
Social Progress in History: A Study from a Philosophical Point of View

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Abstract

In the process of human development, the issue of social progress is the basic issue of each era, of great topical significance, because it is posed together with the existence of human beings, associated with people's dreams and aspirations towards a better, happier, more prosperous life, truly worthy of being a human being. The objective of economic development is to create conditions for the development of all areas of social life to ensure fairness and social development. This is further confirmed in the United Nations Human Development Report when it says, what does development mean without regard for human life? The purpose of economic development after all is only a means to serve human development (UNDP, 1995, p.118), it is people who create conditions, seize opportunities, and turn them into driving forces for development to realize its development goals, which in turn will promote socio-economic development. Therefore, determining the true value of development, and gathering, promoting, and effectively using resources to realize sustainable social progress becomes an urgent need. The article uses the method of analysis and synthesis; logic, and history to study the view of social progress and the role of social progress in economic and social development.

Keywords: Social progress, economic, social, philosophical

1. Introduction

For any nation to want to develop sustainably, there must be unity and synchronization among all aspects, elements, and fields of social life, such as economy, culture, politics, morality, etc. in which social progress is an essential factor that plays an important, cross-cutting and decisive role in socio-economic development. Deeply aware of the role of social progress in the comprehensive development of the country, Vietnam affirms: "closely and harmoniously linking economic development with cultural development and realizing progress and technology social equality, improving people's lives" (Communist Party of Vietnam, 2016, p.229), "... well implementing social progress and justice in each step and each development policy by the specific conditions, ensuring rapid and sustainable development" (Communist Party of Vietnam, 2011, p.124). That is the consistent, reasonable, and correct path of Vietnam in the period of international integration, and has achieved positive results. However, the implementation of social progress still has many limitations such as not closely linking economic development with social security policy, and many places consider social progress as the tail of economic growth. The gap between rich and poor, inequality in income and living standards is becoming more and more obvious, life is still difficult for a part of the people, etc. have been negatively affecting the goal of building the Vietnamese people. Therefore, in terms of theory, continuing to clarify the requirements and content of social progress, to realize more and more deeply the importance and meaning of this relationship is still an urgent problem.

2. Literature Review

The social progress changing society has attracted the research attention of many scientists and socio-political organizations worldwide from many different angles. The research works related to this article can be summarized as follows:

First of all, it is worth mentioning that the book "*Social progress - some urgent theoretical issues*" has presented quite deeply the theory of movement, development, and progress, distinguishing the similarities and differences between the three this concept. In particular, the author has systematized typical views on social progress and standards of social progress in the history of philosophy before Marx. At the same time, social progress is seen from two angles: social and moral progress with social and cultural progress (Chuan, 2020).

The book *“On social progress in the market economy”* has presented quite fully the concept of social progress through the periods and some typical conceptions of the standards of social progress, the author also clarifies the impact of the development of the market economy on social progress in general, thereby relating to our country's current market economy and orienting our country's market economy for social progress (Vuong, 2004).

The book *“Combining economic growth and progress and social justice”* has focused on general theoretical issues about economic growth, progress, and social justice and the relationship between economic growth and social justice with social progress and justice; studies the domestic and international contexts affecting the linkages between economic growth and progress and social justice in our country in recent years, and propose solutions to ensure the link between economic growth and progress. Ministry, social justice in our country until 2020. The book helps readers better understand the guidelines, mechanisms, policies, and socio-economic solutions of our Party to the high economic growth period to ensure social security (Tuyen, 2010).

The article *“The role of social security in social progress in Vietnam”* commented: the implementation of social security in Vietnam has contributed to economic development, and human development to ensure social progress, in the process of international integration (Tri et al, 2021); “the development of the social security system is to show the progress of each country, each state, and on a worldwide scale. Therefore, at present, every government in the world is trying to build and implement a basic human social security system through its specific policy system, contributing to building a progressive society, towards the values of truth, goodness, beauty, and sustainable development” (Tri et al, 2023);

In summary, a review of the research situation related to the topic has shown that the issue of social progress has been mentioned and researched quite a lot, but that research is still separate work not specialized and systematic. With a large number of works of high theoretical value and practical significance, it is a valuable source of material for us to inherit, continue to research, and interpret in depth and systematically on theoretical issues commented on in the article.

