

“The Principle of Livelihood” by Sun Yat-sen and Its Significance for Social Justice and Happiness Values in Vietnam Today

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Abstract

This paper explores the “Three Principles of the People” described by Sun Yat-sen, known as the founder of modern China. In his political manifesto, he laid out the revolution’s objectives against the Qing dynasty and established the groundwork for a modern China. We apply Sun Yat-sen’s theory to advocate our beliefs for the betterment of the Vietnamese people. This paper analyzes and applies the “Principle of Livelihood,” the third principle of Sun Yat-sen’s doctrine, and aims to achieve social welfare and happiness. We examine its role in bringing about a new era of independence, freedom, and happiness in Vietnam’s history.

By using these concepts to understand Vietnamese values of happiness, we can comprehend the importance of Sun Yat-sen’s views, which are crucial to Vietnam’s current state of independence, freedom, wealth, and happiness.

Keywords: Sun Yat-sen, nationalism, democracy, the people’s livelihood, social welfare

1. Introduction

Sun Yat-sen, also known as Ton Trung Son in Vietnamese, was a Chinese philosopher, doctor, politician, and revolutionary who played a significant role in changing China’s history. He led the Xinhai Revolution, which was a major revolution that put an end to the ancient Qing Dynasty, paving the way for the establishment of the Republic of China and a new era in Chinese and Vietnamese history. Sun Yat-sen was born into a wealthy peasant family in Cuiheng village, Guangzhou, Guangdong Province, China, on November 12, 1866, and passed away on March 12, 1925. As a young person living in a time of turmoil and intense competition with Western nations and Japan, Sun Yat-sen understood the critical importance of implementing significant improvements to ensure China’s success and development. He recognized that the country could only thrive in a rapidly changing world by changing its political and social structure.

This paper aims to derive criteria and indicators from the “great commonwealth” in Sun Yat-sen’s thoughts. Some aspects are similar and enlightening for Vietnam from the past to the present. The people’s livelihood had a profound influence on the independence movement in Vietnam. Building Vietnam entails alleviating poverty by providing livelihoods and the necessities of food, clothing, and shelter, closing the gap between the rich and poor, and striving for inclusive economic growth. Only when Vietnamese people have social justice can Vietnamese people hope for global peace and happiness. A just society establishes structures for the equal distribution of wealth and resources. One such structure is the promotion of cooperatives in different sectors (farmers, consumers, loans, multi-purpose, etc.). In a cooperative, the members are the owners and clients, and profit is shared. Cooperativism is a way to solve the problem of poverty (Manue, 2017).

In 1924, Sun Yat-sen gave a series of lectures under the title San Min Chu I (The Three Principles of the People). It included the doctrine of nationalism, the doctrine of democracy, and the doctrine of livelihood (Sun Yat-sen, 1943).

The doctrine of nationalism equates The Principle of Nationalism, delivered on January 27, 1924, included six lectures:

Lecture 1 describes the “doctrine of the state.” Look into race and population. He makes a distinction between state and race. Race or nationality is developed through natural forces (common blood, livelihood, language, religion, customs, and habits), while statehood is developed through the force of arms.

Lecture 2 refers to two of the mightiest human forces: the political and the economic. China has already felt the impact of these two forces. In this regard, China has suffered political pressure from Westerners for one hundred years. Today, there appear to be some ideas that the Chinese of those days may yet revive.

Lectures 3 to 6 speak about the nationalistic spirit of the Chinese, nationalism versus cosmopolitanism, the methodology of nationalism, national morale, and world tranquility.

The Doctrine of Democracy: “The Principle of Democracy” has six lectures:

Lectures 1 to 4 take up the progress of democracy, its meaning and history, democracy, liberty, equality, and work.

In lectures 5-6, Sun observes that there is a differentiation between Chuan (power) and Neng (ability).

The Doctrine of Livelihood: The Principle of Livelihood has 4 lectures:

Lecture 1 takes social as a starting point to discuss social questions such as What is society? What is the meaning of society and how can we solve social problems?

Lectures 2 to 4 aid us in deriving the meaning of social justice. The fact that Sun put forward “The Three Principles of the People” as the platform of the Kuomintang Revolution tells us that social justice is willed and does not come naturally to a people. Social justice is something to strive for; it is the task of nation-building. But how do we build this just society? Maybe they are the problems of land and capital; the problems of food; the problems of clothing, et cetera.

“The Three Principles of the People” is the revolutionary platform initiated by Sun Yat-sen leading the successful Xinhai Revolution (1911) that demonstrated progress and revolution, in which: nationalism predominates nationality, independence, struggle against imperialist invasion, and national unification; civil rights advocates equality of people; every individual has the right to democratic freedom; and builds a bourgeois democratic republic; people’s democracy advocates equality of local authority, improving the economic conditions and human condition of the Chinese people.

Sun Yat-sen never completed the lectures on the doctrine of livelihood. According to Mr. Tai Chi-tao, “The Problem of Housing,” “The Problem of Health,” “The Problem of Death,” “Conclusion on the Doctrine of Livelihood,” and “The Conclusion on the San Min Doctrine”

were among the list of subjects that the late revolutionary leader was to take up after the present lecture (Duara, 2004). Therefore, this paper attempts to draw the meaning of social justice from the principle of livelihood, hopefully showing the relevance of Sun Yat-sen's ideas to our time.

