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PHILOSOPHICAL THOUGHT OF SUN YAT-SEN: Value, Significance and Impact on the Vietnamese Revolution

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Abstract

Sun Yat-sen (1866-1925), a great revolutionary and thinker of China, left a rich philosophical legacy through the doctrine of the Three Principles of the People and his views on evolutionism, epistemology, and socio-political thought. This paper analyzes the core contents of Sun Yat-sen's philosophical thought, including his conceptions of nature, knowledge, democracy, freedom, and equality. It also evaluates the value and significance of these ideas for the Chinese revolution in the modern era and their influence on the Vietnamese

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revolution, particularly Ho Chi Minh's thought. Using historical analysis and comparative methods, the study demonstrates that Sun Yat-sen's philosophical thought was not only revolutionary but also holds contemporary relevance, contributing to shaping national liberation movements in Asia. However, his ideas were limited by the historical context and bourgeois class standpoint.

Keywords: Sun Yat-sen, Three Principles of the People, philosophical thought, Chinese revolution, Vietnamese revolution, Ho Chi Minh.

1. Introduction

Sun Yat-sen (1866-1925), the leader of the Xinhai Revolution (1911), is considered one of the most influential figures in modern Chinese history. Beyond being a revolutionary, he was a thinker whose doctrine of the Three Principles of the People (Nationalism, Democracy, People's Livelihood) served as a guiding light for China's national liberation movement (Sun, 1995). His philosophical thought extended beyond politics to encompass views on nature, knowledge, and society, reflecting a synthesis of Chinese tradition and Western civilization (Wang, 2003).

In the context of late 19th to early 20th century China, when the feudal regime was declining and imperialism was aggressively encroaching, Sun Yat-sen's philosophical thought addressed the urgent need for a revolutionary theory to revive the nation (Shang, 1985). These ideas not only held significance for China but also

resonated with revolutionary movements in the region, particularly Vietnam. His thought profoundly influenced Vietnamese patriots such as Phan Boi Chau and Ho Chi Minh, shaping the trajectory of Vietnam's revolution in the early 20th century (Nguyen, 2006).

This paper aims to: (1) analyze the core contents of Sun Yat-sen's philosophical thought, including evolutionism, epistemology, and socio-political ideas; (2) evaluate the value and significance of these ideas for the Chinese and Vietnamese revolutions; and (3) identify their limitations. Employing historical analysis, comparative methods, and synthesis of sources, the paper draws on Chinese and Vietnamese materials to ensure comprehensiveness and objectivity.

2. Theoretical Framework and Research Methods

2.1. Theoretical Framework

Sun Yat-sen's philosophical thought was formed by integrating elements from Chinese and Western theoretical traditions. From Chinese tradition, he inherited Confucian ideas of "the people as the root" and dialectical concepts from Wang Fuzhi (Gian & Nguyen, 2004). From the West, he was influenced by Charles Darwin's theory of evolution, Jean-Jacques Rousseau's democratic thought, and theories of freedom and equality (Sun, 1995). He creatively applied these ideas to the semi-feudal, semi-colonial context of China.

Dialectical materialism and historical materialism provide the methodological foundation for analyzing Sun Yat-sen's philosophical thought. Principles regarding the relationship between social existence and social consciousness, class struggle,

and the role of individuals in history are used to evaluate his ideas within their specific historical context (Wang, 1962).

2.2. Research Methods

The paper employs the following research methods:

Historical Analysis: Examining the social contexts of China and Vietnam to understand the origins and significance of Sun Yat-sen's philosophical thought.

Comparative Analysis: Comparing Sun Yat-sen's ideas with those of Chinese thinkers (Kang Youwei, Liang Qichao) and Ho Chi Minh to highlight inheritance and development.

Synthesis and Deduction: Compiling research materials to derive the values, significance, and limitations of Sun Yat-sen's thought.

3. Contents of Sun Yat-sen's Philosophical Thought

3.1. Natural Philosophy: Evolutionism

Sun Yat-sen's natural philosophy was heavily influenced by Charles Darwin's theory of evolution, serving as the foundation for his views on the development of the universe and society (Sun, 1995). In the Doctrine of Sun Wen, he presented evolutionism as a universal law governing all aspects of nature and humanity. For him, evolution was not merely a biological process but also a driving force behind societal progress, providing a theoretical basis for his socio-political ideas (Wang, 1962). His evolutionism is expressed through two main aspects: the origin and evolution of the universe, and the relationship between matter and spirit.