3. Methods

The approach of the article is based on the worldview and methodology of Marx's philosophy and uses specific research methods such as analysis and synthesis; deductive and inductive; unity between logic and history; abstraction, generalization; methods of comparison, contrast, text in research and presentation of the research topic.

4. Results and Discussion

The perspectives on social progress in history

The term social progress appeared quite early in the history of human thought, depending on the characteristics of the times as well as different approaches, the view of social progress is used with many meanings. Later on, it was supplemented and developed, becoming a point of view with rich connotations and currently, there is no consensus on a certain common definition. To be able to properly perceive social progress, we find it necessary to summarize some of the main theories about social progress that have been put forward by thinkers at different times in the development of society human.

Right from ancient times, besides thinkers who acknowledged the development trend towards social progress, there were also thinkers on the contrary, who said that the movement of society took place in the direction of social progress decline, decline. In ancient China, Confucius (551 - 497 BC) said that the decline of the Zhou dynasty at that time represented the movement of society towards decline, therefore, his dream about society. Good things can only go back to the time of King Thuan and King Yao. In Confucius's conception, that decline is focused mainly on the moral relations of society, so the concept of the “first king”, and “fair god” is considered as a model for the behavior of nature. For that reason, imitating the old times, and imitating the morality of the saints and kings is considered a natural movement trend in societies (Chuan, 2000, p.44). Here, if we remove the restrictions on social progress, we still inherit and develop beauty, the doctrine of Confucius is to uphold the cultivation of human morality, then it still works to promote social progress. Along with the views of Confucius, in ancient times in the West, Hesiod also proposed the theory of the movement of society in the direction of moral decline. Hesiod argues that human society has passed through five typical periods of regressive movement from

the “golden century” to the “silver century” the “bronze century” and the “iron century”. The social movement of these periods is getting worse and worse and the cause of that is moral degradation situation (Quy, 1997, p.41-45). Hesiod’s concept is the concept of regression, which is the reverse of progress, but it can be said that he was the first person in Europe to find a way of movement in human society. After Hesiod, most thinkers, more or less, mentioned their views on social progress expressed by the philosophers Plato (427 - 437 BC) and Aristotle (384 - 322 BC). They all admit that the trend of progress is an upward trend. However, in their opinion, it is not an endless process but a limited detour, which is a cycle that repeats the past stages (Chuan, 2000, p.44 – 45).

After more than 1000 years of the Middle Ages, the thought of social progress could not continue to develop, because, under the domination of the Christian church, people and human society were engulfed in darkness by the contradictions theory of progress, on the one hand, man is seen as the Creator; on the other hand, are slaves of God, and the objective laws of history are negated by theology.

The issue of social progress has become a central and lively topic since the Renaissance, especially during the Enlightenment century in Europe, when “the great men in France enlightened people's minds to prepare prepared for an impending revolution” (Marx & Engels, 1995, vol.19, p.275), paving the way for the birth of a more progressive society, with such prominent thinkers as G.Vico (1668 - 1744), C. Henvetius (1715 - 1771), J. Russo (1712 - 1778), D. Diderot (1713 - 1784). Especially G. Hegel (1770 - 1831), the classical German idealist philosopher gave a complete theory of social progress. He believes that social progress is the movement forward from the less perfect to the more perfect. According to him, the incomplete has its opposite - the perfect. The perfect exists in the potential, in the tendency of the incomplete. It can be seen that the core of his theory of social progress lies in recognizing and deeply explaining the dialectic of social movement and considering social history as a process uniform and legal process. However, Hegel considers social progress to be the movement of the absolute idea.

