

HO CHI MINH NATIONAL ACADEMY OF POLITICS

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**HO CHI MINH'S THOUGHT ON HAPPINESS
– CONTENTS AND VALUES**

**SUMMARY OF THE DOCTORAL DISSERTATION
MAJOR: HO CHI MINH STUDIES**

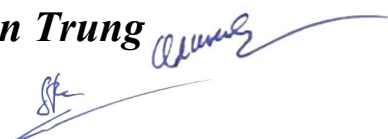
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INTRODUCTION

1. Rationale for Choosing the Dissertation Topic

Happiness is the ultimate goal that people in all eras have continuously pursued; however, perceptions of happiness and the ways of realizing it have always been closely associated with specific historical and social conditions. In the development of human thought, happiness was initially approached primarily as the satisfaction of individual needs, but this understanding gradually expanded toward an emphasis on quality of life and the comprehensive development of human beings. Within this intellectual trajectory, Ho Chi Minh's thought on happiness emerged as a distinctive approach, reflecting the selective inheritance of progressive values of humanity while being closely connected to the realities of the Vietnamese revolution. A distinctive feature of his perspective is that happiness is placed in an organic relationship with national independence and the freedom of the people, thereby establishing happiness as the outcome of the struggle for national liberation and the shape of a new society. Furthermore, happiness is not understood as passive enjoyment, but is associated with people's active roles in labor, creativity, and contribution, thereby affirming the people as the entity in creating happiness for themselves and society. With these core contents, Ho Chi Minh's thought on happiness not only embodies profound national values but also carries significant contemporary relevance.

Entering the twenty-first century, happiness has been recognized by progressive humanity as a meaningful criterion reflecting the harmony, humanity, and sustainability of each development model. Accordingly, quality of life, levels of satisfaction, and people's ability to enjoy material and spiritual values have become important indicators of happiness. This trend is evident at both the national and international levels, most notably in the adoption by the United Nations General Assembly of Resolution A/RES/66/281 in 2012, officially designating March 20 each year as the International Day of Happiness, thereby affirming happiness as a common goal of humanity and as a criterion for assessing and ranking countries worldwide. However, the contemporary world is facing numerous issues that directly threaten and diminish human happiness, such as wars, conflicts, pandemics, inequality, and environmental challenges, among others. It is precisely in relation to these practical demands that Ho Chi Minh's thought on happiness demonstrates its outstanding value, as it established an early and comprehensive approach to happiness. In this regard, his thought not only contributes to enriching and developing understandings of happiness in the history of human thought, but also offers methodological implications for measuring and assessing happiness in the current international context.

In Vietnam, ensuring and continuously enhancing the happiness of the people has consistently been identified by the Communist Party of Vietnam as a fundamental concern throughout the revolutionary process, particularly during the period of *Đổi Mới* (Renovation) and the new era of national development. From identifying happiness as one of the “features of socialism” in the *Political Platform for National Construction in the Period of Transition to Socialism*, to affirming “the happiness of the People as the overarching goal” throughout the process of renewing the country’s development model and “the happiness of the People as the highest goal” in the new era, this issue has increasingly been specified in the country’s development guiding principles, major policies and specific policies. However, under the conditions of a socialist-oriented market economy and international integration, the realization of the goal of happiness is giving rise to new issues related to social inequality, quality of life, the environment, and transformations in cultural values. This demonstrates that happiness is not an automatic outcome of economic growth, but rather a social value formed and ensured by the totality of economic, political, cultural, and social conditions. This reality calls for the continued refinement of theoretical understanding of socialism and the country’s renovation guidelines, particularly with regard to development objectives, the conditions for ensuring happiness, and the means of realizing the happiness of the people.

Against this backdrop, research on Ho Chi Minh’s thought on happiness is of significant importance, as this is a dimension organically connected with his perspective on the path of the Vietnamese revolution—national independence associated with socialism. Systematizing and deepening Ho Chi Minh’s views on happiness not only contributes to supplementing the theoretical foundations for understanding socialism in the current context, but also provides a scientific basis for implementing the guiding perspective of “improving the living conditions and happiness of the People” adopted by the 14th National Party Congress. Therefore, studying the element of “happiness” in Ho Chi Minh’s thought, which is emphasized in the Documents of the 14th National Party Congress, contributes to further improving the country’s development policy in the new period. For these reasons, the topic ***“Ho Chi Minh’s Thought on Happiness: Contents and Values”*** has been selected as the research focus of this doctoral dissertation in Ho Chi Minh Studies.

2. Research Objectives and Tasks

2.1. Research Objectives: The dissertation aims to systematically study and clarify the fundamental contents, theoretical values, and practical values of Ho Chi Minh’s thought on happiness.

2.2. Research Tasks: To achieve the above objectives, the dissertation undertakes the following research tasks: + *First*, to review the state of research

related to the topic, thereby identifying issues requiring further study; + *Second*, to clarify the concept of “happiness” and “Ho Chi Minh’s thought on happiness”; + *Third*, to analyze the theoretical foundations, practical foundations, and subjective factors that contributed to the formation of Ho Chi Minh’s thought on happiness; + *Fourth*, to analyze the fundamental contents of Ho Chi Minh’s thought on happiness; + *Fifth*, to clarify the theoretical as well as practical values of Ho Chi Minh’s thought on happiness in the current context.

3. Research Subject and Scope

3.1. Research Subject: The research subject of the dissertation is the contents and values of Ho Chi Minh’s thought on happiness.

3.2. Research Scope: “Happiness” in Ho Chi Minh’s thought is a broad theme. Within the scope of this dissertation, the study focuses on clarifying Ho Chi Minh’s thought on the happiness of the Vietnamese people, as expressed through his speeches, writings, and practical activities.

4. Theoretical Foundations and Research Methods

4.1. Theoretical Foundations: The dissertation is grounded in Ho Chi Minh’s thought, Marxism-Leninism, and the perspectives, major policies, and guidelines of the Communist Party of Vietnam on happiness.

4.2. Research Methods: Based on the methodological foundations of dialectical materialism and historical materialism, the dissertation employs a combination of research methods from the social sciences and humanities to clarify the foundations, contents, and values of Ho Chi Minh’s thought on happiness. The principal research methods are applied as follows: **Chapter 1:** Primarily employs statistical methods and documentary research; **Chapter 2:** Primarily employs the historical and logical methods; **Chapter 3:** Primarily employs the methods of analysis and synthesis; **Chapter 4:** Primarily employs the methods of practical summarization, comparison, and contrast.

5. New Contributions of the Dissertation + The dissertation supplements an approach to happiness from the perspective of Ho Chi Minh Studies; + The dissertation not only analyzes the conception and insights of happiness in Ho Chi Minh’s thought, but also clarifies the mechanisms for realizing happiness in social life; + The dissertation systematically clarifies the organic relationship between happiness, independence, and freedom in Ho Chi Minh’s thought; + The dissertation clarifies the relationship between human happiness and the nature and objectives of socialist society in Ho Chi Minh’s thought.

