reality. farewell to the Vietnamese revolution.

Thus, it can be said that, right from the 20s of the last century, the vitality of Marxist-Leninist philosophy has been affirmed in Vietnam through the skillful and dialectical combination between patriotism and nationalism. proletarian internationalism, between national independence and socialism. That combination has no other goal than national liberation, social liberation (class), human liberation, building a peaceful, unified, independent, democratic and prosperous Vietnam. make a worthy contribution to the world revolutionary cause. The ideology of the Communist Party of Vietnam, Nguyen Ai Quoc's thought lies within the Marxist-Leninist ideology - the pinnacle of human thought; at the same time, it is also a "theory" with scientific, consistent and radically revolutionary conceptions, views, and arguments, which creatively developed and enriched and animated Marxism. - Lenin.

First of all, Nguyen Ai Quoc and the Vietnamese communists have definitively determined that, in order to save the country and liberate the nation, there is no other way but the path of the proletarian revolution. Nguyen Ai Quoc was the first communist who made great contributions to the study of colonialism, colonialism and national liberation. He put forward an important thought, having great practical significance for the revolution - that is the thesis that revolutions in colonial countries, including Vietnam, can win against the colonialists. the national proletariat network and influence back and promote the national revolution; that, the Vietnamese revolution is fully

capable of taking the initiative and conducting the struggle for national liberation, class liberation, and human liberation.

At the same time, the above theory has also properly and creatively resolved the relationship between nation and class, between national independence, democracy and socialism. Mastering the theory of the proletarian revolution, the class struggle of Marxism-Leninism and derived from the specific historical and specific characteristics and conditions of Vietnamese society before the revolution, the Communist Party of Vietnam, Nguyen Ai Quoc has made creative arguments on the Vietnamese revolutionary path and has won a glorious victory, as well as making worthy contributions to the treasure of philosophical theory of Marxism-Leninism and pioneering thought. advancement of the times.

Until the first half of the twentieth century, Buddhist scriptures, scriptures of classical Confucianism, and primitive Taoism were still handed down, but they were no longer revered as in the Dai Viet feudal period. Many intellectuals, especially Western scholars, have explained, re-evaluated, and even criticized the traditional Three Teachings in the spirit of "patriotism", "nationalism", "modernism" or democracy" (bourgeois democracy). It can be said that the value of philosophical thought of Confucianism, Buddha and Lao at this time is directly dependent on political changes, social divisions and the emergence of new philosophical ideas. Catholic philosophy, when infiltrating into Vietnam, has brought about a different form of Western-colored idealism.

Because it does not fit with the inherent consciousness of the Vietnamese, some Western missionaries have tried to preach the rationality of God's teachings to the human spirit; uphold the civilized nature of capitalism and colonialism, despise the national spirit and destroy communism. In fact, when introduced to Vietnam, Christianity was accepted by only a minority of people,

mainly in poor areas with low education. In general, this new teaching does not have a significant position in the common sense life of the whole society.

Anyway, there are a number of other ideological trends that have been officially present in literature and politics, such as the Dong Phap group in the newspaper, Indochina magazine, Nam Phong, Quoc Dan Dang, Tu Luc Van Doan, etc. In essence, socio-political thinkers belonging to the above groups do not have a clear and consistent philosophical basis to convince and disseminate widely. Their theoretical views are often fragmented, mixed, unscientific, incomplete, and especially, they do not match the revolutionary practical needs and the reality of the nation. Therefore, the above ideological trends also gradually lose their voice in public opinion and in the population.

In the general rule of the form of social consciousness, national philosophical thought is conditioned by historical material and social conditions - namely, the necessity, the objectivity of Vietnamese society. South in the first half of the twentieth century. The colonial, colonial and semi-feudal economy is the basis for creating social changes; at the same time, the impact of political changes becomes a direct factor creating the development of contemporary philosophical thought. Here, there is a correspondence between the movement of material and social conditions, of the national spiritual life and the process of emergence and development of progressive and revolutionary philosophical ideas.

If in the early years of the last century, together with the initial exploitation of the colony by the French colonialists and the revolutionary movement of the reformists was the promotion of the bourgeois democratic philosophy; Then, from the 30s onwards, Marxist philosophy gained its advantage when the oppression and exploitation of the French colonialists and Japanese fascism

increasingly weighed on our country's slave people, along with the helplessness of the Japanese colonialists. Philosophical and political ideas do not meet the new requirements of the nation.

The patriotic and revolutionary ideas of this period, philosophically, either derived from idealism or from materialism, could also be dualistic, could even be "pluralistic". ". In fact, idealistic or materialistic thought trends are often intermingled and infiltrating each other with sometimes thin and blurred boundaries. Even at a certain trend, or in a certain thinker, the change in worldview (cosmological view), methodological, conceptual, philosophical stance often occurs before the movement. movement, development of material conditions and spiritual life of society.

On the background of nationalism and patriotism, the Confucianists of the time recognized the possibility of Confucianism, Buddhism, and classical Lao, while promoting the spirit of bourgeois democracy and Western civilization, as well as promoting the spirit of bourgeois democracy and Western civilization. such as upholding the noble qualities and heroic mettle of the Vietnamese people. Many intellectuals coming out of the cradle of Confucianism and village culture turned towards the revolutionary ideas of the communists. It can also be seen that, even in the application of Marxism-Leninism to the practice of Vietnam's revolution, there was a time when some of its points were perceived in a dogmatic, voluntaristic manner (3). In general, from the first half of the twentieth century onwards, the philosophical thought of Marxism - Leninism has been increasingly affirmed in the practical life of the Vietnamese revolution, becoming a "miracle manual", a "guideline" ", "the sun shines", the flag that gathers the strength of the whole people in the revolutionary cause of national liberation, towards socialism and communism.

From the perspective of form of expression, Vietnamese philosophical thought in the first half of the twentieth century is often present in the form of cultural thought, socio-political thought, philosophical thought and literary and aesthetic thought. traditional forms in Eastern countries,

including Vietnam). Such a synthetic form of expression not only satisfies the need to convey multifaceted, diverse and vivid information of revolutionary thought, but also matches the cognitive capacity and level of receiving new ideas. of the working masses. Obviously, inside the above forms of expression is the foundation, the core, the philosophical nucleus. Therefore, grasping philosophical arguments in Vietnamese culture by way of "rationalism", "logic" like Western philosophy will not be an appropriate scientific approach.

Conclusion

On the basis of analyzing the development of Vietnamese philosophical thought in the early twentieth century, the author makes some basic observations as follows: firstly, Vietnamese philosophical thought in the early twentieth century is governed by historical-specific material and social conditions; second, the reception of Marxist-Leninist philosophy is of special importance; third, the development of national philosophical thought at this stage is a process of dialectical acculturation; fourth, the main content of Vietnamese philosophical thought in the early twentieth century is the issue of national independence and social democracy; fifth, its expression form is synthetic.

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