In the middle of the nineteenth century, social progress continued to be interesting and studied with deeper ideas. One of the typical thinkers is M. Weber (1864 - 1920), a German philosopher, sociologist, and historian. He is considered to have had considerable merit in developing the theory of social progress, being one of the thinkers who advocated the fundamental and fundamental role of culture in the development of society. He greatly appreciated the significance of traditional, religious, and moral factors for social progress. He compared these factors with economic, political, and social factors to understand their great role. According to M. Weber, reason, together with Protestant morality, is what has created the development of capitalism in Europe, and is the determining factor for modern European culture. He said that a progressive society is a society that knows how to handle rationally, the relationship between cultural, political, economic, and ideological factors. In his famous work Protestant Ethic and Spirit of Socialism Capitalism, explains M. Weber, could not explain the development of capitalism in Germany in the nineteenth century was solely based on economic or technical analysis, because religion played a role mainly, and strongly influenced the development of capitalism. M. Weber also predicted that Chinese society and some other East Asian societies are bound by the cultural characteristics of Eastern peoples, so capitalism is very developed. It was this prediction that caused long-standing controversy and modern society rejected Weber's prediction. However, it was Weber who was the early proponent and appreciated the role of cultural factors in progress. People often ignore false assumptions and recognize what makes sense from Weber's cultural perspective.

In the twentieth century, economists looked at social progress in terms of scientific and technical progress and integrated social progress into sustainable development. Typical of this view are W.Rostow and A.Toffler. W.Rostow (1916 - 2003), an American sociologist, gave a view on technical determinism (technocratic), considering technology as a determining factor for social progress and taking technological progress as the leading standard of social progress. This concept was widely popularized in many Western European countries in the 50s - 60s (twentieth century) with the theory of post-industrial society. Rostow presented views on the movement and development of society based on the logic of economic development. According to him, the history of human society has passed through five stages: traditional society, preparing to take off, take off, towards maturity, and the era of high consumption, in which the third stage is the step-making stage the transition from an underdeveloped economy to a developed economy. He emphasized that social and political injustice and inequality are the natural consequences of the economic interests of social groups and classes (Tuyen, 2010, p.

64). A.Toffler (1928 - 2016), divided the development of human society into specific stages based on technical factors in production. According to him, in the history of human society, there were three waves of civilization: agricultural civilization, industrial civilization, and computer civilization. He considers the development of knowledge to play a decisive role in social development, as a standard for assessing social progress, because “all natural resources can be exhausted, only knowledge can be exhausted” human beings are never exhausted because knowledge has the nature of taking it forever” (Toffler, 1991, p.8).

The above is an overview of some features of other typical views on social progress in different periods. From here we can say that social progress is an eternal problem at all times in a certain scope, social progress is associated with life, with the needs of our human existence and aspiration higher and higher - it is considered the eternal need of mankind; so it would not be possible to have a good life without the accompaniment of social progress.

In the Marxist view of social progress, we see that, due to historical characteristics, so Marx and Engels have not yet given a classic definition of social progress, but it is expressed indirectly through the system of views of historical materialism. As the discoverer of the laws of social development, together with Engels, Marx, and later Lenin showed humanity on the right path to human liberation and social liberation society, in which “the free development of each is a condition for the free development of all” (Marx & Engels, 1995, vol. 4, p.628). Marx and Engels consider social history to be a development process according to objective, intrinsic and inevitable laws, similar to the development process in the natural world. Marx wrote: “The development of socio-economic forms is a natural-historical process” (Marx & Engels, 1995, vol.13, p.21), in which the movement progresses. The rise of these socioeconomic forms is, after all, determined by the constant development of productive forces. The process of social movement and development takes place in a very rich, complicated, and contradictory way, going through winding steps, twists, and turns, ups, and downs. However, it is never a scalar movement, but always a progressive movement, that is, from low to high, from imperfect to perfect. That is, the movement of society takes place in many different directions, or Marx said, in the movement of society, “one always sees cases of regression and roundabout” (Marx & Engels, 1995, vol.2, p.126). C. Marx wrote: “Generally speaking, the Asian, ancient, feudal and modern bourgeois modes of production can be considered as epochs of the gradual evolution of socio-economic formations. The capitalist relations of production are the last antagonistic form of the social process of production..., but the productive forces that develop within bourgeois society at the same time create the material conditions for settlement that antagonism” (Marx & Engels, 1995, vol.13, p.14 -16).