6. Theoretical and Practical Significance of the Dissertation

6.1. Theoretical Significance: + The dissertation contributes to deepening the understanding of Ho Chi Minh's legacy in general and the system of Ho Chi Minh's thought in particular. + The dissertation contributes to supplementing the theoretical foundations for the Party to continue studying, supplementing, and refining its understanding of the objectives of national development, while also contributing to deepening the theory of socialism and the path toward socialism in Vietnam under new conditions.

6.2. Practical Significance: + The research findings of the dissertation suggest several approaches to assessing and developing a system of happiness indicators appropriate to Vietnam's current practical conditions. On this basis, these findings may provide additional reference grounds for evaluating the effectiveness of national governance, developing public-service culture, and promoting humane values of life among the people. + In addition, the research findings may serve as reference materials for teaching, learning, and research in Ho Chi Minh Studies, as well as for studies related to quality of life and sustainable development in the current context.

7. Structure of the Dissertation: In addition to the Introduction, Conclusion, References, and Appendices, the dissertation is structured into four chapters and ten sections.

Chapter 1

OVERVIEW OF THE STATE OF RESEARCH

1.1. STATE OF RESEARCH RELATED TO THE DISSERTATION TOPIC

1.1.1. Studies Related to Happiness

1.1.1.1. International Studies

(i) Research on happiness from the perspective of political economy and the welfare state approaches happiness as an indicator reflecting the quality of institutions, development models, and the effectiveness of social governance. Many studies emphasize the influence of economic and political structures on happiness and criticize the notion that equates economic growth with happiness. Notably, Stefan Beghin, in *The Happy Variety of Capitalism Characterised by an Array of Commonalities* (2007), points out a paradox in developed countries: despite high living standards, inequality and institutional instability continue to constrain social happiness. Christopher J. Anderson and Jason D. Hecht, in *Happiness and the Welfare State: Decommodification and the Political Economy of Subjective Wellbeing* (2013), emphasize the role of the welfare state in reducing

inequality and enhancing happiness. Daniel L. Bennett and Boris Nikolaev, in *Economic Freedom & Happiness Inequality: Friends or Foes?* (2017), demonstrate that economic freedom, when insufficiently regulated, may increase inequality in happiness. Carol Graham, through works such as *Happiness and Hardship* (2002), *Happiness around the World* (2010), *The Pursuit of Happiness* (2011), and *Happiness for All* (2017), analyzes the “happiness paradox” and argues that higher income does not necessarily correspond to greater happiness due to the effects of inequality and social insecurity. Philipp Lepenies, in *Happiness and Inequality: Insights into a Difficult Relationship – and Possible Political Implications* (2012), adopts a critical political-economy approach, emphasizing structural inequality as a barrier to sustainable happiness. Yew-Kwang Ng, in *Happiness – Concept, Measurement and Promotion* (2022), provides a comprehensive analysis of the concept, measurement, and determinants of happiness. Overall, these studies affirm that happiness is strongly dependent on institutions and policies, but they tend to focus primarily on measurement and governance, without delving deeply into the philosophical and humanistic dimensions of happiness.

(ii) Research on happiness from the perspective of Marxist theory and socialist construction. This line of research approaches happiness as a political and social objective associated with Marxism-Leninism and the practice of socialist construction, emphasizing the roles of development, equity, and state governance. Representative works include *中国国民幸福统计研究十年简史* (*A Review of Ten Years of Research on Happiness Statistics in China*, 2013); *马克思生态幸福思想探析* (*An Exploration of Karl Marx's Thought on Ecological Happiness*, 2016); and *青年奋斗实现幸福的现实探析:以马克思主义幸福观为视角* (*An Exploration of the Reality of Young People's Striving for Happiness: From the Perspective of the Marxist View of Happiness*, 2024). At the empirical level, studies such as *Health Effects of Happiness in China* (2022) by Wang, W.; Sun, Y.; Chen, Y.; Bu, Y.; and Li, G., and *Happiness Inequality Has a Kuznets-Style Relation with Economic Growth in China* (2022) by Pan Zhang, among others, contribute to reinforcing the view that happiness is both an objective and a criterion for evaluating the effectiveness of the process of socialist construction in China.

1.1.1.2. Domestic Studies

(i) Research on the nature, approaches to, and measurement of happiness in the Vietnamese context. Trịnh Thị Linh and Trương Thị Khánh Hà, in *Happy People: Who Are They? A Pilot Indigenous Study on Conceptualization of Happiness in Vietnam* (2019), emphasize the cultural specificity of Vietnamese perceptions of happiness, particularly its association with family and community. Lê Ngọc Văn, in *Hạnh phúc của con người Việt Nam: Khái niệm, cách tiếp cận và*

chỉ số đánh giá (Happiness of Vietnamese People: Concepts, Approaches, and Assessment Indicators, 2019) and *Hạnh phúc và việc đo lường các thành tố cấu thành hạnh phúc (Happiness and the Measurement of the Components Constituting Happiness, 2021)*, develops a theoretical framework and a system of happiness indicators based on a multidimensional and localized approach. Phan Việt Thịnh and Nguyễn Hoàng Hiệp, in *Quan điểm của chủ nghĩa Mác về hạnh phúc và sự vận dụng của Đảng Cộng sản Việt Nam hiện nay (Marx's View of Happiness and Its Application by the Communist Party of Vietnam Today, 2023)*, provide a Marxist theoretical foundation for happiness research in Vietnam. This line of research primarily focuses on the concept and measurement of happiness, without deeply examining its philosophical nature.

(ii) Research linking happiness with national governance, public policy, and social groups. Hồ Sĩ Quý, in *Chỉ số hạnh phúc: Gợi mở đối với quản trị quốc gia (Happiness Index: Implications for National Governance, 2022)*, affirms that happiness is both a measure of development and an objective of public policy. Nguyễn Nguyệt Nga and Vũ Thị Thùy Linh, in *Tổng hạnh phúc quốc gia trong kinh doanh và việc triển khai tại một số nước châu Âu (Gross National Happiness in Business and Its Implementation in Several European Countries, 2023)*, examine the GNH model in business, primarily for comparative and reference purposes. Lê Thị Thùy Dương, Nguyễn Thị Ái Mỹ, and Nguyễn Thị Hồng, in *Triết học về hạnh phúc trong thời đại số: Cơ hội và thách thức đối với con người hiện đại (The Philosophy of Happiness in the Digital Age: Opportunities and Challenges for modern people, 2025)*, expand the study of happiness in the context of digital transformation.