2. Method

The author takes an all-encompassing and interdisciplinary scientific approach, incorporating fields such as philosophy, ethics, literature, psychology, and sociology, to provide a comprehensive overview and systemic perspective of the problem at hand. To achieve this, the author uses various research methods such as generalization-abstraction, analysis of works, logic-logic history, and analysis-synthesis.

To conduct this study, I will be researching various papers, books, and documents directly from these sources including: 1) Ho Chi Minh City Library, Idecaf Library, and Idecaf French Cultural Exchange Institute. Address: 31 Thai Van Lung, District 1, Ho Chi Minh City, Vietnam; 2) S-HUB digital library. Address: No. 69 Ly Tu Trong, Ben Thanh Ward, District 1, Ho Chi Minh City, Vietnam; 3) American Center Library, Ho Chi Minh City Library. Address: 8th Floor, Diamond Plaza, 34 Le Duan, District 1, Ho Chi Minh City, Vietnam; 4) Library of Ho Chi Minh City Open University. Address: 97 Vo Van Tan Street, Vo Thi Sau Ward, District 3, Ho Chi Minh City, Vietnam.

There have been many research works conducted on Sun Yat-sen's "The Three Principles of the People", both globally and specifically in Vietnam. These principles are elaborated in three of his works:

- 1) A book on Social Reconstruction, also known as *The Primer of Democracy*, which was published in 1917.
- 2) A book on Psychological Reconstruction, also known as *The Philosophy of Sun Wen*, which was published in 1919.
- 3) A book on Material Reconstruction, also known as *The International Development of China*. The English version of this book was published by G. P. Putnam's Sons in 1922.

The field of the book, *Political Reconstruction*, was much broader than the other three and included the doctrine of nationalism, the doctrine of democracy, the doctrine of livelihood, the five-power constitution, local government, the central government, foreign policies, and national defense - eight different parts in total. Sun Yat-sen completed the doctrine of nationalism, a significant part of the doctrine of democracy, and the doctrine of livelihood.

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acted according to the Sun Yat-sen anthology, Shanghai People's Commune Publishing, 1981; Sun Yat-Sen's Foreign Collection, Shanghai People's Commune Publishing, 1990; and China's historical past, Shanghai People's Publishing House, 1989.

Ho Chi Minh (also known as Nguyen Ai Quoc) was the leader of the Vietnamese people in the late 19th and early 20th centuries. He developed and inherited many of Sun Yat-Sen's ideological ideas in all of his thinking. His goal was to establish Vietnam as an independent, happy, and democratic republic. All he wants is for everyone to be happy, healthy, clothed, and educated. He yearned for his country's freedom and independence for the people. Every individual is entitled to freedom if there is freedom in the country. Freedom, civil rights, and an independent nation. Happiness for the people is what he always wants. His thoughts were deeply impacted by the ideas of Sun Yat-sen. Instead of replicating or modifying Three Peoplesism, he painstakingly separated, preserved, and expanded the revolutionary democratic essence found in Sun Yat-sen's political and land platform, molding it to fit Vietnamese realities. However, Sun Yat-sen's political and land platform was meticulously filtered, preserved, and improved, molding it with Vietnamese reality. Their ideological formation was national in origin, reflecting the rules of historical evolution, in the context of Marxist-Leninist philosophy.

In particular, Sun Yat-Sen's ideology is the basis for forming Ho Chi Minh's ideology. In the Vietnamese education system, Ho Chi Minh's ideological textbooks all mention this issue.

Meeting the need to research and learn the historical values of the ideology of "The Three Principles of the People" and the influence of the Xinhai Revolution in the early 20th century, in Vietnam, a National political publisher has published the book "Sun Yat-sen - Xinhai revolution and Vietnam-China relations". The book is a collection of presentations at a scientific conference on the occasion of the 140th anniversary of Sun Yat-sen's birthday (1866 - 2006) to look more objectively and deeply at Sun Yat-sen and the Xinhai Revolution. and the interaction between the revolutionary movements of the two countries Vietnam - China in the early twentieth century as well as today.

The work compiled by Hong et al. (2013) discusses Sun Yat-sen's historical and current sympathies and Sun Yat-sen's revolutionary activities in Vietnam. In 2020, the Master thesis of Philosophy by Hang presented the basis for forming Sun Yat-sen's philosophical thought (Hang, 2020).

3. Results

3.1 Understanding Sun Yat-Sen's Concept of Livelihood and Social Justice

3.1.1 Livelihood

After analyzing Sun Yat-sen's four lectures (Sun Yat-sen,1943), we have reached the following conclusions:

The concept of livelihood, defined as "a means of living or of supporting life and meeting

individual and community needs,” provides new perspectives on developing healthy, sustainable societies that provide people with secure and satisfying livelihoods. Sun defines “the people’s livelihood” as “the existence of society, the welfare of the nation, the life of the masses. “ (Sun Yat-sen, 1943). He discusses the social problem that is caused by the rapid progress of material civilization, the industrial revolution, where men who possess machinery take the wealth away from those who do not have machinery. But since even socialists themselves are split into two the utopian socialists and the scientific socialists reject socialism as the answer to society’s problems. He summarizes the recent progress in the West as taking four forms: 1) social and industrial reform; 2) public ownership of transportation and communication; 3) direct taxation; and 4) socialized distribution (Sun Yat-sen, 1943). Class struggle is a disease brought on by the incapacity to survive, not the reason for social advancement. Progress in society is not achieved by setting capitalists and laborers against one another, but rather by adjusting and balancing major economic interests. Marx’s theory of “surplus value,” which is completely derived from laborer labor, gives industrial workers’ labor full credit while ignoring the labor of other beneficial social factors.