By summarizing rich and vivid revolutionary practical experiences, Ho Chi Minh left the Vietnamese nation a very valuable private legacy, including the idea of social progress. Ho Chi Minh's thought on social progress is clearly expressed in his thought on national sovereignty, national independence, and national freedom, which is to make our country completely independent, and our people completely free. Because our compatriots all have food to eat, and clothes to wear, everyone can study. Ho Chi Minh pointed out: “All people are born with equal rights. They are endowed by their Creator with inalienable rights; among these rights are life, liberty, and the pursuit of happiness. That immortal word is in the American Declaration of Independence of 1776. Broadly speaking, it means: All the peoples of the world are born equal; every nation has the right to life, the right to happiness, and the right to freedom” (Minh, 2000, Vol. 4, p.4). It is equality between people and between nations that is a prerequisite for social progress, so “only the liberation of the proletariat can liberate the nation; both these liberations can only be the cause of communism and world revolution” (Minh, 2000, vol. 1, p. 416), and “Only communism can save humanity”, giving people without distinction of race and origin freedom, equality, fraternity, solidarity, prosperity on earth, jobs for everyone and everyone, joy, peace, happiness happy...” (Minh, 2000, vol. 1, p.416).

By absorbing, inheriting, and developing theories of social progress along with summarizing practical experiences in our country and other countries in the world, in the process of revolutionary leaders as well as in the cause of innovation. in the current country, the Communist Party of Vietnam has always consistently put people at the center of its development strategy; People are both a goal and a driving force for development, making progress and social justice in each step, and each development policy is a great policy of the Party, showing the good nature of our regime from independence to present day. The document of the 12th Party Congress clearly states: One of the major relationships that need to continue to be thoroughly grasped and handled is the relationship “between

economic growth and cultural development, the realization of social progress and justice” (Communist Party of Vietnam, 2016, p.80). Determining an important goal by 2020 to strive to basically and synchronously perfect the socialist-oriented market economy institutional system is to “ensure the harmony between economic growth and cultural development, human development, progress, social justice, social security assurance, environmental protection, sustainable social development” (Communist Party of Vietnam, 2016, p.104).

Thus, through the general study of the history of human thought on social progress from ancient to modern times as above, it has been shown that social progress is a historical category, a broad topic, with a wide range of characteristics. The content is very rich and approached from many different angles and directions. Although many different approaches to social progress have been proposed and used, it can be seen from the history of human thought that when it comes to social progress, there is unity in basic points version as follows:

- Social progress has a very broad connotation, reflecting the forward-thinking in the economic, political, and social fields toward a good, equal, charitable, and progressive society. The set exists with human life.
- Social progress in each specific historical period, at each specific time, social progress has its specific features and according to the law of objective movement, humanity will eventually progress to a perfect, best society.
- Social progress is the result of people's creative activities, showing the process of man's positive impact on nature, the process of liberation, and the enhancement of human rights in society. It is also the process of human self-improvement. The comprehensive development of people and the development of fair and democratic social relations is a measure of social progress.
- Social progress is one factor that characterizes each human community and is a measure of the level of progress within each country and nation, regionally and internationally appropriate to each particular period and historical period.
- Social progress is a reflection of the movement of society from low to high, from simple to complex, is the movement of human society from low form to low economic form another socioeconomic status is higher and more perfect.

The role of social progress in social development

Social progress contributes to creating social justice and equality among economic sectors to realize economic development goals. According to the point of view of Marxism-Leninism, in communism, social justice must aim at solving basic human needs well, constantly encouraging people to reach the true and good values of the individual and society. To achieve this goal, the principle of fair distribution in socialism plays a decisive role, that is, the principle of equal labor is equally enjoyed. In socialism, that is, the society that has just come out of the capitalist society, in terms of physical and mental, giftedness and ability to work, one person is better than another; in addition, one is married, the other is not; one has more children than the other... “Thus, an equal job and therefore an equal share of society's consumption fund, in fact, one still earns more than the other, one is still richer than the other (Marx & Engels, 1995, vol.19, p.35).