In addition, empirical studies by Nguyễn Văn Lược on *Mối liên hệ giữa tự đánh giá và cảm nhận về hạnh phúc của sinh viên (The Relationship between Self-Evaluation and Students' Perceptions of Happiness, 2016)*; Nguyễn Quyên Phi on *Một số yếu tố tác động đến hạnh phúc của người lao động (Some Factors Affecting Workers' Happiness, 2022)*; Tạ Huy Hùng and Đỗ Vũ Phương Anh on *Xây dựng thang đo cảm nhận hạnh phúc của nhân viên trong doanh nghiệp thuộc lĩnh vực khách sạn (Developing a Scale for Measuring Employees' Perceived Happiness in Hotel Businesses, 2023)*; Nguyễn Thị Bích Phượng, Dương Hoàng Diễm Châu, and Nguyễn Thị Ngọc Ánh in the internationally published study *Tổng quan nghiên cứu về hạnh phúc trong học tập (A Review of Research on Happiness in Learning, 2024)*; Đặng Thị Kim Ánh and Trịnh Phương Thảo on *Cảm nhận hạnh phúc của sinh viên: Nghiên cứu tại một số trường đại học ở Thành phố Hồ Chí Minh (Students' Perceived Happiness: A Study at Several Universities in Ho Chi Minh City, 2024)*; Trần Lê Việt on *Tập trung xây dựng đội ngũ cán bộ - khâu "then chốt" nâng cao chỉ số hạnh phúc của người dân (Focusing on Building a Cadre Contingent – the "Key" to Enhancing the People's Happiness Index, 2024)*; and Lê Thị Hằng on *Cảm nhận hạnh phúc của phụ nữ trong độ tuổi lao động (Perceived Happiness among Women of Working Age,*

2026), among others, focus on specific groups such as students, workers, women, and public officials. Overall, these studies have diversified approaches to happiness, but they remain fragmented and have yet to establish a unified theoretical framework for understanding happiness under Vietnamese conditions.

1.1.2. Studies Related to the Content of Ho Chi Minh's Thought on Happiness

(i) Research on the insights of happiness. Many studies adopt a multidimensional approach to happiness, encompassing material, spiritual, and personal dimensions. Nguyễn Đài Trang, in *Hồ Chí Minh nhân văn và phát triển* (*Ho Chi Minh: Humanism and Development*, 2013), emphasizes a critique of Western development models and interprets happiness from the perspective of Ho Chi Minh's thought as a humanistic development model associated with national independence, prosperity and wealth, and opportunities for human development. Lại Quốc Khánh, in *Triết lý chính trị Hồ Chí Minh* (*Ho Chi Minh's Political Philosophy*, 2024), systematizes the insights of happiness as an integrated whole comprising material living conditions, political freedom, education, and moral character. Nguyễn Văn Nguyên, in *Mối quan hệ biện chứng giữa độc lập dân tộc với dân chủ và hạnh phúc của nhân dân trong tư tưởng chính trị Hồ Chí Minh* (*The Dialectical Relationship between National Independence, Democracy, and the Happiness of the People in Ho Chi Minh's Political Thought*, 2018), emphasizes that happiness can be realized through the people's role as active subject and the mobilization of social resources. In addition, "The Principle of Livelihood" by Sun Yat-sen and Its Significance for Social Justice and Happiness Values in Vietnam Today (2024) by Nguyễn Thị Mộng Tuyền points out the influence of Sun Yat-sen's "Principle of Livelihood" on the formation of the concept of happiness in Ho Chi Minh's thought. Overall, these studies have contributed to clarifying the multidimensional insights of happiness, but have not yet sufficiently deepened the structural relationships among its constituent dimensions.

(ii) Research on the position of happiness within the structure of "Independence – Freedom – Happiness." These studies affirm that happiness is both the goal and the measure of independence and freedom. Phạm Ngọc Anh and Nguyễn Văn Nguyên, in *Sự thống nhất giữa độc lập dân tộc với dân chủ và hạnh phúc của nhân dân trong tư tưởng Hồ Chí Minh* (*The Unity of National Independence, Democracy, and the Happiness of the People in Ho Chi Minh's Thought*, 2016), point out the organic unity among the three components, in which happiness reflects the substantive value of national independence. In works such as *Hồ Chí Minh sáng tạo, đổi mới* (*Ho Chi Minh: Creativity and Innovation*, 2015), *Nghiên cứu Hồ Chí Minh – Một số công trình tuyển chọn* (*Ho Chi Minh Studies: Selected Works*, 2020), and *Khát vọng Hồ Chí Minh: Việt Nam độc lập, tự do, hạnh phúc, dân chủ, phồn vinh, hùng cường, sánh vai cùng với các cường*

quốc năm châu (*Ho Chi Minh's Aspiration: An Independent, Free, Happy, Democratic, Prosperous, Strong Vietnam Standing Shoulder to Shoulder with the Powers of the Five Continents*, 2021), Bùi Đình Phong emphasizes that happiness is both the ultimate goal and a criterion for evaluating the value of the revolution. The studies by Lê Thị Thu Hồng, *Triết lý phát triển Hồ Chí Minh vì tự do, ấm no, hạnh phúc cho nhân dân* (*Ho Chi Minh's Philosophy of Development for the Freedom, prosperity and wealth, and Happiness of the People*, 2015); Phạm Hồng Chương, “Độc lập – Tự do – Hạnh phúc” – Giá trị cốt lõi của tư tưởng Hồ Chí Minh (“Independence – Freedom – Happiness” – The Core Values of Ho Chi Minh's Thought, 2025); and Trần Minh Trường, “Độc lập, tự do, hạnh phúc” – Giá trị cốt lõi của bản Tuyên ngôn độc lập (“Independence, Freedom, Happiness” – The Core Values of the Declaration of Independence, 2025), likewise consistently regard happiness as the measure by which the significance of independence and freedom can be verified. However, these studies primarily stop at affirming their values and have not deeply analyzed the internal mechanisms connecting these components.