Regarding the universe's origin, Sun Yat-sen asserted that it emerged from Taiji, a concept he used to denote primordial matter, reflecting a materialist tendency (Sun, 1981). He wrote: "Taiji moves to generate electrons, electrons condense to form elements, elements combine to create matter, and matter gathers to form the Earth" (Sun, 1981, p. 26). This view inherited the naive materialism of ancient Chinese philosophy while incorporating modern scientific achievements in physics and chemistry. He divided the evolutionary process into three stages: material evolution (formation of the universe), species evolution (emergence of life), and human evolution (societal development). This classification demonstrates his effort to explain the world scientifically, eschewing religious idealism (Wang, 1962). Relating to the bond between matter and spirit, Sun Yatsen confirms that matter comes first and spirit is secondary to it. He pointed out that "Matter is the substance, spirit is the function," clarifying that matter cannot be ignored (Sun, 1981, p. 37). Nonetheless, he also recounted the role of spirit in revolutionary settings: "the revolutionary spirit gave birth to the revolutionary cause" (Sun, 1981, p. 39). This describes the struggle between some form of materialism and idealism, exposing a clash between binary opposites within him (Wei, 1985). Still, the natural philosophy of Sun Yat-sen was revolutionary, furthering the historical development of modern Chinese philosophy by integrating Western science with Eastern thought.

3.2. Epistemology: The Intuitive Knowledge of “Knowing is Difficult, Doing is Easy”

The phrase “Knowing is Difficult, Doing is Easy” captures an important element from Sun’s contributions towards epistemology, portraying a dialectical approach to the relation of theory and practice (Wang, 1962). It was put forth in the Doctrine of Sun Wen. This theory asserts that while acquiring knowledge is difficult, practically doing something is far simpler, thus inspiring a revolutionary spirit and innovation (Sun, 1981). There are four components to this theory, illustrating the evolution of Chinese materialist epistemology.

Firstly, “Doing Precedes Knowing” claims that practice is what leads to having knowledge. “According to the principles of the universe, reality precedes discourse,” expressed Sun Yat-sen. He used practical examples such as eating and construction to argue that knowledge is an outcome from practice, and not the other way around (Sun, 1981, p. 43, 22). Wei described that perspective as a combination of Wang Fuzhi’s ancient Chinese “doing before knowing” with Western empirical scientific methods (Wei, 1985).

Secondly, “Not knowing yet still able to do” points out an absence of knowledge does not inhibit action; practical action can still take place. This view appears in Sun Yat-sen's division of human cognitive history into three categories: doing without knowing, doing before knowing, and knowing before doing (Sun, 1981, p. 23). The emphasis on the “doing without knowing” stage represents the initial

contribution of practice, while the “doing before knowing” phase signifies action-based knowledge accumulation.

In third place, “Knowing Ensures Doing” brings attention to the decisive role of theory. For instance, Sun Yat-sen noted, “If one can know, one can certainly do” (Sun, 1981, p. 120). He believed that success stems from having scientific knowledge and revolutionary theory—something advocated in his perspective around the confidence given to the guiding force of theory on revolutionary action.

Fourth, “Division of Roles Between Knowing and Doing” is controversial, as Sun Yat-sen proposed distinct roles for “those who know” and “those who do” (Sun, 1981, p. 50). This view severs the unity between knowing and doing, limiting recognition of the masses’ role in cognition and practice (Wang, 1962). Despite this, the theory of “Knowing is Difficult, Doing is Easy” retains revolutionary value, promoting action and learning from practice, shaping modern Chinese revolutionary thought.

3.3. Socio-Political Philosophy: Three Principles of the People

The Three Principles of the People (Nationalism, Democracy, People’s Livelihood) form the core of Sun Yat-sen’s socio-political philosophy, reflecting his goal of building an independent, democratic, and prosperous China (Sun, 1995). Outlined in Three Principles of the People, this doctrine blends the Confucian concept of “the people as the root” with Western democratic and liberal values, serving as a guiding framework for the Xinhai Revolution and

subsequent movements (Shang, 1985). It encompasses two main aspects: democracy, and freedom-equality.