The emergence of consumer cooperatives, a form of social distribution, has debunked the notion that industry relies exclusively on capital for production. The industry relies on the sustenance of the population. “The problem of livelihood should be at the center of political, social, and economic movements throughout history.” It is imperative to acknowledge that livelihood is the focal point of social history. Once we have conducted a comprehensive examination of this core issue, we can then devise a method to resolve the societal problem.

Sun outlines the two approaches for implementing the Principle of the People’s Livelihood: equal land ownership distribution and capital control. He emphasizes the utilization of nonviolent approaches to address the economic issue, such as implementing social and economic reforms, nationalizing transportation and communication systems, implementing direct taxation, and establishing socialized distribution or cooperative societies. These methods are contrary to Marx’s revolutionary approach. In China, we must rely on empirical evidence rather than obscure theories when developing our methods. In China, the prevailing condition is widespread poverty, with the disparities between the wealthy and the impoverished being variations within the impoverished class, differing only in the extent of their poverty.

Sun suggests several measures: firstly, constructing communication infrastructure such as railroads and waterways; secondly, exploiting mines; and thirdly, accelerating manufacturing and promoting industries by employing workers through state intervention rather than relying on private individuals. Only when the people collectively possess and distribute all resources within the state can we truly achieve the objective, which represents Confucius’ vision of an ideal society known as a “great commonwealth” (Sun Yat-sen, 1943)

Therewith, Sun examines the issue of food scarcity resulting from insufficient advancements in agricultural science within China, compounded by foreign economic hegemony. To address this

issue, farmers must possess ownership of their farmland, which is directly linked to the land problem. Additionally, human beings should strive to enhance production by implementing the following seven strategies: 1) use of machinery; 2) use of fertilizers; 3) rotation of crops; 4) eradication of pests; 5) manufacturing; 6) transportation; and 7) prevention of natural disasters (by building dikes, deepening river beds, and reforestation.) (Sun Yat-sen, 1943)

These measures will not be adequate to resolve the issue unless there is a fair allocation of food, which is unattainable within a framework of private capital that prioritizes profit. The objective of food production is not primarily focused on generating profit but rather on ensuring the provision of sustenance for all individuals. Nevertheless, an immediate overthrow of capitalism is not feasible. Our primary objective is to ensure a plentiful food supply, as food is one of the fundamental prerequisites for survival, alongside clothing and shelter. Transportation is an additional requirement that the sun contributes to achieving fair distribution. The state must encourage these essential requirements, while individuals also bear responsibilities towards the state based on their respective roles: farmers are responsible for food production, industrial workers for tool manufacturing, business people for bridging supply and demand, and scholars for dedicating their intelligence and skills.

Sun addresses the issue of clothing. Humans require clothing as it is exclusively worn by them and is second in importance after food. The progression of human civilization has occurred in three distinct phases: necessity, comfort, and luxury. The issue of clothing pertains to the realm of essentiality. Silk, wool, cotton, and hemp are the four types of fabric commonly used for clothing. While China is credited with the discovery of silk, it was Western countries and Japan that made significant advancements in the industry. Currently, China engages in the exportation of unprocessed silk in return for cotton. Therefore, our primary objective is to enhance silk production to meet local demand and generate an excess for export purposes. China also pioneered the technique of fabricating textiles from hemp but failed to advance further in this field. China must acquire the knowledge and skills to mechanize the production of high-quality linen from hemp. Foreigners have surpassed us in the production of cotton and wool.

3.1.2 Social Justice

According to Sun Yat-Sen's *The Principle of Democracy*, a fair society must possess both formal and material democratic qualities, as democracy is concerned with the welfare of the general population. The common good refers to the essential requirements for a society to sustain its existence, which includes safeguarding and ensuring sufficient access to protection and food. Ensuring protection and achieving food sufficiency are fundamental human entitlements. (Further details regarding these topics can be found concerning the Principle of Livelihood.)

To attain collective welfare, the populace must bestow power and authority upon the governing body. Democracy is a form of government where the people derive the authority of the state through methods such as voting, proposing legislation, holding referendums, and recalling elected officials. Sun Yat-sen highlights the distinction between the authority of the people and

the administrative power delegated to the state. This implies a shift in people's mindset from fear to trust in the government's functioning.

To attain collective welfare, the populace must bestow power and authority upon the government. This pertains to a form of government known as democracy, in which the authority of the state is derived from the people through methods such as voting, proposing legislation, holding referendums, and recalling elected officials. Sun Yat-sen differentiates between power and ability, which also implies a distinction between the sovereignty of the people and the administrative authority that the people delegate to the state. This necessitates a shift in the people's mindset from fear to trust in the government's functioning. The administrative power of the government in his time refers to the parts of the government: executive, legislative, judiciary, civil service examinations, and censorship. Depending on the existing conditions of a country, the parts of the government machinery may differ from others (Sun Yat-sen, 1943)

How does a government gain the confidence of the people? This is where material democracy comes in, the participation of the people in nation-building. The state must give freedom and equality to the people.

Social justice and freedom are interrelated in democracy. The freedom that is given as a right in a democratic society is not the license to do what anyone wants, but the liberty to move about within an organized group to realize his needs and fulfill his vocation. Freedom conditions social justice and social justice conditions freedom. Freedom and social justice are mutually dependent; the existence of one necessitates the existence of the other. Social justice is contingent upon freedom as it necessitates granting all members of society the opportunity to utilize their abilities to fulfill their inherent human potential.