(iii) Research on the subjects, means, and conditions for realizing happiness. Representative studies include Phạm Ngọc Anh's *Quan niệm của Hồ Chí Minh về dân giàu – Tầm mục tiêu, lẽ sống đến con đường hiện thực hoá* (*Ho Chi Minh's Conception of a Prosperous People – From Objective and Purpose of Life to the Path of Realization*, 2016), which emphasizes that a “prosperous people” is associated with happiness and identifies the path of socialist construction as the means of realizing the happiness of the people. Lê Quốc Lý, in *Quan điểm Hồ Chí Minh về nhiệm vụ chăm lo đời sống ấm no, hạnh phúc cho Nhân dân* (*Ho Chi Minh's View on the Task of Caring for the People's Well-Being and Happiness*, 2017), affirms that comprehensive happiness encompasses material and spiritual well-being and the right to freedom, with the people being both the subjects and beneficiaries of happiness. Lê Văn Lợi, in *Khát vọng độc lập, tự do, hạnh phúc của Chủ tịch Hồ Chí Minh soi sáng công cuộc đổi mới hiện nay* (*President Ho Chi Minh's Aspiration for Independence, Freedom, and Happiness as a Guiding Light for the Current Renovation Process*, 2021), and Nguyễn Quốc Sơn, in *Hồ Chí Minh với hành trình khát vọng vì hạnh phúc của nhân dân Việt Nam* (*Ho Chi Minh and the Journey of Aspiration for the Happiness of the Vietnamese People*, 2022), emphasize the roles of cadres and Party members, the great national unity, and exemplary conduct in realizing happiness, but do not yet develop a theoretical model of the realization mechanism. Trần Thị Minh Tuyết, in *Tư tưởng Hồ Chí Minh về hạnh phúc con người – Vận dụng vào chăm lo hạnh phúc con người Việt Nam hiện nay* (*Ho Chi Minh's Thought on Human Happiness – Application to Promoting the Happiness of Vietnamese People Today*, 2022), emphasizes the central role of the people and the responsibility of the Party and the State in creating the conditions for happiness. Nguyễn Cao Siêng, in *Vận dụng tư tưởng Hồ Chí Minh về hạnh phúc của Nhân*

dân trong giai đoạn hiện nay (*Applying Ho Chi Minh's Thought on the Happiness of the People in the Current Period*, 2023), systematizes the conditions for realizing happiness, including political, economic, cultural, and social conditions. Overall, these studies have progressively clarified the role of the subjects and the conditions for realizing happiness, but remain primarily descriptive and have not yet established a unified theoretical framework for the mechanism through which happiness operates in Ho Chi Minh's thought.

1.1.3. Studies Related to the Values of Ho Chi Minh's Thought on Happiness

(i) **Research on theoretical values**, Bùi Thị Bích Thuận's "*Dân hạnh phúc*", "*Dân giám sát*", "*Dân thụ hưởng*" trong Văn kiện Đại hội XIII của Đảng ("*The People Are Happy*," "*The People Supervise*," and "*The People Enjoy the Benefits*" in the Documents of the 13th National Party Congress, 2021), which clarifies the mechanism of "the people supervise – the people enjoy the benefits" as an expression of happiness in political and social practice. Đỗ Thị Thu Hiền, Hoàng Đình Quyết, and Hồ Mai Phương, in *Hạnh phúc của Nhân dân là mục tiêu phấn đấu của Đảng ta* (*The Happiness of the People Is the Goal of Our Party's Endeavor*, 2022), affirm that happiness is the overarching goal throughout the Vietnamese revolution. Đặng Văn Luận, in *Quan điểm mới của Đảng về hạnh phúc của Nhân dân trong xây dựng CNXH ở Việt Nam* (*The Party's New Perspective on the Happiness of the People in Socialist Construction in Vietnam*, 2022), emphasizes the perspective of "**people-centered approach**." Vũ Thị Kiều Phương, in *Về đặc trưng hạnh phúc của CNXH ở Việt Nam* (*On the features of Happiness in Vietnamese Socialism*, 2022), interprets the development of the Party's understanding of happiness in relation to its conception of the features of socialism in Vietnam. Nguyễn Văn Tài, in *Khẳng định giá trị hạnh phúc, thực hiện khát vọng phát triển đất nước Việt Nam XHCN* (*Affirming the Value of Happiness and Realizing the Aspiration for the Development of a Socialist Vietnam*, 2023), and Trần Thị Minh Tuyết, in *Nhận thức của Đảng Cộng sản Việt Nam về "hạnh phúc" trong thời kỳ đổi mới và sự cần thiết bổ sung giá trị hạnh phúc vào đặc trưng tổng quát của CNXH ở Việt Nam* (*The Communist Party of Vietnam's Understanding of "Happiness" during the Renovation Period and the Need to Add the Value of Happiness to the General features of Socialism in Vietnam*, 2024), both identify happiness as a core value and an objective of socialism in Vietnam. Overall, this line of research primarily systematizes the theoretical value of happiness in Ho Chi Minh's thought in connection with the Party's thinking.

(ii) **Research on practical values**, Đoàn Thế Hanh's *Vì độc lập tự do hạnh phúc của Nhân dân – Mục tiêu và hành động trong suốt 93 năm của Đảng Cộng sản Việt Nam* (*For the Independence, Freedom, and Happiness of the People – The Objectives and Actions of the Communist Party of Vietnam over 93 Years*,

2023), which affirms the Party's leadership role in realizing the goal of happiness. Nguyễn Thị Minh Thùy, in *Tư tưởng Hồ Chí Minh về độc lập dân tộc gắn liền với tự do, hạnh phúc của nhân dân và giá trị đối với sự nghiệp xây dựng và bảo vệ Tổ quốc hiện nay* (Ho Chi Minh's Thought on National Independence Associated with the Freedom and Happiness of the People and Its Value for the Current Cause of National Construction and Defense, 2025), clarifies the guiding value of Ho Chi Minh's thought for national development. Lê Văn Hải, in *Tư tưởng Hồ Chí Minh – sự kết tinh giá trị nhân văn và tầm vóc thời đại, ánh sáng soi đường cho cách mạng Việt Nam* (Ho Chi Minh's Thought – A Distillation of Humanistic Values and Contemporary Significance, Guiding the Vietnamese Revolution, 2025), emphasizes the guiding value and contemporary significance of Ho Chi Minh's thought. Đỗ Xuân Tuất, in *Từ tư tưởng Hồ Chí Minh đến quan điểm Đại hội XIV của Đảng về hạnh phúc của Nhân dân* (From Ho Chi Minh's Thought to the Perspective of the 14th National Party Congress on the Happiness of the People, 2026), proposes a system of happiness indicators, linking Ho Chi Minh's thought with current development policies. Nguyễn Thu Phương, in *Thực hiện mục tiêu “hạnh phúc” ở Việt Nam trong kỷ nguyên phát triển của đất nước* (Realizing the Goal of “Happiness” in Vietnam in the Era of National Development, 2026), emphasizes the need to translate the goal of happiness into concrete development policies. In summary, this line of research clarifies the practical value and applicability of Ho Chi Minh's thought, but remains fragmented and has not yet established a comprehensive theoretical system of happiness.

1.2. GENERAL ASSESSMENT AND ISSUES REQUIRING FURTHER RESEARCH IN THE DISSERTATION

1.2.1. Assessment of Research Results Related to the Dissertation *First*, research works have, in general, developed concepts, approaches, and indicators for measuring happiness. *Second*, the aforementioned studies have explored and contributed to systematizing source materials, writings, and speeches by Ho Chi Minh related to the happiness. *Third*, fundamentally, these studies have affirmed the consistency of the Party and the State of Vietnam in applying the core **viewpoints** of Ho Chi Minh's thought on happiness to the formulation of development perspectives, major policies, and guidelines.