Regarding democracy, Sun Yat-sen emphasized the people's sovereignty through "Direct Democracy", encompassing four rights: election, recall, initiative, and referendum. He wrote: "Only when the people possess these four rights can they be considered to have full democratic rights" (Sun, 1986, p. 350). To implement democracy, he proposed the Five-Power Constitution (Hiến pháp ngũ quyền), adding examination and control powers to the Western tripartite model, tailored to China's history and conditions (Sun, 1986, p. 351). He also introduced the theory of Separation of Sovereignty and Governance, distinguishing sovereignty (belonging to the people) from governance (belonging to the government), laying the foundation for a strong yet accountable government (Sun, 1986, p. 347). This thought reflects efforts to establish a bourgeois democratic system, overcoming feudalism's limitations (Wang, 2003).

On freedom and equality, Sun Yat-sen adopted values from Western bourgeois revolutions but adapted them to China's realities. He argued that individual freedom must be subordinate to national freedom: "Individuals cannot have excessive freedom, but the nation must have complete freedom" (Sun, 1986, p. 205). Regarding equality, he rejected the notion of innate equality, stressing that equality results from revolutionary struggle: "All things born in heaven and earth are different; being different, they cannot naturally be equal" (Sun, 1986, p. 209). He particularly emphasized gender equality,

viewing it as integral to democracy, contributing to China's women's emancipation movement (Sun, 1986, p. 31). However, his concepts of freedom and equality bore bourgeois imprints, lacking thoroughness in addressing deeper social issues (Wei, 1985). The Three Principles of the People, with its democratic, free, and egalitarian ideas, laid the groundwork for modern Chinese revolutionary theory.

4. Value and Significance of Sun Yat-sen's Philosophical Thought

4.1. Theoretical Value

4.1.1. Materialist Worldview

Sun Yat-sen's philosophical thought is marked by materialism, particularly in his conception of the universe's origin and evolution, serving as a key theoretical foundation in modern Chinese philosophy (Wang, 1962). In the Doctrine of Sun Wen, he affirmed matter as the world's origin, rejecting religious idealist notions of creation. He wrote: "Taiji moves to generate electrons, electrons condense to form elements" (Sun, 1981, p. 26). This view inherited ancient Chinese naive materialism while incorporating Western scientific achievements like Charles Darwin's evolutionary theory and cell theory (Wei, 1985). Integrating modern science made his thought revolutionary, surpassing traditional feudal philosophy's limitations.

Sun Yat-sen underscored the connection of matter and spirit privileges the latter forming: "Matter is the substance, spirit is the function" (Sun, 1981, p. 37). He also emphasized the primary role of spirit, especially in case of revolutions: "The revolutionary spirit gave birth to the revolutionary cause" (Sun, 1981, p. 39).

This is from a combination into a single unit of two oppositional movements – theory and practice of revolution (Shang, 1985). Although at times drifting to idealism by overstressing the spirit, the materialist stance provided a scientific foundation to socio-political concepts such as the Three Principles of the People.

His worldview has value regarding its use in the reasoning of social issues. If evolution is regarded as a fundamental law, Sun Yat-sen explains the social development of China as a historical process, suggesting revolution as a way to solve problems (Wang, 2003). With this, he broadened Chinese philosophy and prepared the groundwork for post reform and modernization activism. Within a context of predominating feudal ideology, Yat-sen's advances were marked by a decline in his materialist thinking, inspiring progress driven by scientific inquiry.

4.1.2. Dialectical Epistemology

The theory of “Knowing is Difficult, Doing is Easy” is Sun Yat-sen's standout contribution to epistemology, reflecting dialectical thinking about theory and practice (Wang, 1962). He stressed that knowledge stems from practice: “Reality precedes discourse” (Sun, 1981, p. 43). This view inherited ancient Chinese “doing before knowing” ideas from Wang Fuzhi while integrating Western empirical science, creating a revolutionary epistemology (Wei, 1985). The theory was not only a theoretical tool but also an ideological weapon, encouraging action in revolutionary contexts.