In terms of equality, a fair society must advocate for equality, specifically genuine equality that is not based on the notion that every individual possesses identical capabilities but rather the political equality that the government can establish, known as equality before the law. At first glance, Sun Yat-sen's concept of equality seems to contradict Confucius's statement that "by nature, all human beings are equal, but it is in their actions that they diverge". Nevertheless, if we define equality as the equivalence of existence rather than possession, there is no conflict between Confucius' and Sun Yat-sen's interpretations of equality. People have different abilities and resources, but all are equal as human beings endowed with the same rights and obligations.

The essential element in a democratic and fair society is the people's desire to achieve equality by prioritizing service and adhering to the principles of "to each according to his needs" and "from each according to his means." Individuals actively contributing to the process of constructing and developing a nation are the foundation of social justice. The Principle of Livelihood obligates a fair society to ensure that its citizens have access to fundamental essentials for survival, such as sustenance, attire, and housing. This topic was unfortunately left undiscussed in the lecture by Sun Yat-sen due to his premature demise. A fair society endeavors to address the issue of poverty not solely through handouts, although these may be necessary

initially, by providing avenues for individuals to generate income. Sun Yat-sen enumerates four methods of economic advancement observed in the Western world during his era as a response to the Marxist proposal for alleviating the poverty of the general population (Manuel, 2017). These methods include implementing reforms in social and industrial sectors, establishing public control over transportation and communications, implementing direct taxation, and implementing socialized distribution of resources. Within the realm of social and industrial reform, the government places utmost importance on education and healthcare while also striving to enhance the conditions of factories and machinery. Education is an essential requirement in a fair and equitable society.

Public ownership of transportation and communication graduated direct taxation, and socialized distribution of consumer goods through cooperatives are meant to achieve inclusive growth of the nation, preventing a wide gap between the elite capitalists and the poor workers and peasants (Manuel, 2017)

To attain comprehensive economic development, a society must implement a bona fide land reform or equitable distribution of land ownership, tailored to the specific circumstances of the country. This approach should incentivize farmers, capitalists, and workers to enhance productivity. It is worth mentioning that Sun Yat-sen advocates for reforestation as a method to enhance production. An equitable society must prioritize environmental conservation.

Crucial then in a just society is a people-oriented government, a government “of the people, by the people, and for the people” - “that is, a state belonging to all the people, a government controlled by all the people, and rights and benefits for the enjoyment of all the people” (Sun Yat-sen, 1943). This does not mean, though, that people simply rely on the government. Every citizen must do his part in the task of nation-building. Participation can be done by joining a civic organization that can utilize a person’s talent and ability (Manuel, 2017)

3.2 The Impact of Sun Yat-Sen’s Livelihood and Social Justice on Vietnam

3.2.1 Historical and Present Empathy between Sun Yat-Sen and Ho Chi Minh

The ideological meeting of Sun Yat-sen, Ho Chi Minh (who is also officially known as Nguyen Ai Quoc), and Asian national revolutionaries originated from natural sympathy with the suffering of the people invaded and enslaved by colonial empires. That is sympathy for the cause of fighting for independence, freedom, and the happiness of the nation. It is empathy that reflects a great humanistic view of life: for the happiness of oppressed and exploited people.

Speaking of the influence of Sun Yat-sen and “Three Principles of the People” on Ho Chi Minh, first of all, we must mention Ho Chi Minh’s respect, admiration, and respect for Sun Yat-sen. He had correct assessments of Sun Yat-sen, of the revolutionary Kuomintang (the organization founded by Sun Yat-sen) in the early period in Guangzhou, and of his new “Three Principles of the People”. In the article, *Imperialist Countries and China* published in the *Journal of International Correspondence* No. 57 (1924), Nguyen Ai Quoc wrote: “Sun Yat-sen, the “father

of the Chinese revolution, “the head of the Guangzhou Government, was always faithful to his principles, even in the most difficult times. The platform of his party, the Kuomintang, is reformist. That platform included explicitly anti-imperialist and anti-militarist provisions. That party loudly declared solidarity with the oppressed peoples of colonial countries and with the international proletariat. That party sympathized with the Russian Revolution, “(Minh. H. C, 2011). That party sympathized with the Russian Revolution.” This comment by Ho Chi Minh is completely consistent with the Communist International’s view of Sun Yat-sen in his Call to Chinese Workers, Farmers, and Working People. According to Ho Chi Minh, “the name of Sun Yat-sen, who spent his life fighting against world imperialism to liberate the Chinese people, is extremely noble to the world proletariat and to the oppressed peoples of the East who are struggling against world imperialism” (Giap, 1996).

It was not until mid-November 1924, when he traveled from Moscow to Guangzhou (China), that Ho Chi Minh had the opportunity to learn Sun Yat-sen’s thoughts directly and deeply. Ho Chi Minh was active in Guangzhou at a time when Sun Yat-sen announced the new “Three Principles of the People”: Nationalism means anti-imperialism, establishing complete equality among the nationalities in the country; Principles of livelihood means allocating land to farmers and moderating the big bourgeoisie in agriculture; along with that are three major policies: “inter-Russian, inter-communist, and supportive of workers and farmers.” Therefore, Ho Chi Minh turned to “Three Principles of the People” with infinite excitement: “Reading an advertisement in the Guangzhou daily newspaper, he came to work as an interpreter for Mikhail Markovich Borodin (also called Mikhail Markovich Gruzenberg), political advisor of Sun Yat-sen.” Sun Yat-sen and of the Guangzhou Government (Tran, 1995). He translated Chinese newspapers into English. He devoted all his energy to studying Chinese politics through Sun Yat-sen’s Three Principles: Nationalism: independence for all peoples; Civil rights: freedom of the people; Popularism: happiness and enjoyment of the people.

