

EDUCATING OF MARXISM – LENINISM AND THE APPLICATION OF THE COMMUNIST PARTY OF VIETNAM

A EDUCAÇÃO DO MARXISMO – LENINISMO E A APLICAÇÃO DO PARTIDO COMUNISTA DO VIETNÃ

TRINH THI THANH

University of Transport and
Communications, No.3. Cau Giay
Street, Lang Thuong Ward, Dong
Da District, Hanoi,
Vietnam

thanhtt_ph@utc.edu.vn

VU HONG VAN

University of Transport and
Communications, No.3 Cau Giay
Street, Lang Thuong Ward, Dong
Da District, Hanoi,
Vietnam

vanvh_ph@utc.edu.vn

Received: 6 Jan 2023

Accepted: 25 Mar 2023

Published: 6 April 2023

Corresponding author:

thanhtt_ph@utc.edu.vn



Leninism, Marxism-Leninism in today's day and age, and the creative application of Vietnam in the period of national innovation.

Keywords: Educating of the ideological foundation. Marxism-Leninism. Ho Chi Minh's ideology. Communist Party of Vietnam.

Resumo: O marxismo-leninismo é a base ideológica para o Partido Comunista do Vietnã aplicar e desenvolver a teoria do socialismo e o caminho para o socialismo no Vietnã. As grandes conquistas de significado histórico que o Partido e o povo do Vietnã alcançaram nos últimos 36 anos de inovação mostraram a aplicação correta e criativa do Partido; ao mesmo tempo, também contribuíram para complementar e desenvolver criativamente o marxismo-leninismo em novas condições. Com a melhoria contínua na prática, o pensamento teórico do Partido Comunista do Vietnã foi aprimorado e a consciência do marxismo-leninismo e da ideologia de Ho Chi Minh tornou-se mais correta, completa e profunda para o socialismo. A aplicação e desenvolvimento da teoria do

marxismo-leninismo e da ideologia de Ho Chi Minh são a causa fundamental da grande vitória nas duas guerras de resistência e das grandes conquistas nos 36 anos de inovação e construção. e desenvolver o país. Com base em argumentos científicos, interpretação lógica, bem como no estudo de documentos do marxismo-leninismo, da ideologia de Ho Chi Minh e documentos do Partido Comunista do Vietnã, este estudo se concentra em analisar por que o Partido Comunista do Vietnã escolheu o marxismo-leninismo, o marxismo-leninismo nos dias de hoje e a aplicação criativa do Vietnã no período de inovação nacional.

Palavras-chave: Educando da fundação ideológica. Marxismo-Leninismo. Ideologia de Ho Chi Minh. Partido Comunista do Vietnã.

1. Introduction

Marxism-Leninism is a complete system of philosophical, political, economic, and social viewpoints, a scientific doctrine on the natural historical development of mankind (Phong 2020). The birth of Marxism-Leninism is a great revolutionary change in the political life of mankind. Marxism-Leninism is the worldview, scientific methodology of the laws of nature and society, science about the victory of socialism, and the construction of a communist society. It is the only theory that has ever discussed the goals, conditions, and methods of liberating people from oppression, exploitation, injustice, and poverty in the world (Communist Party of Vietnam 1991a).

The development of globalization and the scientific-technological revolution proves the vitality and sustainable value of Marxism - Leninism because Marxism - Leninism from a very early age has fully explained the development of Marxism-Leninism. contemporary world (Communist Party of Vietnam, 2011 & 2016) On the other hand, Marxism-Leninism is an open system, capable of absorbing the intellectual quintessence of mankind, sticking to and developing with the reality of the revolutionary movement that has been, is, and continues to develop in recent times. scientific and technological revolution and globalization.

Ho Chi Minh's ideology is the result of the creative application and development of Marxism - Leninism in the specific situation of Vietnam. Synthesizing Eastern and Western cultural knowledge, Ho Chi Minh's ideology reached the intellectual heights of the times, imbued with the cultural identity and bravery of the nation, with strong vitality, contributing to the style enriching the theoretical treasures of Marxism - Leninism (Communist Party of Vietnam, 1991a). Ho Chi Minh's ideology has been increasingly perfected and developed along with the victories and advancements of our country's revolution, innovation, and international integration of the country. Defending Ho Chi

Minh's ideology is defending a comprehensive and profound system of views on fundamental issues of the Vietnamese revolution, as well as defending Marxism-Leninism in the context of globalization.

It should be affirmed that: Consistency, creative application, development, and protection are requirements that have a close relationship with each other, stemming from the requirement of non-stop revolutionary practice and from the nature of the situation. science, the revolution of Marxism - Leninism, and Ho Chi Minh's ideology.