1.2.2. Issues Requiring Further Research in the Dissertation *First*, although many studies have addressed happiness, the insights of the concept of “happiness” in Ho Chi Minh's thought has not yet been analyzed in a systematic and consistent manner. *Second*, the relationship between “happiness” and other core categories, such as independence, freedom, democracy, and justice, among others, in Ho Chi Minh's thought has been addressed, but remains fragmented. *Third*, current studies have initially clarified the value of Ho Chi Minh's thought on happiness in guiding socialist construction in Vietnam and affirmed the significance of these perspectives in the process of national development. *Fourth*, research works have

also initially addressed the value of Ho Chi Minh's thought on happiness for the Vietnamese revolutionary career.

Chapter 1 Summary

The review of domestic and international studies allows for the conclusion that happiness has been approached from various perspectives and has increasingly become a subject of interest across numerous academic disciplines. In general, existing studies have clarified the concept, nature, approaches to, and several systems of indicators for measuring happiness. They have consistently affirmed that happiness is a multidimensional category that is not merely an individual psychological state, but also reflects economic, political, and social conditions, as well as the quality of interpersonal relationships. However, to date, there has been no unified and comprehensive methodological framework for measuring and creating happiness that is applicable to all circumstances. In particular, in Vietnam, existing studies have tended to draw heavily on Western theories and models, while the need to "localize" measures of happiness in accordance with a socialist orientation has become increasingly pressing.

To date, numerous studies have initially explored and systematized Ho Chi Minh's perspectives related to happiness. These studies have demonstrated that happiness in Ho Chi Minh's thought is neither an abstract nor a metaphysical issue. However, existing works have primarily approached individual aspects separately and have not yet developed a systematic account of the contents of Ho Chi Minh's thought on happiness. At the same time, they have not fully interpreted the value and enduring vitality of Ho Chi Minh's thought on happiness in the current context. These research gaps highlight the need to approach Ho Chi Minh's thought on happiness in a more systematic, comprehensive, and in-depth manner. Based on the review of previous studies, the doctoral researcher recognizes that these works constitute an important source of materials to be absorbed, inherited, and further developed in support of the research and completion of this dissertation.

Chapter 2

CONCEPTS AND THE FOUNDATIONS OF THE FORMATION OF HO CHI MINH'S THOUGHT ON HAPPINESS

2.1. THE CONCEPTS OF "HAPPINESS" AND "HO CHI MINH'S THOUGHT ON HAPPINESS"

2.1.1. The Concept of "Happiness"

Happiness is a state of relative and harmonious satisfaction of people's material and spiritual needs, formed and realized through practical activities under specific historical and social conditions, and associated with the development of both individuals and society.

2.1.2. The Concept of “Ho Chi Minh’s Thought on Happiness”

Ho Chi Minh’s thought on happiness is a consistent, comprehensive, and profound system of views concerning the insights, significance, subjects, means, and conditions for realizing happiness, oriented toward the goal of human liberation and ensuring that all citizens enjoy a good life and achieve comprehensive development.

2.2. FOUNDATIONS OF THE FORMATION OF HO CHI MINH’S THOUGHT ON HAPPINESS

2.2.1. Theoretical Foundations

2.2.1.1. Selective Inheritance of Perspectives on Happiness from the Nation’s Traditional Cultural Values

Ho Chi Minh deeply absorbed the Vietnamese nation’s traditional conception of happiness. *First*, happiness is associated with patriotism and the awareness of defending the Fatherland. *Second*, happiness is also associated with solidarity and the spirit of mutual assistance and compassion. *In addition*, he inherited the conception of living in harmony with nature, regarding the creation of a sustainable living environment as an important condition for ensuring human happiness.

2.2.1.2. Selective Inheritance of Perspectives on Happiness from the Cultural Quintessence of Humanity

Eastern cultural traditions: From *Confucianism*, he selectively inherited the spirit of “For the People” (为人民) and the aspiration for a society characterized by “Great Unity” (大同). From *Buddhism*, he absorbed the spirit of compassion and relieving suffering and saving those in distress, while directing it toward liberating people from oppression and injustice in real life. From Sun Yat-sen’s *Three Principles of the People*, he inherited and developed the ideas into the value system of “Independence – Freedom – Happiness.”

Western cultural traditions: He inherited the humanistic values of *Christianity*, such as charity, love for humanity, and the spirit of relieving suffering; at the same time, he absorbed the progressive ideas of *bourgeois democracy* that emerged from the French and American bourgeois revolutions.

2.2.1.3. Inheritance of Marxist-Leninist Perspectives on Happiness

First, Marxism-Leninism constituted the theoretical foundation for the formation of Ho Chi Minh's worldview and methodology concerning happiness. *Second*, Marxism-Leninism determined the revolutionary and scientific character of Ho Chi Minh's system of thought on happiness.

2.2.2. Practical Foundations

2.2.2.1. The Historical and Social Realities of Vietnam in the Late Nineteenth and Early Twentieth Centuries

The realities of Vietnam under French colonial rule constituted an important practical foundation for the formation of Ho Chi Minh's thought on happiness. The Vietnamese people endured: *First*, the pain of losing national independence, being trampled upon and oppressed under colonial subjugation; *second*, the suffering of poverty and hunger, exploitation, and poisoning resulting from the policy of economic monopoly; *third*, the humiliation of illiteracy, backwardness, and underdevelopment under the policy of enforced ignorance; and *fourth*, the anguish of struggle, bloody repression, and the deadlock of the search for a path to national liberation.

2.2.2.2. The Historical and Social Realities of the World in the Late Nineteenth and Early Twentieth Centuries

The political and social situation of the world in the late nineteenth and early twentieth centuries underwent profound transformations, creating important conditions for the formation of Ho Chi Minh's thought on happiness: *First*, the practical reality of the suffering of workers in the imperialist countries and peoples in the colonies; *second*, the practical experience of ensuring happiness for the people in Soviet Russia.

2.2.3. Subjective Factors

2.2.3.1. Ho Chi Minh's Personal Qualities

First, Ho Chi Minh possessed profound patriotism, deep love for the people, and an aspiration to devote himself to the happiness of the people. *Second*, he demonstrated independent and creative thinking in creating the conditions for happiness. *Third*, he possessed a strong and persevering will to struggle for the happiness of the people. *Fourth*, he possessed the capacity to organize and realize happiness in practice.

2.2.3.2. Ho Chi Minh's Practical Experiences

Ho Chi Minh gradually developed and deepened his thought on happiness through: *First*, his practical revolutionary activities; *second*, his practical experience in leading the Party and the State.

Chapter 2 Summary

The concepts of “happiness” and “Ho Chi Minh’s thought on happiness” are established by the dissertation as analytical concepts serving both a definitional function and a theoretical foundation that provides orientation throughout the entire research process. In this regard, the concept of “happiness” is approached on the basis of Marxist methodology and understood as a state in which people achieve harmonious satisfaction of their material and spiritual needs through practical activities. On this basis, the dissertation defines the concept of “Ho Chi Minh’s thought on happiness” as a consistent system of views centered on the happiness of the people. This approach establishes a solid methodological foundation, ensuring that the study of the content and values of Ho Chi Minh’s thought on happiness is conducted in a logical, systematic, objective, and comprehensive manner.