It can be said that “of all the revolutionary theories, Nguyen Ai Quoc feels that Sun Yat-sen’s thoughts are the most suitable for the specific circumstances of Vietnam. This is what Vietnam needs. This is what the Vietnamese people require. This is what Nguyen Ai Quoc was looking for. From then on, Nguyen Ai Quoc had a deep respect for this great leader of the Chinese people and became his (Sun Yat-Sen’s) sincere student (Tinh, 1993).

Ho Chi Minh only studied “Three Principles of the People” (Three Peoplesism) mainly through contact with books, documents, and students of Sun Yat-Sen. This is even more seen in Ho Chi Minh’s great wisdom in continuing to capture Marxism-Leninism and the quintessence of human culture.

Sun Yat-sen and Ho Chi Minh have great historical sympathy. Ho Chi Minh, in many works and articles, highly appreciated the theory of the Three Peoplesism for the Vietnamese revolution: “Sun Yat-sen’s doctrine has the advantage that its policies are suitable for the conditions of our country.” According to Ho Chi Minh’s ideology, Three Peoplesism refers to the ideology of

national salvation (see Three Peoplesism Theory, Vietnam Institute of Social Science Information, 1995)

3.2.2 Commonalities between Sun Yat-sen's Worldview and the Nationalist Ideology of the Vietnamese Revolution during the Ho Chi Minh Period

To discuss the issue of people's livelihoods, we must first deeply understand the issue of national independence. To implement nationalism, Sun Yat-sen initially advocated:

- 1) Conduct an awareness-raising propaganda organization. Leading the people against the Manchus
- 2) Trying to struggle through the path of revolutionary armed uprisings
- 3) Carry out a mass revolution of the masses, overthrow the Manchu government, and establish the government of the Republic of China.

Looking back at the historical past, we see that Sun Yat-sen conducted uprisings in Guangzhou. This is a rehearsal step to prepare for the implementation of the national mission.

In addition to the above national mission, Sun Yat-sen's nationalism has a greater mission than fighting against imperialism and colonialism to achieve national equality and against the invasion of imperialism as a region and colonial thing. In our opinion, it was Sun Yat-sen who condemned the imperialism that was dominating the Chinese people to promote the nation's struggle. As for qualitative science, China is still a semi-colonial, semi-feudal society.

Sun Yat-sen's vision and method of solving the problem of imperialism involves two tasks: overthrowing feudalism and developing a prosperous socio-economy, creating strength and creating equal rights.

Looking at the history at that time, there was only one way to save the country and pave the way for the nation to advance. That is to carry out a social revolution along the path of economic development. Sun Yat-sen wanted to save the nation and wanted China to be independent, and free from oppression and slavery. At that time, the important thing in his opinion was to fend off the Manchu Qing feudal dynasty, and thus be able to limit the oppression, tearing, invading, and brutally exploiting the empire, paving the way for equal development with the capitalist empires

Worrying about national independence was Sun Yat-sen's lifelong goal. But the important thing that covers Sun Yat-sen's Three Peoples ideology is that he wants to take care of the victory of the revolution in a comprehensive way, the people have food, clothing, jobs, and society ensures their right to life. human. In his lectures, he also repeatedly mentioned US President Lincoln's famous quote about a social institution "of the people, by the people, for the people". Perhaps this helps us explain why in the 20s of the 20th century, Sun Yat-sen introduced new content into the three-people doctrine: "Pan-Russian, pan-communist, supporting farmers" and considered it as the salvation that could create the complete victory of the Chinese revolution.

In Vietnam, from 1925-1929, Ho Chi Minh enthusiastically mobilized the people to launch a revolution to liberate the nation and liberate the classes. In 1930, Ho Chi Minh established the Communist Party of Vietnam. In October 1930, the Communist Party of Vietnam issued a policy of fighting against feudalism and imperialist aggression to liberate the nation, liberate classes, and liberate society.

Unlike the Vietnamese patriots of the early 20th century, Ho Chi Minh, when studying “Three Principles of the People” (Three Peoplesism), saw the very basic limitations of this doctrine. The ideology of Three Peoplesism is still just a bourgeois democratic ideology, located within the bourgeois ideology system. However, he also recognized that Sun Yat-sen’s Three Peoplesism and “pro-Russian, inter-communist, and pro-worker-peasant” policy had progressive and positive points that could be appropriately applied to real conditions. economics of the Vietnamese revolution. In 1925, after establishing the Vietnam Revolutionary Youth Association, Ho Chi Minh directly trained and trained cadres and brought them back to the country to propagate and mobilize the masses, prepare ideology, and organize the birth of the Vietnam Communist Party. An officer of the Vietnam Revolutionary Youth Association recalled the scene of that training class as follows: “This house is in a long house, opposite Guangzhou University. Inside the house, on the wall in the middle facing away are portraits of Marx, Engels, and Lenin. On both sides hang portraits of Stalin and Sun Yat-sen facing each other, with portraits hanging on the outside” (Tinh, 2015).