Historical facts have proven from the nature of the Marxist-Leninist scientific doctrine, as well as from the historical experience of the international communist and workers' movements, that the revolutionary work and the construction of communism If a country's society wants to win, that country's communist party must base itself on the specific situation and historical reality to creatively apply Marxism-Leninism and find its own revolutionary path.

The past 36 years of implementing the innovation policy show that the more and more deeply the national construction and development work, the more difficult and complex problems we have to face. presents the country with great opportunities and new challenges. All require us to re-understand correctly, creatively apply, supplement, develop, and defend Marxism-Leninism theory and Ho Chi Minh's ideology to suit the new context of the world and specific conditions in the country today.

The best method to develop and defend Marxism-Leninism and Ho Chi Minh's ideology is to continue to develop a system of theoretical principles on the basis of regularly summarizing practice, supplementing theory, and solving problems. succeed in new tasks and answer the problems posed by life, especially in international integration.

2. Theoretical Framework or Literature Review

Marxism-Leninism together with Ho Chi Minh's ideology is identified by the Communist Party of Vietnam as the ideological foundation and guideline for the Party's actions; on the basis of research needs and purposes, there have been many approaches to Marxism-Leninism in different aspects, according to which, there are five basic approaches as follows:

From the perspective of the object (what it studies, for whom): is the system of views and scientific theories on the cause of emancipation of the proletariat, the

emancipation of the working people from the oppressive regime. oppression, and exploitation, towards realizing the cause of human liberation.

From the perspective of the subject of creation and development (who made it): is the system of views and theories that was founded by K. Marx, F. Engels, and the development and practical application of V.I. Lenin.

From the perspective of the relationship (between Marxism - Leninism and the history of the development of human ideology and practice): is a system of views and theories formed and developed on the basis of the inheritance of progressive ideological values of mankind and summarizing the realities of the times.

From the perspective of roles and functions: is a system of views and theories that play the role of a universal worldview and methodology for creativity in scientific cognition (research and discovery and creativity) creating a new) and revolutionary practice (the practice of transforming the old, creating the new). From the perspective of structure (what it includes): Marxism - Leninism has three basic theoretical components, which are:

- + Philosophy of Marxism and Leninism;
- + Political economics of Marxism and Leninism;
- + Scientific Socialism.

Through the above five approaches, we have a fairly comprehensive view of Marxism-Leninism, in which the approach from the perspectives of objects, creative subjects, and structures is commonly used, though most used – the most well-known. In that way, it can be understood:

Marxism-Leninism is a system of views and scientific theories on the cause of the liberation of the proletariat, the liberation of the working people from the oppressive and exploiting regime, and the realization of the cause of human liberation (Luongngoc & Van, 2022a). This theory was founded by K. Marx, F. Engels, and V.I. Lenin applied and developed in practice. Marxism-Leninism comprises three basic theoretical parts: Marxist-Leninist philosophy, Marxist-Leninist political economy, and scientific socialism.

Marxism-Leninism is composed of three basic parts, having a dialectical relationship, not being separated from each other, but united into a system.

Philosophy is the theoretical part that studies the most common laws of movement and development of nature, society, and ideology; building the most general worldview and methodology of scientific knowledge and revolutionary practice.

Political economy studies the economic laws of society, especially the economic laws of the birth, development, and decline of the capitalist mode of production and the birth and development of the capitalist mode of production development of a new mode of production - the communist mode of production.

Scientific socialism is the natural result of applying Marxist-Leninist philosophical and political economy and worldview to the study and clarification of the objective laws of the revolutionary process of socialism - the historical transition from capitalism to socialism and towards communism.

The three theoretical divisions constituting Marxism-Leninism have different specific research objects but are all within a unified scientific theory system - that is, the science of the cause of the liberation of the proletariat, liberate the working people from the oppressive and exploitative regime and move towards human liberation (ie successfully building communism).

Thus, from the above problems, we can see that Marxism - Leninism is the unity of three attributes: scientific, revolutionary, and sublime humanity. The science expressed in the theory is the inheritance of scientific achievements; the idea itself has shown that it is a logical, scientific, and content reasoning system filled with scientific predictions about the future (Vhuhong, 2022). The revolution is reflected in the doctrine that has shown the way to struggle against backward conservatism, against the oppressive and exploitative regime to move towards a better society. Humanity is reflected in the view of people, about human life and the building of a new regime on the basis of liberating people from suffering and oppression.

3. Methods

In order to learn about Marxism - Leninism, the first thing to do is to study his works, including complete K. Marx-F. Engels, and complete V.I. Lenin. However, due to the poor Russian and German skills of the author of this article, the author uses a Vietnamese translation and then translates it back into English. However, in order to determine the accuracy of the translation, the author has contrasted and compared it with a number of English translations and enlisted some good Russian and German professionals to check, compare, and prove.