From the above explanations, Marx concluded an important philosophical point: "Rights can never be higher than the economic system and the cultural development of society due to the economic system that economy decides” (Marx & Engels, 1995, vol.19, p.36). This also means that in socialism, economic growth, economic development, and ensuring social progress must always be compatible; in each period, social development cannot exceed the capacity that the economy allows. And, only to “the high stage of communist society, when...with the full development of individuals, their productive power also increases and all sources of social wealth become overflowing abundantly, only then will people be able to go beyond the narrow limits of bourgeois rule of law and society can write on their flags: Work according to ability, enjoy according to need (Marx & Engels, 1995, vol.19, p.36), then social justice and equality are fully and fully realized.

Inheriting the Marxist-Leninist view of social justice, with rich revolutionary practical activities, when talking about social justice, Ho Chi Minh often attached the concept of social equality, which here is the relationship between obligations and rights. According to Ho Chi Minh, justice does not mean equal, egalitarian, all the same, he wrote: “People have different intellects, abilities, and bodies, so they have different contributions, not so there are good people, bad people, difficult jobs, easy jobs also add the same points. That is egalitarianism.

Egalitarianism must be avoided” (Minh, 2000, vol. 4, p.143). He also affirmed: “Socialism is fair and reasonable: working a lot, enjoying a lot, doing little, enjoying little, not working for nothing” (Minh, 2000, vol. 9, p. 175). Ho Chi Minh was interested in the harmony of interests and the way forward among different social classes. On the one hand, encouraging legitimate enrichment, on the other hand, focuses on hunger eradication and poverty alleviation with the aim: “Let the poor have enough to eat, those who have enough to eat will be quite rich, those who are quite rich will get richer...” (Minh, 2000, vol. 5, p.65). Thus, social justice and equality of workers in the relationship between obligations and interests, specifically the equality of state ownership and ownership of the means of production conditions the top basics that the new social system creates, ensuring that everyone can develop their abilities to reach the goal of prosperity and happiness.

From the above points of view, it can be said that human activities are conscious activities to satisfy their needs. To satisfy needs, force people to enter into relationships of interest. Therefore, the distribution of benefits must comply with objective principles and be consistent with certain historical-social conditions. The basis of the distribution of benefits is the fairness and equality between dedication and enjoyment, between rights and obligations. This division ensures harmony and rationality among economic entities in terms of benefits equality of development conditions and resources such as infrastructure (transport system, credit sources, land...), types of markets, and freedom within the framework of the law. Equity between economic sectors is the equality of economic sectors in accessing opportunities, resources, and equality in the process of conducting production activities among economic sectors. Economic sectors have equal rights to access other resources, such as capital, land, property, science, and technology, or non-economic resources such as institutions, educational attainment, culture, and international relations on economic development. The implementation of equity among economic sectors will promote the healthy development of the business and production environment, which is a driving force for sustainable growth, contributing to social stability, and thereby creating conditions for resolving social conflicts in society satisfactorily and reasonably through the distribution of social benefits, promoting social progress. On the contrary, not doing justice to all economic sectors, especially the injustice in the distribution of resources, will lead to conflicts and social instability, social division, and increasing social injustice deep.

Entering the innovative, with the spirit of looking directly at the truth, the Communist Party of Vietnam affirmed: “Eliminating bias in the assessment and treatment of workers from other economic sectors” (Communist Party of Vietnam, 1987, p.61). This point of view continues to be supplemented and perfected through the congresses by the conditions of the socialist-oriented market economy. Institutionalizing the Platform for National Construction in the Transitional Period to Socialism (added and developed in 2011), Article 51 of the Constitution (2013) states: “Vietnam's economy is a market economy socialist-oriented market with many forms of ownership, and many economic sectors; The state economy plays a leading role” and “economic components are important components of the national economy. Entities of all economic sectors are equal, cooperate and compete according to the law; the State encourages and creates conditions for entrepreneurs, enterprises and other individuals and organizations to invest, produce and do business; sustainable development of economic sectors, contributing to national construction. Lawful property of individuals and organizations investing, producing, and doing business is protected by law and not nationalized. The Constitution (2013) has shown a new, stable, and long-term economic development mindset, in line with the development movement of the market economy, businesses operating in a common legal corridor both cooperation and competition within the legal framework. Thereby liberating production capacity, and mobilizing all resources to contribute to solving the relationship between economic growth and social security policy. Based on the Party's policy, the State has constantly supplemented and revised the system of policies and laws in a direction suitable to the process of international integration, creating a favorable environment to stimulate the development of all economic sectors. Developing and implementing social security policies for the people to ensure fairness and social progress for human development, with The Enterprise Law (2014) is a turning point in economic thinking for much economic development, creating a strong breakthrough in the process of private economic development, contributing to a transparent business environment, reducing transaction time and costs of enterprises, and creating an improved competitive environment. a healthy and fair relationship between state-owned and private enterprises, at home and abroad, has boosted production capacity and contributed significantly to the budget to achieve rapid growth associated with social progress and justice, hunger eradication, poverty reduction, job creation, income growth... Law on Foreign Investment (1987), the legal basis for foreign investment activities operating, producing, and trading in Vietnam. In 2005, the Law