Sun Yat-sen divided cognition into three stages: doing without knowing, doing before knowing, and knowing before doing (Sun, 1981, p. 23). He asserted: "The ancients progressed greatly because they practiced, and through practice, they could know" (Sun, 1981, p. 46). This emphasizes practice as the source and criterion of truth, dialectically recognizing the interplay between knowing and doing (Wang, 1962). The proposition "Knowing Ensures Doing" reflects confidence in revolutionary theory's guiding power (Sun, 1981, p. 120). The significance of his dialectical epistemology resides in dismantling the feudal conception of "knowing is easy, doing is difficult," which was creatively stifling (Wei, 1985). Sun Yat-sen's disposition was that action could—and should—be taken even without complete knowledge, and this attitude advanced the revolutionary movement out of its paralysis. His "Division of Roles Between Knowing and Doing" reveals shortcomings, though; he separated the categories of "those who know" and "those who do," underappreciating the role of the masses' cognition (Sun, 1981, p. 50). His epistemology, however, did aid the growth of revolutionary processes by advocating for the need to use both thought and action in tandem.

In current-day China, where the nation struggled and stagnated unproductively, Sun Yat-sen's dialectical theory was superbly useful. It helped foster revolution while also guiding learning and creativity in China. Even today, it is valuable in drawing attention to the need for imbalance in education and in sociocultural development (Wang, 2003).

4.2. Practical Significance for the Chinese Revolution

The Three Principles of the People: Nationalism, an idea infused with the spirit of “expelling the Manchus, restoring China” (Sun, 1986, p. 205), and Democracy was the guiding framework for the Xinhai Revolution (1911) and subsequent movements. Sun Yat-sen had profound philosophical thoughts, which according to (Sun, 1995), had immense practicality connected with the modern revolutionary era in China. His ideas intertwine perfectly with Shang's revolution of feudalism and imperialism framework (Shang, 1985).

The Xinhai Revolution, which was part of his leadership, derived the spirit of defying and eliminating the Qing Dynasty. It emerged as one of the shining milestones in construction of modern China together with a republican system, though incomplete due to existing historical constraints (Wang, 2003). On “Direct Democracy” and the Five-Power Constitution: these democratic ideas proposed by him became the foundation of patriotism, while the mark of the millennia-old wife's nameiefifsp transformed into a floor. Parallel to this, the policies aimed for improving citizens' living conditions were “Equalization of Land Rights” and “Regulation of Capital” which earned good reputation from the working class.

After the Xinhai Revolution's failure, Sun Yat-sen developed the New Three Principles of the People, emphasizing three major policies: “ally with Russia, ally with the Communists, support workers and peasants” (Sun, 1986, p. 320). These policies strengthened revolutionary forces, notably during the Northern Expedition, when the

Kuomintang collaborated with the Communist Party against warlords and imperialists (Wei, 1985). His thought not only guided action but also fostered unity, awakening the Chinese people to national and social issues.

The practical significance of Sun Yat-sen's thought lies in inspiring subsequent reform movements. Though the Xinhai Revolution did not fully achieve anti-imperialist and anti-feudal goals, his ideas paved the way for later revolutions, notably the New Democratic Revolution led by the Communist Party (Shang, 1985). In contemporary contexts, the principles of Nationalism, Democracy, and People's Livelihood remain relevant for building a harmonious and sustainable Chinese society.

4.3. Influence on the Vietnamese Revolution

Sun Yat-sen's philosophical thought, particularly the Three Principles of the People, profoundly influenced the Vietnamese revolution from the late 19th to early 20th centuries, as Vietnam sought a path to national liberation (Nguyen, 2006). Under French colonial rule, the Xinhai Revolution's success (1911) and Sun Yat-sen's thought became a powerful inspiration for patriots like Phan Boi Chau and Ho Chi Minh.

For Phan Boi Chau, Sun Yat-sen's democratic ideas spurred a shift from monarchism to democracy. During their 1910 meeting in Japan, Phan Boi Chau noted: "He passionately criticized the deceptive nature of the constitutional monarchy party" (Phan, 1973, p. 67). This influence was evident when Phan reorganized the

Duy Tan Association into the Vietnam Restoration League (1912), modeling it after Sun Yat-sen's Tongmenghui (Nguyen, 2006). Sun Yat-sen's Nationalism and Democracy principles helped Phan Boi Chau recognize the importance of a republican system, though he could not fully realize it due to limited forces and strategy.