Studying the works of Ho Chi Minh, focusing on volume 1 and volume 2 of the complete Ho Chi Minh book series of the National Political Publishing House.

Studying documents of the Communist Party of Vietnam, the focus is on studying a number of Party documents that mention the ideological foundation of the Communist Party of Vietnam: Marxism - Leninism, Ho Chi Minh's ideology. In particular, the Communist Party of Vietnam has repeatedly affirmed and emphasized: The Communist Party of Vietnam takes Marxism-Leninism and Ho Chi Minh's ideology as the ideological foundation and guideline for action.

This study stands on the stance of Marxism - Leninism, Ho Chi Minh's ideology, dialectical materialism, and historical materialism.

In addition, this study also uses a number of methods such as Analysis, synthesis, comparison, contrast, induction, deduction, logic, history, etc.

4. Results and Discussion

Why is it again Marxism - Leninism?

In February 1848 the introduction of the Communist Party Manifesto marked Marxism's birth to more than 170 years. Over the past 170 years with many changes in the worker's movement practice; socialism from dreams and ideals has come true with more than 100 years of existence with different historical ups and downs; science and technology have made great progress, difficult to imagine, etc. But Marxism still exists, develops, and remains the worldview and scientific methodology of communist parties and millions of workers and people working worldwide. This is because the application, supplementation, and developments are the inherent revolutionary nature and internal requirements of Marxism; it meets the practical requirements of the era as well as the development of science and technology.

Marxism is essentially a development doctrine, an open system with inherent nature that is always applied, supplemented, and developed by reality. In the letter to American writer Mrs. Phlorenken LiviSnevet Xcaia, January 27, 1887, Engels, F made it clear: "Our Theory is the development theory, it not a theory dogma that one has to memorize and assemble mechanically" (Marx, K & Engels, F 1999a, p. 796). Later, in 1910, V. I. Lenin reiterated his affirmation: "Precisely because Marxism is not a dead doctrine, a certain doctrine has been completely completed, readily available, immutable, that is a vivid guideline for action, therefore It is impossible not to reflect the strong change of social

living conditions” (Lenin, 1974, p. 99). V. L. Lenin also emphasized: “Because Marxism is not a thing that a dogma, a certain doctrine that has been completely completed, already available, immutable, but a vivid guideline for action, therefore, it cannot help but reflect the strong change of social living conditions” (Lenin, 1974a, p. 103). Therefore, it must always be manipulated, supplemented, and developed. The history of the formation and development of Marxism also proves that. K. Marx and F. Engels are not from the outset there has been a communist stance and dialectical materialist worldview. It is a process of transformation, self-addition, and development of their theory. For example, the concept of “production relations” in “German ideology” (late 1845 to 1846), was only used by K. Marx and F. Engels as “communication relations”. Come “the misery of philosophy” (1847), used by Marxists as “social relations”, in “the Declaration of the Communist Party” was the “production relationship”. Or the concept of “the dictatorship of the proletariat” in “the misery of philosophy” is presented by K. Marx in the form of seeds, expressed in the thesis “working class by organizing uniting to eliminate abandon the bourgeoisie”. In the “Declaration of the Communist Party”, the proletariat dictates that “the state is a violent tool to establish a government”. On March 5, 1852, in “Letter to Veddoayay,” K. Marx first used the term “dictatorship of the proletariat” (Marx, K & Engels, F. 1999b, p. 661).

V. I. Lenin has applied, supplemented, and developed Marxism in the scientific conditions of the rapidly developing micro-world; the transition of capitalism to the imperialist period, but its cohesive, exploiting nature is constant; realist socialist construction in Soviet Russia has raised many unprecedented new issues in history. In this context, V. I. Lenin applied the creation of Marxism to the construction of socialism in Russia and supplemented and developed many theoretical points of Marxism on philosophy; political economy, and scientific communism (Lenin, 1980b). New economic policy (NEP) is one of the pieces of evidence for the use, addition, and development of a very creative Marxism in the conditions of Russia by V. I. Lenin. In “Our Platform”, V. I. Lenin asserted: “We do not regard Marx’s argument as something finished and inviolable; on the contrary, we believe that argument just laying the groundwork for science that socialists need to develop more in every way if they don’t want to be backward in life. We think that for the socialists in Russia in particular, it was necessary to further develop Marx’s theory by himself because this theory only laid out the general guiding principles, and the application of that principle was considered individually, in England, unlike in

France, France is not the same in Germany, in Germany is not like in Russia” (Lenin, 1974a, p. 232)

K. Marx; F. Engels and V.I. Lenin always demanded that the Communists know how to apply, supplement, and develop creatively the basic principles of historical conditions, historical circumstances, and literary traditions, culture, etc. of each country. Thus, Marxism’s requirements for applying, supplementing, and developing are inherent characteristics and internal requirements.