One of the topics covered in the training courses of the Vietnam Revolutionary Youth Association in Guangzhou is the history of revolutions, including the three international, struggle movements of colonial peoples, the Russian October Revolution, the Xinhai Revolution, and the ongoing revolution in China with the Three Peoples’ism and the Three Great Policies. We also study The Three Democracy and the Three Great Policies, along with Marxism-Leninism, combined with the history of the October Revolution. This shows that, during his revolutionary activities, Ho Chi Minh did not adopt primitive principles or machines but surpassed other Vietnamese patriots. He selectively and creatively absorbed the progressive aspects of Three Peoplesism and successfully applied them to the specific circumstances of Vietnam, valuing the issue of national independence but depending on each situation. There is a specific scene that emphasizes it and puts it at the forefront. National independence is associated with the freedom and happiness of the people. That is Ho Chi Minh’s great creativity.

Not only did he “Vietnamize” Sun Yat-sen’s Three Peoples doctrines into an independent nation with civil rights, freedom, and a happy people, but Ho Chi Minh also skillfully combined the strategies of the two revolutionary phases. of Lenin with the Three Peoplesism to draft a brief political platform for the Communist Party of Vietnam. That platform was presented and approved at the Conference to Establish the Communist Party of Vietnam (from January 6 to February 7, 1930) and included the following main points:

“B - Politically:

a) Put an end to French imperialism and feudal people.

b) Make the South completely independent.

c) Establishing a government of workers, farmers, and soldiers...

C - Economically:

... b) Collect all major industries (such as industry, transportation, banking, etc.) of French imperialist capital to hand over to the government for workers, farmers, and soldiers to manage.

c) Collecting all imperialist land as public property to distribute to poor farmers.” (Minh, 2011)

The above platform is the direction for the Vietnamese people in the period of the national democratic revolution. From that platform, he conceived the future name of Vietnam:

“Democratic Republic of Vietnam

Independence - Freedom - Happiness”

In terms of form, the name of Vietnam and the motto of the Vietnamese Revolution from the August Revolution to 1976 bear the mark of Three Peoplesism, but inside contain the content of Marxism-Leninism. The concept of “Independence, Freedom, and Happiness” was drawn by Ho Chi Minh from the Three Peoplesism and the ideology of “Freedom, Equality, and Fraternity” of the French bourgeois revolution of 1789 and raised to a higher level. new, class, people, national, and radically revolutionary of a democratic national revolution under the leadership of the working class, taking Marxism-Leninism as its ideological foundation and a guide for action. (Ministry of Education and Training, 2021).

The land platform that Ho Chi Minh raised was not general, “egalitarian land rights,” but more specific, clear, and thorough in solving land problems for farmers. The slogan “the plowman has the field” and “All the land belongs to the farmers” is both a concretization and a step forward of the slogan “egalitarian land rights.” Moreover, Ho Chi Minh also believed that implementing the slogan that the plowman has the field was a very important part of the task of the national democratic revolution, eliminating feudal production relations, liberating production power, and establishing the ownership role of farmers in rural areas. Therefore, this goal is realized step by step, actively serving the anti-imperialist task. This was shown very specifically in the uprising to seize power in August 1945 and the resistance war against the French.

In addition to creatively absorbing the contents of Three Peoplesism, Ho Chi Minh also focused on studying Sun Yat-sen’s revolutionary methods, especially the method of applying Confucian ethics to propagate and educate. educate the revolutionary spirit among the masses. Studying Sun Yat-Sen, Ho Chi Minh explained the Confucian ideology of “cultivating oneself, cultivating the family, ruling the country, and creating a peaceful world” simply and practically. Sun Yat-sen

spoke and acted from within himself and then developed it for the whole world, while Ho Chi Minh used his exemplary daily life to set an example for the masses.

Chinese researchers believe that previous kings and Eastern politicians applied Confucian ethics to rule the country by one person, but Sun Yat-sen changed ethics. The traditional Confucian philosophy of the relationship between King and Servant, “transforming leaders and civil servants from masters of the masses into servants of the masses, is an unprecedented great achievement since the founding of Confucianism.”

Sun Yat-sen first raised the opinion that loyalty to the army may no longer be necessary-not loyalty to the army, but loyalty to the country, loyalty to the 400 million Chinese people. Ho Chi Minh applied Sun Yat Sen’s revolutionary thinking to vital reminders and teachings for cadres: “Cadres are servants of the people”, cadres must be “loyal to the country”, filial to the people”, “diligent, frugal, honest, righteous, public-minded, impartial”, “cadres must suffer before others, rejoice after others”... In “Advice to Students During the Opening Ceremony” of Tran Quoc Tuan Martial Arts School in Son Tay (now Tran Quoc Tuan University) on May 26, 1946, Ho Chi Minh said: “Brothers have many different classes and ideologies, first of all, must unite, honestly. Must be disciplined both mentally and physically. We must follow the heroic example of the soldiers during the uprising to set an example for future classes. You need to do as Sun Yat-sen said: “Good young men want to do great things, not to be great officials.” I hope that when you are here, you will always follow the two slogans that are your purpose: loyalty to the country and filial piety for the people.