For Ho Chi Minh, Sun Yat-sen's thought was particularly influential in his early revolutionary career. He praised the Three Principles of the People: "Its policies suit Vietnam's conditions" (Ho, 1995, p. 185). Ho Chi Minh adopted the principles of national independence, democratic freedom, and people's welfare, but developed them within Marxism-Leninism, emphasizing the proletariat and peasantry's roles. He wrote: "To save the country and liberate the nation, there is no other path but proletarian revolution" (Ho, 1995, p. 416). This creative adaptation enabled Ho Chi Minh to craft a revolutionary path suited to Vietnam, leading to the August Revolution's victory (1945).

Sun Yat-sen's influence also lay in inspiring unity and revolutionary action. The Xinhai Revolution instilled confidence in oppressed nations' self-liberation, serving as a spiritual anchor for Vietnam's patriotic movement (Nguyen, 2006). Despite limitations from his bourgeois standpoint, Sun Yat-sen's thought opened a way forward for Vietnam's revolution during a deadlock, laying the groundwork for later national liberation movements.

5. Limitations of Sun Yat-sen's Philosophical Thought

5.1. Limitations in Epistemology



Though revolutionary, Sun Yat-sen's "Knowing is Difficult, Doing is Easy" theory reveals epistemological limitations due to its one-sided approach and lack of thorough dialectics (Wang, 1962). A major limitation is the "Division of Roles Between Knowing and Doing", where he distinguished between "those who know" and "those who do". He wrote: "Those who know need not do themselves, and those who do need not know themselves" (Sun, 1981, p. 50). This view severs the unity of knowing and doing, contradicting his own "Doing Precedes Knowing" principle, and diminishes the masses' role in cognition and revolutionary practice (Wei, 1985).

This limitation stems from Sun Yat-sen's bourgeois class standpoint, leading him to underestimate the masses' cognitive creativity. He believed only a few elites could grasp revolutionary knowledge, with the masses merely executing tasks (Wang, 1962). This contrasts with Marxism, which views the masses' social practice as the true source of knowledge. The separation of knowing and doing reduced the revolutionary theory's effectiveness, contributing to the Xinhai Revolution's failure to mobilize the entire populace (Shang, 1985).

Another limitation is Sun Yat-sen's tendency to absolutize "Knowing is Difficult, Doing is Easy," viewing knowing as always difficult and doing as always easy. He wrote: "Human progress develops from doing without knowing" (Sun, 1981, p. 130). This metaphysical perspective overlooks the dialectical interplay between knowing and doing in specific contexts. Overemphasizing knowing's role sometimes led him to neglect practice's

complexities, resulting in unrealistic revolutionary plans (Wei, 1985). While the theory encouraged action, its lack of flexibility limited its ability to address the Chinese revolution's practical challenges.

These limitations do not diminish the overall value of Sun Yat-sen's epistemology but reflect his historical and class constraints. In a semi-feudal, semi-colonial society, crafting a comprehensive epistemological theory was challenging, and Sun Yat-sen could not fully overcome these barriers (Wang, 2003).

5.2. Practical Limitations

Though highly influential, Sun Yat-sen's philosophical thought faced practical limitations due to the historical context and his bourgeois class standpoint (Shang, 1985). These constraints prevented his revolutionary goals, particularly establishing a bourgeois democratic republic, from being fully realized.

First, the semi-feudal, semi-colonial context of late 19th to early 20th century China hindered his thought's development. The Qing Dynasty's corruption and imperialist aggression plunged China into crisis (Sun, 1995). Though Sun Yat-sen recognized feudalism's decay, he harbored illusions about support from imperialist powers, hoping Western nations would remain neutral or back China's revolution, leading to a lack of clear anti-imperialist strategy early on (Wei, 1985). This caused the Xinhai Revolution to fall short of fully resolving national independence, with revolutionary gains quickly usurped by warlords like Yuan Shikai (Sun, 1986, p. 205).

Second, Sun Yat-sen's bourgeois standpoint led to weakness and compromise in thought and action. His "Equalization of Land Rights" policy avoided challenging feudal land ownership, failing to mobilize peasants, the revolution's main force (Sun, 1986, p. 313). His concession to Yuan Shikai after the Xinhai Revolution epitomized this compromise, believing democracy could be achieved through negotiation rather than thorough struggle (Shang, 1985). This reflected the Chinese bourgeoisie's economic and political weakness, unable to lead a revolution against both feudalism and imperialism (Wang, 2003).