The analyses in Chapter 2 demonstrate that Ho Chi Minh’s thought on happiness was not the result of simple adoption or mechanical imitation, but rather the outcome of a process of selective assimilation undertaken from the marxism standpoint to the happiness of the people. Viewpoints of happiness embedded in the positive traditions of the Vietnamese nation, together with progressive conceptions of happiness found in the cultural traditions of both the East and the West, constituted important foundations for the formation of Ho Chi Minh’s thought on happiness in close association with the realities of Vietnamese revolution. Marxism-Leninism played the decisive role as its theoretical foundation, enabling Ho Chi Minh to transcend the limitations of conceptions of happiness that were merely individualistic or purely moral in character and to establish a system of thought on happiness closely associated with revolutionary objectives.

The historical and social realities of Vietnam under French colonial rule and the domination of the feudal forces that collaborated with the colonial regime profoundly transformed the country’s socio-economic structure, depriving the people of independence and freedom and subjecting them to comprehensive oppression. Patriotic movements following various ideological orientations successively failed, reflecting the crisis and deadlock in the search for a path to national liberation. Against this backdrop, Ho Chi Minh gradually developed an understanding of the necessary relationship between national independence and the happiness of the people. From the late nineteenth century to the early twentieth century, the world witnessed the harsh living conditions of the working class in both imperialist countries and colonies, while also experiencing significant

transformations, including the establishment of Soviet Russia, where the rights and well-being of working people were initially realized and safeguarded. These realities profoundly influenced Ho Chi Minh's thinking and his choice of revolutionary path, strengthening his belief in the possibility of realizing happiness for the People through the path of proletarian revolution.

Ho Chi Minh's personal qualities and rich practical experiences played a directly decisive role in the formation of his thought on happiness. The unity of his intellect, political mettle, determination, revolutionary ideals, and extensive practical experience gave rise to the scientific, humanistic, and revolutionary character of his thought on happiness. Thus, Ho Chi Minh's thought on happiness was the product of a dialectical combination of historical and social conditions, the theoretical foundations of revolutionary thought, and Ho Chi Minh's own subjective factors. This also constitutes an important foundation for the dissertation to further examine the content and values of Ho Chi Minh's thought on happiness in the subsequent chapters.

Chapter 3

FUNDAMENTAL CONTENTS OF HO CHI MINH'S THOUGHT ON HAPPINESS

3.1. CONCEPTION AND INSIGHTS OF HAPPINESS

3.1.1. Conception of Happiness

Ho Chi Minh's conception of happiness can be summarized in three fundamental points: *First*, Ho Chi Minh conceived of happiness on the basis of dialectical materialist methodology, closely associated with the practical activities of the People. *Second*, he regarded happiness as comprehensive in nature and closely associated with specific historical conditions. *Third*, he did not view happiness as existing in isolation, but always within dialectical relationships with various other categories.

3.1.2. Insights of Happiness

3.1.2.1. Happiness Associated with Independence and Freedom

Independence is a foundational element in Ho Chi Minh's conception of the insights of happiness. Independence must be genuine and complete, and must be associated with peace. *Freedom* is an essential element in Ho Chi Minh's conception of the insights of happiness.

3.1.2.2. Happiness Associated with a Prosperous People and a Strong Nation

In Ho Chi Minh's thought, a "prosperous people" and a "strong nation" have a dialectical, mutually reinforcing, and unified relationship within the insights of happiness. *First and foremost*, a "prosperous people" constitutes the social foundation for a "strong nation." *At the same time*, a strong, stable, and developed nation provides the conditions for all people to live happily.

3.1.2.3. Happiness Associated with Equality

First, equality must be realized through respect for the dignity of every country, nation, and the People in real life. + At the international level, Ho Chi Minh emphasized that equality among countries and nations is an important condition for ensuring the common happiness of humanity. + At the national level, Ho Chi Minh advocated equality among ethnic groups, religions, social classes, husbands and wives, and men and women, with all citizens being equal before the law. *Second*, Ho Chi Minh distinguished equality from indiscriminate egalitarianism.

3.1.2.4. Happiness Associated with Solidarity

First and foremost, Ho Chi Minh always placed happiness on the foundation of the great national unity bloc. *Furthermore*, within his insights of happiness, solidarity was also extended to the international sphere.

3.2. THE SIGNIFICANCE OF HAPPINESS

3.2.1. Happiness as a Fundamental National Right

First, Ho Chi Minh transformed happiness from an individual natural right into a fundamental national right. *Second*, Ho Chi Minh expanded to the greatest possible extent the subjects entitled to enjoy happiness.

3.2.2. Happiness as the Goal and Driving Force of the Revolution

First, happiness is the goal of the revolution. *Second*, happiness is the driving force of the revolution.

3.2.3. Happiness as a Criterion Reflecting the Humanistic Nature and Level of Progress of a Social System

First, through happiness, Ho Chi Minh accurately assessed the exploitative and reactionary nature of colonialism and imperialism. *Second*, through happiness, Ho Chi Minh affirmed the superiority of socialism and communism.

3.3. SUBJECTS AND MEANS OF CREATING HAPPINESS

3.3.1. Subjects of Creating Happiness

3.3.1.1. The Genuine Revolutionary Party Takes the Happiness of the People as Its Goal

First, the Party, as the leading force, takes the happiness of the people as its ideal. *Second*, the Party's contingent of members takes the happiness of the people as its reason for living.

3.3.1.2. The State of the People, by the People, and for the People Operates on the Principle of Acting in Ways That Earn the People's Support

First and foremost, the State must promulgate a legal system that guarantees the people's legitimate rights to happiness. *In addition*, Ho Chi Minh attached particular importance to a contingent of cadres and civil servants dedicated to serving the happiness of the people.

3.3.1.3. Socio-Political Organizations Protect the Fundamental Interests of Different Strata of the People

First, socio-political organizations serve as a "bridge" contributing to translating policies and guidelines for promoting the happiness of the people into practical life. *Second*, for socio-political organizations to effectively perform their functions of representing and protecting the interests of the people, Ho Chi Minh placed particular emphasis on mass mobilization.

3.3.1.4. The People as the Subjects Who Create and Build Their Own Happiness

First, Ho Chi Minh affirmed that the people possess immense resources capable of bringing about turning points in history. *Second*, he sought to awaken the people's role as subjects in creating happiness, including: + Patriotism and a sense of responsibility for the nation's future; + A proactive spirit and sense of self-awareness.