Vietnamese predecessors absorbed Chinese ideological traditions. Ho Chi Minh achieved the combination of that ideological tradition with advanced Western thought. Ho Chi Minh selectively absorbed and creatively applied Sun Yat-Sen’s Three Peoplesism in the process of leading the Vietnamese revolution. Understanding the influence of Sun Yat-sen on the Vietnamese revolution, especially in Ho Chi Minh City, we respectfully acknowledge Sun Yat-sen’s great contributions in theory and practice to the Vietnamese revolution. It was Sun Yat-Sen’s democratic revolutionary policies and guidelines in Three Peoplesism that had the effect of promoting and giving the Vietnamese revolutionary movement a new color, enriching the history of struggle. Vietnam’s national liberation in the early years of the twentieth century.

3.2.3 Regarding the Concept of Popularism: Happiness and Enjoyment of the People

Sun Yat-sen considered people’s livelihoods the ultimate goal. According to him, “people’s livelihood is the life of the people, the life of the masses.” This is a social issue, so popularism is “socialism” or “universalism.” Sun Yat-sen’s autobiography also records the mark of “charity.” This attracts our interest when learning about Sun Yat-sen. It is this that helps us to solve why, while still present on the surface with the issue of ethnicity and civil rights, Sun Yat-sen launched architectural initiatives on economic development and nation-building in China. This work is a discussion of “strategic methods for building the country.” The work underwent a thorough three-year process of research and editing, including a total of 300 pages. This included the

development of three significant and profoundly relevant sections:

Strategy 1: Building the country-human psychology

Strategy 2: Building the country-construction or industrial construction plan

Strategy 3: Building the country, building society (Sun Yat-sen anthology, 1981, pp. 404;419)

Studying the vast map of China's construction plan, we see more clearly Sun Yat-sen's great thoughts of the three peoples, in which popularism has a long-term meaning, and more clearly we understand the range of thinking and ideas. The broad economic knowledge of a great man.

The plan that Sun Yat-sen pointed out more than half a century ago (Sun Yat-sen's Strategy for National Building, written from 1918–1920) can see many coincidences in the path and location of the reform and opening-up plan for China's economic development today.

A comprehensive plan of economic, social, and human strategy by Sun Yat-sen is mentioned in a monumental map that leaves us with many things to study further.

Citizenism and human strategy are the top concerns of developed, developing, and underdeveloped countries.

The globe is rapidly progressing toward growth and integration. The trajectory of humanity is leading toward the pursuit of triumph in the realm of profound humanism and the ultimate well-being of the human race. The profound idea of Sun Yat-sen serves as a valuable point of reflection for us in the present day: "The global sea level is increasing. If you adapt to the changing circumstances, you will not only survive but also flourish. However, if you resist the changes, you will undoubtedly face destruction."

Vietnam is a country that has been responsible for building a comprehensive social security system for the entire life cycle of its citizens. Accordingly, the government implements a system of policies to ensure citizens have access to a basket of essential goods and services, as well as basic income transfers according to national standards, to provide them with a full salary. food, medical care, education, clean water, and housing... Through Recommendation 202, the Party and the State of Vietnam have participated in the first phase of testing the "Security Strategy" for Social Life 2012-2020" and the following period.

Since 2020, Vietnam has also experienced the international problem of COVID-19. The response to COVID-19 by the Party and Government of Vietnam demonstrates a multi-sectoral and inter-ministerial nature. The plan was activated very soon; the first issuance was on January 20, 2020. A social protection package of about 2.6 million USD with cash for the most vulnerable and unemployed workers at 43 USD per month for each household or worker in the informal sector who lost their jobs from April to June 2020. On the other hand, at the same time, support affected businesses through a low-interest credit package to pay salaries to employees (Decision No. 15/2020/QD-TTg on implementing policies to support people facing difficulties due to the

COVID-19 pandemic).

The United Nations COVID-19 Strategic Preparedness and Response Plan for Vietnam is currently supplementing the support package, which is still in the process of being revised. The support package has been supplemented through the United Nations COVID-19 Strategic Preparedness and Response Plan for Vietnam, which is currently still in the process of being revised, focusing on five pillars:

- 1). Ensure essential health services are always available and protect the health system;
- 2). Help people cope with difficult situations through social protection and basic services;
- 3). Ensure jobs; support small and medium enterprises and workers in the informal sector through economic response and recovery programs;
- 4). Direct increased fiscal and financial stimulus to make macroeconomic policies effective for the most vulnerable populations, as well as strengthen multilateral and domestic response areas;
- 5). Promote social cohesion and invest in community-led response and recovery systems.

Vietnam's social security policy for the period 2012–2020 and the following years is based on four pillars:

Firstly, the employment policy group to ensure minimum income and poverty reduction supports people to proactively prevent risks through participating in the labor market to have good jobs, minimum income, and sustainable poverty reduction.

Second, the social insurance policy group supports people in minimizing the risks of illness, labor accidents, and old age through participation in the social insurance system to proactively compensate for lost income that is reduced or lost due to the above risks.

Third, the social protection policy group (regular or unscheduled) supports people to overcome the risks of crop loss, hunger, and sustainable poverty.

Fourth, the basic social service policy group helps people access the basic service system at a minimum level, including minimum education, minimum health care, minimum housing, clean water, and communication information.