The practical limitations also stemmed from a lack of long-term strategy to sustain revolutionary gains. Post-Xinhai Revolution, Sun Yat-sen failed to build a robust government to consolidate democracy, leading to the young Republic of China's rapid collapse (Wei, 1985). Though he later adjusted with the New Three Principles of the People, emphasizing "ally with Russia, ally with the Communists, support workers and peasants" (Sun, 1986, p. 320), time and health prevented him from fulfilling this vision. These limitations reflect China's complex historical reality, where bourgeois revolutionary thought struggled to succeed without proletarian leadership.

6. Discussion

Sun Yat-sen's philosophical thought is a product of East-West cultural synthesis, reflecting his quest for a path to national liberation amid China's late 19th to early 20th century crisis. With evolutionism, the "Knowing is Difficult, Doing is Easy" epistemology,

and the Three Principles of the People, he crafted a revolutionary yet historically and class-limited system of thought. Analyzing his ideas not only clarifies modern Chinese philosophical history but also elucidates his influence on regional revolutionary movements, particularly Vietnam. Comparing him with contemporaries and evaluating Ho Chi Minh's adaptation offers a comprehensive view of his philosophical legacy's value and significance.

Compared to thinkers like Kang Youwei and Liang Qichao, Sun Yat-sen's thought was more revolutionary, particularly in advocating violent revolution to overthrow feudalism. Kang Youwei favored top-down reform through constitutional monarchy, emphasizing Confucian tradition's preservation (Giản & Nguyễn, 2004). Liang Qichao, though more progressive, focused on cultural and educational reform without a clear revolutionary strategy (Wang, 2003). In contrast, Sun Yat-sen not only critiqued feudalism but also devised a concrete plan with the Xinhai Revolution, grounded in the Three Principles of the People. He wrote: "The Three Principles of the People aim to level classes, ensuring equality for all" (Sun, 1986, p. 31). His ideas of democracy, freedom, and equality surpassed Kang and Liang's limited reforms, laying the foundation for a bourgeois republic (Shang, 1985). However, his compromises with feudal and imperialist forces, like conceding to Yuan Shikai, show he could not transcend the bourgeoisie's economic and political weaknesses compared to the proletariat (Wei, 1985).

Sun Yat-sen's influence on Vietnam, particularly Ho Chi Minh, underscores his revolutionary principles' universality. Ho Chi Minh praised the Three Principles of the People: "Its policies suit Vietnam's conditions" (Ho, 1995, p. 185). Unlike Sun Yat-sen, Ho Chi Minh creatively adapted Nationalism, Democracy, and People's Livelihood within Marxism-Leninism, emphasizing the proletariat and peasantry. He wrote: "To save the country and liberate the nation, there is no other path but proletarian revolution" (Ho, 1995, p. 416). While Sun Yat-sen focused on bourgeois democracy with the Five-Power Constitution, Ho Chi Minh prioritized the working class and peasantry, building a socialist legal state (Ho, 1995, p. 60). This difference reflects the two nations' historical goals: China needed to overthrow feudalism first, while Vietnam faced both colonialism and feudalism.

Sun Yat-sen's philosophical thought raises critical questions for modern research. In globalization's context, Nationalism, Democracy, and People's Livelihood remain relevant for building just and sustainable societies (Wang, 2003). However, limitations like incomplete radicalism and failure to mobilize the masses warrant scrutiny to draw lessons for contemporary movements. Ho Chi Minh's creative adaptation shows that revolutionary thought thrives when tailored to specific realities. Thus, studying Sun Yat-sen not only illuminates history but also offers insights for crafting revolutionary theory in the 21st century. Further exploration of his thought will clarify the interplay between theory and practice in

national liberation movements, opening new research avenues on philosophical thought's role in Asian nations' development.

7. Conclusion

Sun Yat-sen's philosophical thought, encompassing evolutionism, the "Knowing is Difficult, Doing is Easy" theory, and the Three Principles of the People, is a vital theoretical legacy, guiding the Xinhai Revolution and inspiring national liberation movements across Asia. His ideas profoundly influenced Vietnamese patriots like Phan Boi Chau and Ho Chi Minh, opening a path for Vietnam's revolution during a deadlock. However, his thought was constrained by the semi-feudal, semi-colonial context and bourgeois standpoint, preventing complete revolutionary success. In modern contexts, Sun Yat-sen's philosophical legacy remains significant for building just societies. Further research will continue to illuminate revolutionary theory's role in history and the future.

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