on Foreign Investment was amended together with the Law on Domestic Investment Promotion into the Law on Investment (2014). The Investment Law is a breakthrough in foreign economic thinking, recognizing the equality of foreign investors, improving the business environment, attracting FDI into Vietnam, and creating a "playing field" equality between domestic and foreign investors. More importantly, joining the WTO not only creates a new wind in socio-economic development but also creates a thrust for Vietnam, implementing substantial reforms, the National Assembly has repaired and built only 86 laws have been granted, creating conditions for the development of a market economy to be more and more complete in the direction of socialism" (Ha, 2015, p.203). With a synchronized system of policies and laws, resources have been brought into play, liberating productive forces, and promoting economic development. Those results have created many jobs, bringing into play the dynamism and creativity of workers according to their professions, strengths, and abilities. In other words, this is also expanding access to opportunities for workers, promoting their capacity as an economic entity that has gradually improved living standards thanks to workers' incomes. Thus, social progress has positively impacted the mobilization of all resources in society to achieve the goal of economic development, which in turn will contribute to improving the quality of human resources, gradually improving the quality of human resources, quality of life, ensuring social progress.

Social progress is a condition for human resource development to meet economic development goals. The UNDP, Human Development Report makes an impressive statement that "the true wealth of every nation is its people. And the purpose of development is to create an enabling environment that allows people to enjoy long, healthy and creative lives" (UNDP, 1990, p.9). Thus, despite different stances and class views, they all emphasize that human resources are the basic factor for sustainable development and the leading factor showing the strength of the nation.

In the production process, human resources arise from many different needs, ranging from material needs, information exchange, and knowledge to reproduction to survival and development. Unlike natural resources, human resources open up unlimited creative possibilities, helping to increase material wealth. Therefore, compensating both physically and mentally for human resources to develop in the production process as well as enjoy the fruits of economic development is one of the standards of social progress. Social progress with the essence of increasingly comprehensive human development through the policy system of social security, education, training, and health is an effective tool for human resource development quality that will effectively serve the cause of industrialization and modernization of the country. At the same time, ensuring the needs and benefits for employees in the direction of fairness and social progress also stimulates dynamism and creativity for workers to participate in production, promoting economic development towards the ultimate goal of a progressive society the comprehensive development of human beings.

Today, with the strong development of science - technology has spread to all areas of social life, and when the benefits of exploiting natural resources are gradually lost, the advantage of investing in natural resources is that Human resources, especially intellectual resources, are increasingly becoming the central category of socio-economic development of each country. Therefore, for sustainable economic growth, social progress penetrates people, creating all potential to invest in human resources. From there, it will create high-quality human resources to serve the process of socio-economic development. Thus, it can be said that increasing investment in human resources is the basis for realizing sustainable economic development and solving social problems effectively and practically. With that in mind, implementing social progress right in each step and each development policy is the immediate and long-term driving force for sustainable economic development.