Marxism-Leninism Obsolete in this Day and Age

Human history witnessed a great loss in the late 80s and early 90s of the twentieth century: the socialist regime in the Soviet Union and Eastern Europe collapsed, and socialism realism fell into recession. This situation puts Marxism-Leninism in the face of harsh historical challenges. In this context, former US President R. Nixon - the author of the strategy: “Victory without war” thinks this is a great opportunity to “Grab” to “Proactively attack, commit to distinguish for each country, each region. For the socialist countries that have broken up and the rest of the socialist countries, there must be a lot of success, access, and transformation”.

“The peaceful evolution” is the offensive strategy of imperialism, aimed at eliminating socialism without an armed war, which is a war without gunfire. The breakthrough stage of this strategy is to attack the ideological-theoretical front to negate Marxism-Leninism, Ho Chi Minh’s ideology, negate the path to socialism; negating the leadership of the Party; distorting and distorting the history of the nation, the history of the revolution; defame, degrade the prestige of leaders; breaking people’s confidence in the Party; build “banner” for opposition political organizations, incite subversion riots (Phong, 2020).

Implementing the above strategic conspiracy, the reactionary bourgeois politicians and ideologists coordinate with domestic political opportunity elements, through the media, publishing abroad, and especially on the internet society, launching a series of reactionary and wrong ideas.

Being the peak of human intelligence, worldview, the methodology that outlines the struggle to abolish the capitalist regime, to realize the goal of class liberation - elimination of exploitation, the liberation of society - elimination of oppression and injustice, human liberation brings freedom, warmth, and happiness to all people, Marxism-Leninism, Ho Chi

Minh's ideology is the ideological foundation, a guideline for our Party's actions (Trung & Van, 2020a & 2020b). Therefore, the hostile forces and opportunistic elements focus on fighting frantically with malicious tricks and pseudo-scientific allegations, slanderous distortions, and demagogues to criticize, negate from the source to formulate, to criticize each principle, each fundamental component constitutes, to criticize the whole ideological foundation of the Communist Party of Vietnam. The deterioration of political ideology and "self-development", and "self-transformation" in part of our Party cadres and members are caused by the "peaceful evolution" conspiracy on the ideal area of ideas commentaries of hostile forces.

To strengthen the building of our Party to be strong in political and ideological terms, more than ever, we must sharpen the weapon of theoretical ideology, fight against wrongly reactionary, defending, and persistent ideological views to apply the creative development of Marxism-Leninism and Ho Chi Minh's ideology.

After the collapse of socialism in the Soviet Union and Eastern Europe, the bourgeois thinkers launched a series of counter-arguments that were, forward and backward, some of the following points:

The end of history - the end of socialism, the perpetual existence of capitalism! (Fukuyama).

Tophod's theories of civilizations negate the theory of socioeconomic morphology.

The theory of people's capitalism, new capitalism negates the theory of surplus-value, etc.

Many theories distort and negate the theory of class and class struggle.

Some documents, books, newspapers, and movies of Vietnamese reactionary organizations abroad in the campaign: No Ho Chi Minh! To defame, depress the idol, and negate Ho Chi Minh's ideologies.

All of the above wrongs tries, views, and arguments are aimed at attributing: The collapse of socialism in the Soviet Union and Eastern Europe means that Marxism-Leninism is out of date! Ho Chi Minh brought Marxism-Leninism into Vietnam as the cause of the fraternity. The choice of socialism is to bring the Vietnamese people to death!

To focus on refuting the above reactionary and wrong points, the soldiers on the ideological front need to firmly base on the Party's ideology based on thoroughly understanding the sustainable values of Marxism-Leninism and Ho Chi Minh's ideology:

The sustainable vitality of Marxism-Leninism is primarily in the system of scientific views of Marxism-Leninism in the three constituent parts of Marxism-Leninism.

Today, many people who oppose Marxism either due to self-interest political motives, or lack of knowledge have not found that Marxism-Leninism was not just a purely personal product but rather the inheritance development of genius the most advanced ideological trends of nineteenth-century humanity. K. Marx and F. Engels studied and inherited the English political economy, French utopian socialism, and German classical philosophy, especially the philosophy of Hegel (Georg Wilhelm Friedrich Hegel). As F. Engels has observed: K. Marx is great because he “can stand on the shoulders of giants”, that is D. Ricardo, A. Smit, O. Saint Simon, G. Fourier, F. Engels, and L. North.