3.3.2. Means of Creating Happiness

3.3.2.1. The Struggle for National Liberation and the Construction of a People's Democratic Regime

First and foremost, Ho Chi Minh affirmed that the struggle for national liberation was the means of opening the way toward creating happiness. *In addition*, he pointed out that building a people's democratic regime was the direct means of realizing genuine happiness for the people. *At the same time*, he

emphasized the unity between the task of national liberation and the task of building a people's democratic regime.

3.3.2.2. *Building the New Socialist Person*

In essence, building the new person is a means of transforming the subject of happiness. *Regarding the content of building the new person*, Ho Chi Minh affirmed the need to actively cultivate the virtuous qualities of socialist people. *Regarding the methods of building the new person*, he emphasized that this was a task requiring clear planning and appropriate measures.

3.4. CONDITIONS FOR REALIZING HAPPINESS

3.4.1. Political Conditions

First, carrying out the proletarian revolution constitutes the foundational political condition for realizing the happiness of the Vietnamese people. *Second*, practicing democracy constitutes the direct political condition for realizing the happiness of the people.

3.4.2. Economic Conditions

First, developing production and practicing thrift. *Second*, ensuring equality.

3.4.3. Cultural Conditions

First, promoting the people's role as subjects of culture. *Second*, building a progressive and revolutionary new culture in specific fields, including: + Political culture; + Educational culture; + Literary and artistic culture; + Lifestyle culture; + Legal culture.

3.4.4. Social Conditions

First, ensuring social welfare for all strata of the people. *Second*, maintaining an orderly and peaceful society that creates a space for human happiness. *Third*, Ho Chi Minh sought to create a living environment with abundant greenery and clean air as a foundation for building a sustainably happy society.

Chapter 3 Summary

The research findings demonstrate that happiness is not an isolated element but a central, overarching category with a governing significance throughout Ho Chi Minh's entire system of thought. On the basis of a dialectical materialist worldview and a profound summation of revolutionary practice, Ho Chi Minh

developed a new conception of happiness that transcended simplistic understandings of happiness as merely a state of need satisfaction or individual emotion. In his view, happiness is the outcome of a process through which people master themselves, master society, and participate in creating material and spiritual values for the community. Accordingly, Ho Chi Minh defined the insights of happiness through such core values as independence, freedom, a prosperous people, a strong nation, equality, and solidarity. These values constitute a unified whole, reflecting a harmonious combination of individual and social interests, human rights and national rights, and the objectives of liberation and development.

In his thought, happiness is not only a natural right of every individual but also a sacred right of every nation; it is not merely an objective to be pursued but also a spiritual driving force that propels the revolutionary process forward. At the same time, Ho Chi Minh identified happiness as an important criterion for assessing the humanistic nature and level of progress of a social system. The value of a social system is not determined by political declarations, but is manifested first and foremost in its capacity to bring a happy life to the People.

Another important conclusion is that Ho Chi Minh not only defined the goal of happiness but also provided a relatively comprehensive explanation of the mechanisms for realizing happiness in social life. He identified a system of subjects responsible for creating happiness, including the Party, the State, socio-political organizations, and the entire people. Among them, the people are both the beneficiaries whom these institutions serve and the direct subjects who create their own happiness. At the same time, Ho Chi Minh identified fundamental means of creating happiness through the struggle for national liberation, the construction of a people's democratic regime, and the development of the new person. These means reflect his consistent understanding that happiness is not something bestowed upon the people, but the outcome of a process of continuous development of society as a whole.

In addition, Ho Chi Minh identified a system of conditions necessary for realizing the happiness of the people in the political, economic, cultural, and social spheres. These include national independence associated with the people's right to mastery; economic development and continuous improvement of material living standards accompanied by a fair and rational system of distribution; a progressive and deeply humanistic culture aimed at the comprehensive development of people; and a stable, equitable, safe, and welfare-oriented social environment. Placing these conditions in an organic relationship with one another demonstrates that Ho Chi Minh did not approach happiness as a temporary state, but rather as a process of sustainable development of both people and society.

Thus, Ho Chi Minh's thought on happiness constitutes a relatively comprehensive theoretical system encompassing the conception, insights,

significance, subjects, means, and conditions for realizing happiness. The distinctive feature of this theoretical system lies in the unity between ends and means, between liberation and development, and between the aspiration for happiness and the concrete pathways and conditions for realizing it. This not only constitutes the profound humanistic value, scientific character, and practical significance of Ho Chi Minh's thought, but also affirms that the happiness of the people is the highest end and ultimate criterion of all revolutionary activities.

Chapter 4

THE VALUE OF HO CHI MINH'S THOUGHT ON HAPPINESS

4.1. THEORETICAL VALUE

4.1.1. Contributing to the affirmation, supplementation, and development of the Marxist-Leninist views on happiness

First, through the creative application of the historical materialist perspective of Marxist thinkers on the real nature of happiness, Ho Chi Minh deeply recognized that happiness is neither a purely mental state nor a form of spiritual consolation, but must be ensured by the actual conditions of social life. *Second*, drawing from the Marxist-Leninist view that the source of unhappiness lies in a social system characterized by class oppression, Ho Chi Minh developed the theory of national liberation as a prerequisite for the creation of happiness. *Third*, by absorbing the Marxist perspective on revolutionary struggle, Ho Chi Minh creatively developed it into a means of creating happiness for the people. *Fourth*, by creatively inheriting Marxist-Leninist theory concerning the determining role of socio-economic conditions in happiness, Ho Chi Minh approached and assessed happiness in a comprehensive manner.

4.1.2. Providing an Ideological Foundation for the Communist Party of Vietnam to Remain Steadfast in the Socialist Objective

First, Ho Chi Minh's thought on happiness provides a theoretical basis for the Communist Party of Vietnam to remain steadfast in the socialism objective associated with the happiness of the people in the face of major changes of the times. *Second*, Ho Chi Minh's thought on happiness also provides a theoretical foundation for the Communist Party of Vietnam to incorporate happiness into the essential features of the socialist model in Vietnam. *Third*, Ho Chi Minh's thought on happiness continues to serve as a theoretical foundation for the Party to determine the country's development objectives in the new era.

4.1.3. Providing a Methodological Orientation for the Study of Happiness and Policy Formulation

First, orienting the study of happiness and policy formulation from the realities of human life. *Second*, orienting the study of happiness and policy formulation in a comprehensive and developmental manner.

4.2. PRACTICAL VALUE

4.2.1. Being an Important Factor Contributing to the Success of the Vietnamese Revolution in the Struggle for National Liberation and the Building of a New Society

First, Ho Chi Minh's thought on happiness made an important contribution to leading the Vietnamese revolution out of the crisis in the path of national salvation that had persisted from the late nineteenth century to the early twentieth century. *Second*, Ho Chi Minh's thought on happiness served as a driving force for bringing together and promoting the great strength of the bloc of great national unity. *Third*, Ho Chi Minh's thought on happiness made an important contribution to helping the country overcome difficulties and shortages in the early years following independence, gradually improve the material and spiritual life of the people, and simultaneously establish a new, healthy, and progressive social life.