4. Discussion about Some Advantages and Limitations of the Livelihood Principle by Sun Yat-Sen

4.1 Advantages

The contributions of Ton Trung Son's wise thoughts to Vietnamese people today are extremely important. The development of Vietnam today and the right thoughts and actions of Vietnamese people all inherit the great views of Sun Yat-sen. He summarized his wise thoughts from the experience of the revolutionary years. That is the experience of the bourgeois revolution and the

experience of failures. But the thing was not without significance to us. We can, from Sun Yat-sen's thought, draw out the reasonable nucleus and point out the limitations. For our innovation today, that also has a certain meaning. Such as:

He considered the issue of "people's livelihood" to be a central issue of politics and economics. That is the correct historical perspective.

He looked for the driving force of development in economic life, saying that the problem of people's livelihood is food and clothing for the people. To solve it, we must solve the problem of production and, at the same time, the problem of distribution. coordinate. In economics, he proposed two measures: equal division of land ownership (later developed into the policy of the plowman owning the land) and moderation of capitalism, the development of capitalist material civilization to build a country that surpasses Europe and America economically.

He believes in historical development. The development trend has been unstoppable. He said the world's trend is from theocracy to civil rights; now it's time for civil rights; nothing can stop it.

His views on human life are based on a materialist worldview, considering the entire material world to develop in three periods: the period of material evolution, the period of evolution of species, and the period of evolution of species. human evolution.

In terms of cognition, he paid special attention to the role of theory. He emphasized understanding and expressed the view that knowing is difficult and doing is easy. According to him, it is the law of understanding and grasping the correct theory that can direct action. The revolution has not succeeded because there is no theory. When the revolution fails, confusion and wavering are born because there is no theory. Reasoning to strengthen beliefs.

4.2 Limitations

The materialist perspective is not groundbreaking. He was affected by reincarnation because he imagined that cells had minds of their own. It is still debatable because historical materialism maintains that humankind's quest for life is what propels society forward.

Denying the law of class struggle as the driving force of social development, considering it a pathological phenomenon of evolution, opposing the implementation of proletarian dictatorship.

He only started from the standpoint of the bourgeoisie, stating the principle of mutual help between people. The state is also just an organization of mutual support between people.

Exaggerating the role of cognition and reason, not seeing the effect of practice, thereby not seeing the strength of the working people but only seeing the role of intellectuals and leaders of the upper class in revolutionary activities.

5. Conclusion

For Sun Yat-sen, what does social justice mean? (Sun Yat-sen anthology, 1981). Together, the

people and the state must work towards the goal of nation-building. Solidarity fueled by the love of country, a nationalism that is open and appreciative of other nations, and based on a shared ethic or moral ethos is necessary for this cooperative endeavor.

Formal and substantive democracy is required to create a just society. According to formal definitions, the government must be “of the people, by the people, and for the people,” to paraphrase Abraham Lincoln. This calls for a shift in the public’s perception of the government from one of distrust and fear to one of faith and confidence. The government must provide responsible liberty, equality before the law, and a careful balance between freedom and discipline to gain this trust and confidence. People are empowered by material democracy to exercise their rights and responsibilities by their skills and capacities. Not to mention, nation-building means reducing the gap between the rich and the poor, working towards inclusive economic growth, and providing a means of subsistence such as food, clothing, and shelter. We cannot expect world peace unless we have social fairness.

Even now, Sun Yat-sen’s ideas remain beneficial to Viet Nam’s reform movement. Realizing the objectives of a prosperous populace, a powerful nation, and a democratic, just, and civilized society also satisfies the dreams of socialism’s revolutionary forebears. Civil rights, ethnicity, and people’s livelihoods are still issues that never get old.

This topic’s direct contributions include a collection of original papers, publications, and works by Sun Yat-sen, as well as political science and historical science researchers from China and beyond. Meanwhile, this document has not yet been updated to digitize global and Chinese data. Recognizing Sun Yat-Sen’s enlightened views, Ho Chi Minh’s self-study and theoretical research carried on Sun Yat-Sen’s legacy, assisting Vietnam in developing a strong national independence and prosperity philosophy. Happiness for the people: Vietnamese people are striving to protect their independence to improve their country. The relationship between Vietnam and China is highly valued and essential. Vietnam always learns from the quintessence of human culture, in which Sun Yat-Sen’s people’s thoughts are the key for Vietnam to orient the country towards development.

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I do this study concurrently with my role as a main lecturer at the University. This research is conducted annually as a mandatory component of my employment responsibilities.

I (Tuyen Nguyen Thi Mong) is the only author of this article. This article has no conflicts of interest.

The article presents some basic contents of Sun Yat-sen’s philosophical thought, such as 1) Sun Yat-sen’s natural philosophical thought on Evolution; 2) Sun Yat-sen’s epistemology in the Theory of “Trial and Strange Actions”; and 3) Sun Yat-sen’s socio-political philosophical thought in Three Peoplesism. Finally, analyze and point out the value and meaning of Sun Yat-sen’s philosophical thought; point out the influence of Sun Yat-sen in general and his philosophical

thought in particular in Vietnam.

This topic's direct contributions include a collection of original papers, publications, and works by Sun Yat-sen, as well as political science and historical science researchers from China and beyond. Meanwhile, this document has not yet been updated to digitize global and Chinese data. Recognizing Sun Yat-Sen's enlightened views, Ho Chi Minh's self-study and theoretical research carried on Sun Yat-Sen's legacy, assisting Vietnam in developing a strong national independence and prosperity philosophy. Happiness for the people: Vietnamese people are striving to protect their independence to improve their country. The relationship between Vietnam and China is highly valued and essential. Vietnam always learns from the quintessence of human culture, in which Sun Yat-Sen's people's thoughts are the key for Vietnam to orient the country towards development.

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