Social progress is the driving force of sustainable economic development, contributing to improving the quality of spiritual life the purpose of sustainable economic development. Social progress is also the driving force for each individual to maximize his or her abilities in the process of social activities, helping each person's development become more and more comprehensive. When social progress permeates the economy, it will become a driving force for rapid and sustainable economic development. Social progress makes the factors of production constantly develop. Social progress increases the number of workers and develops the target population along with many other technical means of supporting labor. Social progress contributes to rationalizing production, improving production quality, improving production capacity, increasing labor quality for society, improving prestige, and creating a brand in social production festivals. More importantly, social progress

promotes the humanization of economic activities, and orients economic development for the people, for harmonious and sustainable development, thereby "implementing social progress and justice. right in each step and each development policy; economic growth goes hand in hand with the development of culture, health care, education, etc. to well solve social problems for the sake of human development" (Communist Party of Vietnam, 2006, p.77).

Spiritual life is both the goal and the driving force of social progress. Social life can be healthy or unhealthy. The quality of spiritual life, and building a healthy cultural and educational environment will contribute to changing people's thoughts, perceptions, ethics, and lifestyles towards humanity, while repelling backward phenomena negative, and deviant in social life. The role of social progress in social spiritual life is evident in thought, education, and art with the role of forming the scientific worldview that governs the spiritual life of people and society. Once the progressive ideology penetrates the masses, it will contribute to promoting the spiritual life to develop in the right direction. Scientific activities promote thinking and understanding, helping people to perceive truth, error, good and bad towards the truth, goodness, and beauty of life. Education contributes to equipping people with knowledge of natural, social, and humanistic knowledge, helping people to develop the necessary capacities and qualities to create new values for life.

Spiritual life has a close relationship with economic development, and material life is reflected in each field of social life. As the standard of living increases, the needs for spiritual life are also more concerned. The diversified development of types and the expansion of space for cultural and spiritual activities today not only meet the diverse needs of individuals in enjoyment, entertainment, and enjoyment but also helps to create an environment for people to enjoy people share, and help each other to progress together. The social and cultural values are honored, have the conditions to expand and enrich the spiritual life of the society, and contribute to social progress.

Social progress contributes to maintaining social stability and creates a favorable environment for economic development. Social progress has a strong impact on all activities of society, that is, directly affects people in aspects: employment, income, hunger eradication, poverty reduction, etc. issues at the right time, promptly, suitable to the development level of the economy, will create a state of balance and social stability, and at the same time form a driving force for social development. Therefore, the construction and implementation of social progress must ensure the exploitation and maximum promotion of all potential potentials of individuals, communities, and the whole society; both contribute to building and fostering endogenous capacity, and at the same time create a flexible multi-layer and multi-layer grid to prevent, limit and overcome possible social risks, thereby protecting all members of society to face risks in life, aiming at social stability, enhancing the creative potential of people in all areas of social life, improving the quality of life number of employees, improve production, create motivation for economic development, ensure a prosperous life, and contribute to peace of mind. When people's hearts are at peace, "the world will be at peace", the foundation of socio-political stability. On the other hand, in the market economy, the process of competition is fierce and the trend of profit maximization is strong, a strong driving force for economic development, many risks are lurking for members of society. Therefore, the implementation of social progress in terms of theory and practice of risk management is an inevitable rule, helping members of society to overcome the risks in the market economy, freeing resources in the population, towards social stability, and contributing to the achievement of sustainable economic development goals.

5. Conclusion

Vietnam is a middle-income developing country and is deeply integrated with the world, to meet the needs of sustainable development, social progress is an inevitable and objective trend. However, in outreach the essence of this problem is not only limited to the general theory of social progress, much less can it be closed within a certain range of viewpoints. In such a spirit, the author basics on the position of Marxist perspective when considering social progress, but also refers to an approach other than Marxism, from which a comprehensive understanding of the historical as well as the feasibility of implementing progressive radiology in Vietnam.

The goal of true social development is none other than the goal for people. Thereby, it is possible to exploit and bring into full play all the hidden potentials of each individual, the community, and the whole society; both contribute to building and fostering those endogenous resources, at the same time creating a state of balance and

stability in social life, forming a driving force for sustainable development. The methodological significance drawn for each country in the development process is the realization between economic development and social progress for the sake of the people and the people.

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