4.2.2. Serving as a Guiding Principle for the Comprehensive Renewal of the Country with the Highest Objective of the Happiness of the People

In the political sphere, the orienting value of Ho Chi Minh's thought on happiness is clearly reflected in the process through which the Communist Party of Vietnam has remained steadfast in the objective of national independence associated with socialism throughout the four decades of renewal. In the economic sphere, the insights of happiness associated with a prosperous people and a strong country has been vividly manifested in the forty-year process of national renewal. In the cultural and social sphere, the orienting value of Ho Chi Minh's thought on happiness has become increasingly evident, consistently regarding culture as both an objective and a driving force of development, as well as the spiritual foundation of society.

4.2.3. Providing Orientations for Renewing the Vietnamese Development Model for the Happiness of the People in the New Era

First, remaining steadfast in the objective of renewing the country's development model in association with the happiness of the people. *Second*, promoting the role of the system of subjects involved in creating happiness. *Third*, renewing the methods of creating happiness in the new stage of development. *Fourth*, ensuring the foundational conditions for realizing the happiness of the People

Chapter 4 Summary

By creatively applying and developing Marxism–Leninism on happiness, Ho Chi Minh made an important contribution to affirming the vitality, scientific value, and capacity to realize the Marxist principle of human liberation under the specific historical, cultural, and social conditions of Vietnam. At the same time, this thought became one of the important ideological foundations contributing to helping the Communist Party of Vietnam remain steadfast in socialism in the face of the complex changes of the times. In this regard, the happiness of the people is identified as the highest objective, affirming the legitimacy and vitality of the social system chosen by President Ho Chi Minh and our Party. In addition, in the context of happiness studies worldwide increasingly developing through diverse approaches while a unified methodological system has yet to be established, Ho Chi Minh's views on happiness continue to suggest valuable methodological orientations for the study of happiness and policy formulation in Vietnam today. This shows that Ho Chi Minh's thought on happiness possesses not only historical value but also theoretical potential for further exploration and development in the current context.

Ho Chi Minh's thought on happiness became a guiding principle that led the Vietnamese revolution from one victory to another in the struggle for national liberation, the building of a new society, and national renewal. This reality confirms that happiness is not only the ultimate objective of the revolution but also a great spiritual driving force capable of bringing together, motivating, and promoting the strength of the people throughout all stages of development. In the context of the country entering a new era, Ho Chi Minh's thought on happiness continues to affirm its contemporary value and its capacity to provide orientation for a development model that places people at the center, takes the happiness of the people as its highest objective, and regards it as an important measure of social progress. On that basis, the dissertation has proposed orientations aimed at contributing to the creative application of Ho Chi Minh's thought on happiness to the current cause of national development. Although these proposals have been approached primarily from the perspective of theoretical research and cannot encompass all the practical issues arising in the process of creating happiness for the people, they have initially contributed to clarifying the fundamental orientations for building a development model oriented toward happiness under new conditions.

Thus, both theoretically and practically, Ho Chi Minh's thought on happiness retains its value, vitality, and contemporary significance. It is not only a precious ideological legacy of the nation but also a spiritual resource and an important guiding foundation for the cause of building a prosperous, civilized, and happy Vietnam in the twenty-first century.

CONCLUSION

Happiness has been extensively studied across various scientific disciplines; however, to date, no unified methodological system has been established for understanding and measuring happiness. This reality shows that happiness is a complex category, conditioned by specific historical, cultural, and institutional circumstances. In this context, studying Ho Chi Minh's thought on happiness is not only intended to add a Vietnamese perspective to the academic discourse on happiness, but also contributes to affirming the necessity of developing indigenous approaches appropriate to each country. The research findings show that, although numerous studies have addressed different aspects of Ho Chi Minh's thought on happiness, most have focused on individual elements or incorporated them into broader themes. Therefore, approaching Ho Chi Minh's thought on happiness as an independent whole not only contributes to filling the research gap, but also demonstrates that this is an approach capable of explaining many theoretical and practical issues currently arising in Vietnam's development. The dissertation also recognizes that Ho Chi Minh's thought on happiness is a broad issue that requires further clarification, particularly in terms of quantification and application to development governance.

On the basis of inheriting previous research achievements and applying the methodology of dialectical materialism, the dissertation has developed the concepts of "happiness" and "Ho Chi Minh's thought on happiness." This provides a clearer identification of Ho Chi Minh's distinctive contribution to thinking about happiness. Nevertheless, the dissertation has primarily focused on clarifying the foundations for the formation of Ho Chi Minh's thought on happiness; a more in-depth comparison with contemporary theories of happiness in the world remains an area for further research.

The dissertation has systematized and clarified the fundamental contents of Ho Chi Minh's thought on happiness in terms of: the conception and connotations of happiness; the importance of happiness; the subjects and methods of creating happiness; and the conditions for ensuring happiness. Based on the research findings, it can be concluded that happiness in Ho Chi Minh's thought constitutes an integrated whole between the individual and society, between the material and the spiritual, between the right to enjoy and the responsibility to contribute, and between immediate objectives and the long-term development of human beings. Therefore, happiness in Ho Chi Minh's thought is not a state bestowed from outside, but rather the result of a process of promoting the people's role as subjects under the leadership of the Party and the management of the State. This is one of the characteristics that constitute the distinctive value of Ho Chi Minh's thought on happiness in comparison with many other approaches.

The study of the theoretical and practical values of Ho Chi Minh's thought on happiness shows that it is not merely an ideological legacy of a particular historical period, but also an important resource for the country's development today. In addition, another research gap that the dissertation has only initially opened up concerns the "Vietnamese happiness value system," the "Vietnamese happiness index," and the "national database on happiness." International practice shows that although systems for assessing happiness are increasingly being refined toward multidimensional approaches, to date there is still no measurement model capable of fully reflecting the complex and dynamic nature of happiness. This raises the need for further research into developing a set of indicators for Vietnamese happiness based on the foundation of Ho Chi Minh's thought and Vietnam's historical, cultural, and institutional characteristics. At a broader level, the dissertation has also approached Ho Chi Minh's thought on happiness primarily from the perspectives of Ho Chi Minh Studies. Meanwhile, happiness is a multidimensional phenomenon that simultaneously relates to economics, sociology, psychology, political science, data science, etc. Therefore, an important direction for future research is to develop interdisciplinary studies to test, quantify, and apply the values contained in Ho Chi Minh's thought on happiness to the practice of national development policy formulation. This is also a means of providing a more comprehensive assessment of the contemporary value of Ho Chi Minh's thought on happiness in a context in which the world is witnessing profound changes in development models, digital transformation, population aging, climate change, and new challenges to human quality of life.

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