Marxist doctrine, like all other theories, not only could not overcome the limitations of history, but also had some shortcomings, but the stability of Marxist ideas compared to others Another ideology is that it is based on a scientific worldview that is materialistic dialectic. As C. Marx said, with dialectical philosophy, nothing is forever unchanged, is absolute. Marx, Engels, and Lenin themselves set a great example in the spirit of humility, and science. They always examine themselves, criticize themselves, and go beyond themselves to reach objective truth. The movement of human history today continues to provide new material for Marx’s views on how material wealth is produced, which determines the existence of a society. The change in the mode of material production inevitably leads to changes in class structure, economic structure, political content, morality, lifestyle, and the thinking of people. Marx’s historical materialism not only correctly explained the movement of history but also is the key to futurism.

The social and ethnic relations today have changed profoundly compared with the time of Marx’s life. That is obvious. The change was not only due to the impact of the scientific and technical revolution, and the adjustment of modern capitalism, but also the great influence of socialism, and the realism of the developing national consciousness (Van, 2022; Luongngoc & Vuhong, 2022b). However, that does not make Marx’s ideas about class and class struggle, democracy, the state, etc. obsolete. The crisis of socialism and the collapse of the socialist state in some countries, on the one hand, it is said that, once away from Marxist ideas, it is inevitable to pay a heavy price; on the other hand, it also proves that class struggle, establishing a social regime owned by the people is a real and inevitable path, but full of hardship to complete social liberation. There can be no other way.

As for Marx's economic doctrine, while some have refuted, even distorted that modern capitalism changes qualitatively, the state in capitalism is a common welfare state, since Marxist doctrine became outdated, many great economists relied on Marx to develop their ideas. There is even an economist of capitalism who says: Marx is one of the giants who revolutionized economics (P. Samuelson, 1978). "Without Marx's analysis, the contradiction is at the heart of capitalism (between labor and capital), and inequality between rich and poor will remain a confusing reality (M. Galo).

We do not deny that today based on the use of scientific and technological revolutionary achievements, modern capitalism has changed. But if you deny the theory of surplus value, it will make serious mistakes both in science and politics. Even if today one can incorporate the capitalist's managerial labor into the structure of surplus value, certainly, that contribution cannot encompass the full range of surplus value. If we remove that concept, then we cannot even explain capitalism's expansion in reproduction. And it cannot be forgotten that residual value also reflects another aspect of production, in general - that is, no economy wants to grow that is not based on surplus products.

Politically, the denial of surplus value means there is no longer any reason to undo the social structure that weighs on more than 90% of humanity (Phong, 2020). The right attitude is to continue Marx's career, through scientific and practical activities, looking for appropriate solutions and steps, from restraint to abolition of exploitation, while maintaining the force of growth.

According to Marx, communism was born not outside the natural history process. It is a dialectic negation, not a capitalist metaphysical negation. The Marxist theory emphasizes the active role of man - first of all, the realization of objective laws. Receptive to Marx's ideology, Lenin pointed out that the dialectic of the revolution is the nature of Marxist theory. According to him, the working class and the working people, oppressed peoples can conduct revolutions to seize the premises for a shorter, less painful development than the capitalist path means.

The content and nature of some of the problems that are posing for the revolutionary cause today are different from those of Marx's life (Trung & Van, 2022a & 2022b). The struggle aimed at liberating the working class, working people, and oppressed people has turned into a new stage with new forms. More than ever, Marx and Lenin's instructions on the diversity of the types of struggle, the ability to choose paths of

development, and the pace of social transformation on the path to communism become very precious to us.

As a revolutionary theory, the vitality of Marxism is still in the real revolutionary currents. Although real socialism is a model with flaws and deviations from Marxist ideology, it has made great contributions to the development of humanity. Although a series of socialist countries collapsed, millions of people still firmly believe in the future of socialism. Even in the former socialist countries, after the “velvet revolution”, the leftist movement in Latin America, won the election of many social democratic parties in Europe, and a new struggle for the communist ideology started again.

The fight against monopolistic capitalism for the right of people to live, to enjoy democracy in developed capitalist countries as well as the struggle for and protecting national independence in poor countries are movements formed by the influence of learning. Marxism-Leninism was supported and greatly helped by socialist countries, and such trends still existed and developed. It is an irreversible historical trend.

The vitality of Marxism is vividly shown in the uncompromising struggle of the communists against new manifestations of opportunism, and revisionism, as well as new manifestations of the catechism thing, to protect and develop creatively the Marxist-Leninist doctrine.

In Vietnam, innovation theoretically, is the inheritance and creative development of the scientific and revolutionary ideology of Marx, Lenin, and Ho Chi Minh. The ideology that goes through the innovation line is to liberate and develop - liberate and develop all the potentials of the country, step by step realizing the noble goal of striving for everyone in Vietnam to have meals, eat full, then eat deliciously; everyone has a shirt to wear, wear enough to wear it well; everyone had a house, moved to a spacious one; Everyone can learn to constantly improve their people’s knowledge; everyone who is sick is cared for, everyone lives in freedom, compassion, harmony.

After the cause of national liberation, the Vietnamese revolution entered a new stage. The content and nature of the revolutionary struggle had fundamentally changed. Developing a multi-sector commodity economy, operating under the State-controlled market mechanism, creating a highly motivated mechanism: Harmoniously combining material and more human interests public relationship; building a socialist rule of law state; ensuring a disciplined society and realizing the people’s mastery right; comprehensive social democratization, vigorously bringing into play the strength of the whole community and

the strength of each person of liberated Vietnam; implementing the bloc of great national unity and harmony; international solidarity, more friends and fewer enemies; to step by step perfect the new model of Vietnam in the transition to socialism.

Educating Marxism – Leninism in Vietnam

Political and ideological education is particularly important in the process of leading and directing activities of the Communist Party of Vietnam; had a strong impact on cadres and party members in order to propagate and develop creatively Marxism - Leninism, Ho Chi Minh's ideology, lines, policies and laws of the Party and State. Thereby, forming in the contingent of cadres and party members the worldview, scientific methodology, and revolutionary outlook on life; building strong political will, consolidating and raising confidence in the country's development path and the correct leadership of the Communist Party of Vietnam; fighting against false and reactionary claims that are contrary to the interests of the nation. From the time of secret activities until becoming the ruling Party, political and ideological education has made very important contributions to the glorious victories of the Vietnamese revolution (Luongngoc & Vuhong, 2022a). Therefore, the Communist Party of Vietnam always affirms that political and ideological education must go first, paving the way for implementing the Party's guidelines and policies, especially for difficult and complicated tasks. or at the turning point of the revolution.

However, besides the achieved results, the Communist Party of Vietnam pointed out that the work of political and ideological education in the past time is still limited and has not met the practical requirements set forth (Nao & Van, 2020). Specifically, the quality, leadership capacity, and combat strength of some grassroots party organizations are still limited; they are slow to innovate leadership methods; not strictly implement the principle of democratic centralism; the quality of activities of the grassroots Party cells and Party committees, the spirit of self-criticism and criticism, the evaluation and classification work still has many shortcomings. Some grassroots party committees have not raised a sense of responsibility, lack exemplary; have not proactively and promptly inspected the organization of the party and its members when there are signs of violations; lack fighting strength, causing negativity, corruption, breach of party discipline, breaking the law, etc., reduces the people's trust in the Party.

Resolution No. 21-NQ/TW dated June 16, 2022, of the Fifth Plenum of the Party Central Committee, term XIII (Resolution No. 21-NQ/TW, term XIII) on strengthening

the consolidation and building of grassroots party organizations and improving the quality of party members in the new period, clearly stating that there is still a part of party members: “Fading revolutionary ideals, lack of political courage, struggle with self-criticism and weak criticism; a sense of responsibility, will to strive decreased; not exemplary, pragmatic; degradation, “self-evolution”, “self-transformation”, violation of party principles and discipline, violation of the law. The perception of the Party and the motivation to join the Party of many Party members is not correct and not pure” (Communist Party of Vietnam, 2021a). Such limitations can lead to great risks, as the Communist Party of Vietnam has repeatedly warned: the deterioration of political ideology, morality, and lifestyle leads to “self-evolution”, and “self-transformation” is a short step, even a very short one, with unpredictable danger, which can lead to aiding or colluding with evil and hostile forces, betraying the ideals and revolutionary cause of the Party and the nation.

The Communist Party of Vietnam pointed out that the cause of the above limitations is that: “Some grassroots organizations of the party let loose in the work of political and ideological education. , the lifestyle of party members; evaluating and classifying the quality of grassroots party organizations, party members also show respect, form, and are heavy on achievements; have not done well in the management, examination, and supervision of party members, the transfer of party activities, the consideration of exemption from party activities is still loose; have not regularly reviewed and resolutely screened and removed ineligible party members from the Party” (Communist Party of Vietnam, 2021b).

In order to promote the achieved results and achievements and overcome the above limitations, Resolution No. 21-NQ/TW, session XIII emphasized: “Strengthening political, ideological and training education work, fostering and improving the level of political theory for party members. Actively grasp the situation, and ideological developments, promptly orient Party members before problems arise; strengthen the responsibility of Party members in protecting the Party's ideological foundation, fighting against wrong and hostile views, etc. To step up revolutionary moral education, raise awareness of self-cultivation and self-discipline. political leadership, moral qualities, lifestyle, “self-examination”, “self-correction”, upholding the honor and self-esteem of party members” (Communist Party of Vietnam, 2021a). Therefore, the entire political system from the central to the grassroots needs to concretize Resolution No. 21-NQ/TW,

term XIII by programs, plans, schemes, etc. with specific goals, tasks, and solutions. to organize the successful implementation of this important resolution.

The application of Marxism-Leninism by the Communist Party of Vietnam

In the early decades of the twentieth century, the journey to find a way to save the country brought Nguyen Ai Quoc - Ho Chi Minh to Marxism - Leninism. He affirmed: “Now there are many doctrines, many theories, but the most genuine, most certain, most revolutionary ideology is Leninism” (Minh, 2011a, p. 289). Therefore, right from the 20s of the twentieth century, Nguyen Ai Quoc made every effort to spread Marxism-Leninism to Vietnam (Phong, 2020; Luongngoc & Vuhong, 2022a & 2022b). Not only that, but he also developed Marxism-Leninism by creatively applying it to the conditions and circumstances of Vietnam in each certain period. In that way, he gave the guiding ideas of the Vietnamese revolution. Therefore, along with Marxism-Leninism, Ho Chi Minh’s ideology has become the “guideline” for all activities of Vietnam’s revolution.

Over the past time, especially since its innovation until now, the Communist Party of Vietnam (abbreviated as Party, aka our Party) has always been persistent, steadfast, and upheld Marxism-Leninism and Ho Chi Minh’s ideology. At the VIth Congress of the Communist Party of Vietnam (December 12, 1986), our Party emphasized: “To renew our thinking, our Party must firmly grasp the revolutionary and scientific nature of Marxism-Leninism, inheriting the precious heritage of ideology. and the revolutionary theory of President Ho Chi Minh” (Communist Party of Vietnam 1987, 125). At the VII Congress (June 1991), the Party added a new point: “Upholding Ho Chi Minh’s ideology” (Communist Party of Vietnam, 1991a, p. 127); at the same time affirming that Ho Chi Minh’s ideologies the result of the creative application of Marxism - Leninism in the specific conditions of Vietnam and that his ideology has become a valuable spiritual asset of the Party and people. our tribe. Marxism-Leninism and Ho Chi Minh’s ideology were identified as the ideological foundation and guideline for the Party’s actions.

The Platform for National Construction in the Transitional Period to Socialism (the 1991 Platform) approved at the VII Congress stated: “The Party takes Marxism-Leninism and Ho Chi Minh’s ideology as the foundation. ideologies, a guideline for all actions” (Communist Party of Vietnam, 1991a, p. 21). This is a major development in the Party’s thinking, awareness, and practical activities on the application of Marxism-Leninism and Ho Chi Minh’s ideology to the applicable conditions of Vietnam, and at the same time

demonstrates the viewpoint of the Communist Party of Vietnam. ideological consistency: Marxism-Leninism and Ho Chi Minh's ideology are a fundamental part of the ideology, worldview, and methodology of the Communist Party of Vietnam. This not only ensures the unity of awareness throughout the Party but also clearly demonstrates the Party's steadfast stance and determination in defending the scientific and revolutionary character of Marxism-Leninism and Ho Chi Minh's ideology in the context of socialism in the Soviet Union and Eastern Europe in crisis and collapsed in the early 90s.

Inhering that spirit, in the Platform for national construction in the transition to socialism (added and developed in 2011), our Party also affirms: "The Party takes Marxism-Leninism and ideology Ho Chi Minh as the ideological foundation, the guideline for action" (Communist Party of Vietnam, 2011a, p. 88). This was further emphasized at the XIIIth National Congress (2016): "President Ho Chi Minh's ideology, along with Marxism-Leninism, is the ideological foundation and guideline for the actions of the Party and the revolution of Vietnam, being an exceedingly great and precious spiritual asset of the Party and our nation, will forever pave the way for the revolutionary cause of the Party and our people (Communist Party of Vietnam, 2016, p. 7-8)

With the great and historically significant achievements of 36 national renewals, at the XIIIth National Congress (in 2021), our Party continued to affirm Marxism-Leninism along with Ho Chi Minh's ideology as the "golden metal". guidelines" for all actions of the Party. The XIII Congress clearly stated the guiding point of the innovation and development process in Vietnam. That is: "The guiding ideology throughout the entire Party, people, and the army are to be consistent, apply and creatively develop Marxism-Leninism and Ho Chi Minh's ideology" (Communist Party of Vietnam 2021a, 33). This is considered one of the issues "of principle, vital to our regime, solid foundation of our Party, not allowing anyone to tilt or waver" (Communist Party of Vietnam, 2021a, p. 33).

Based on inheriting the views of the past congresses, at the 4th plenum of the XIIIth Central Committee, our Party continued to emphasize Marxism-Leninism and Ho Chi Minh's ideology as the guiding ideology of the process. development of the Vietnamese revolution in the current period. Therefore, it is necessary to "stabilize Marxism-Leninism, Ho Chi Minh's ideology; continue to research, develop, and creatively apply Marxism-Leninism and Ho Chi Minh's ideology by Vietnamese reality" (Communist Party of Vietnam, 2021b, p. 94). At the 4th Plenum of the XIIIth Central Committee, our Party clearly stated its views and attitudes towards Marxism-Leninism and Ho Chi Minh's

ideologies. That is to persevere, develop and creatively apply Marxism-Leninism and Ho Chi Minh's ideology to suit Vietnam's reality.

The reason why in the current period, our Party raises this problem is that it comes from both objective and subjective reasons, both international and regional situations and domestic developments. In the world, extreme nationalism, and populism are emerging, and non-traditional security problems are still ongoing. Domestically, the innovation cause has been promoted comprehensively, but it has to face many difficulties and great challenges such as: "The resistance of hostile forces and reactionary organizations is getting more sophisticated; The signs of deterioration in political ideology, morality, lifestyle, "self-evolution", "self-transformation" internally and the situation of corruption, wastefulness, negativity, etc. still have complicated developments" (Communist Party of Vietnam, 2021a, p.168). More seriously, our Party also pointed out: "A part of cadres and party members with political spirit is not stable, degraded in political ideology, and is still skeptical and vague about the Party's goals and ideals and the road to socialism in our country; a few bewildered, wavering, distrustful; In particular, it also denies Marxism-Leninism, Ho Chi Minh's ideology and the Party's renewal line" (Communist Party of Vietnam, 2021a, p. 234). In his closing speech at the 4th Plenum of the Central Committee of the XIIIth term, the General Secretary pointed out: "From the decline in political ideology, morality, and lifestyle, leading to "self-evolution", "self-transformation" "just a short step, even a very short, incalculable danger", which can lead to aiding or colluding with evil forces, enemies, opportunists, betraying the ideals and revolutionary cause of Vietnam. Party and nation" (Communist Party of Vietnam 2016, p. 135).

It can also be seen that, at the 4th Plenum of the XIIIth Central Committee, the dialectic was clearly expressed in the Party's views on steadfastness, development, and creative application of Marxism-Leninism and Ho Chi Minh's ideology. If "persistence and development" are to persevere in following, the views and ideas of Marxism-Leninism and Ho Chi Minh's ideology; to make those views and ideas more and more vivid, with new connotations, "creative application" is the distillation of Marxism-Leninism views and Ho Chi Minh's ideology to suit reality. Vietnam, avoid the mechanical, hard. This is the inheritance and mastery of V.I. Lenin's methodological instructions in the defense and development of Marxism: "We do not consider Marx's theory as something finished. and inviolable; on the contrary, we believe that such reasoning only lays the groundwork for the

science that socialists need to develop further in all respects if they do not want to become obsolete in life” (Lenin, 1974a, p. 232).

5. Conclusion

Thus, steadfastly, developing and creatively applying Marxism-Leninism and Ho Chi Minh’s ideology is vital in constructing and rectifying the Party and political system in Vietnam today. Therefore, do not allow anyone to tilt or waver. This is a very important task with many difficulties and challenges, but with fervent belief, determination, and the spirit of teamwork and consensus of the whole political system, we will continue to stand firm based on Marxism - Leninism, Ho Chi Minh’s ideology. Marxism-Leninism and Ho Chi Minh’s ideology will continue to be the ideological foundation and a guideline for our Party and nation on the next innovation journey.

In the current conditions of globalization and international integration, maintaining independence, self-reliance, and socialist orientation is a matter of principle, this is the top political requirement for the progress of the country. international economic integration. The most concentrated expression of maintaining independence, self-reliance, and socialist orientation is the steadfastness of Marxism-Leninism, Ho Chi Minh’s ideology, and the steadfastness of the revolutionary path that our Party and our people have followed. Ensuring the socialist orientation is the principle of innovation, as well as the policy and viewpoint of our Party in international integration, which is essentially the steadfastness of the ideal goal, the steadfastness of the independent path of nationalism, is associated with socialism.

Acknowledgments

This research is funded by University of Transport and Communications (UTC) under grant number T2023-PHII_KHCB-001

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