
THE ORIENTATION TOWARDS THE VIETNAMESE REVOLUTION OF THE WORK “ĐƯỜNG KÁCH MỆNH” OF HO CHI MINH

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ABSTRACT

The work “Đường cách mệnh” (Revolutionary way) is one of the typical works, containing the great theoretical and practical value, playing an important role in spreading Marxism-Leninism into Vietnam, in combining worker movement and patriotism with Marxism, creating ideological and theoretical premises for the birth of the Communist Party of Vietnam. More than ninety years have passed, but the theoretical values of revolutionary morality, the goal of national independence and socialism, the leading role of the party organization are still valid become the standards for building a new morality, building the socialist rule of law State in Vietnam. Based on those practical values, this study continues to clarify the value of the work “Revolutionary way” in the current period of Vietnam.

Keywords: Orientation, the work “revolutionary way”, Ho Chi Minh, Communist Party of Vietnam (Party), Vietnamese revolution

INTRODUCTION

The work “Revolutionary way” is a collection of lectures by Nguyen Ai Quoc-Ho Chi Minh at the staff training classes of the Vietnam Youth Revolutionary Association held in Guangzhou (China) from five years ago 1925 - 1927. The book was gathered and published in 1927 by the Propaganda Department of the Union of Oppressed Peoples.

94 years have passed (1927-2021), with the work “Revolutionary way”, Ho Chi Minh paved the way for the Vietnamese people, created a contingent of loyal cadres of the revolution the people in the rise of the world revolutionary movement has created a great revolutionary cause of our nation in modern times (Giap 1994 & 2015).

In all the rich historical events of our country's revolution, not everything, nor all of the most basic events have been indicated in that work. But we can fully affirm that what has been indicated in “Revolutionary way” has more or less a shadow of it in many events, and many events still originate from initial insights crystallized in many important points of “Revolutionary way”.

From 1925-1930, in Vietnam, proletarian revolution sparks were rekindled. The worker movement is strongly developed. The Communist Party's precursor political organizations were born. But in order for those sparks to be cast into a great, single, and powerful fire, enough to burn the enemies of the nation, someone must gather and blow up. That person was Ho Chi Minh with the immortal work “Revolutionary way” (Giap, 1994).

The work “Revolutionary way”, with its rich historical experience and the creative application of Marxism-Leninism in Vietnam's specific circumstances, has outlined the basic directions of the national democratic revolution and the socialist revolution in Vietnam.

The great historical effect of the work “Revolutionary way” is that it has finally solved the deadlock, the crisis of the revolutionary way, and the organizational way of the Vietnamese revolution - a profound crisis existed for decades in the late nineteenth century and in the first two decades of the twentieth century (Giap, 1994 & 2015).

During the development of the Vietnamese revolution, under the leadership of the Communist Party, the values of the work were “illuminated” the revolutionary path of Vietnam was the “guideline” to guide the way. Vietnam network overcomes all difficulties to get the achievements of today.

RESEARCH RESULTS AND DISCUSSIONS

Background of the work's birth

The work “Revolutionary way” is a work gathering the lectures of leader Nguyen Ai Quoc for the training class of revolutionary cadres in Guangzhou (China) from 1925 to 1927, first published in 1927. , published by the Propaganda Department of the Union of Oppressed Peoples in Asia.

In the context of the struggle movement of the proletariat of countries around the world, the national liberation movement in the country appeared many patriotic organizations with different political colors, demanding with a new organization, with the right way and well organized, the revolution can lead to success. Therefore, the work is born with meaning and role as a guideline of the Vietnamese revolution. In order for a genuine revolutionary party - the Communist Party of Vietnam - to come into existence, take on the mission of leading our country's revolution to success, it is necessary to prepare premises, political, ideological conditions, and teams function. History has chosen leader Nguyen Ai Quoc to bear this great responsibility before the nation and the Vietnamese revolution (Giap, 1994 & 2015).

As an envoy of the Communist International, during the period from 1924-1927, Nguyen Ai Quoc operated in Guangzhou (China), carrying out the spread of communism into Asia in general and in the “Đông Dương” in particular monitored and directed the revolutionary movement in a number of countries; directly prepared political, ideological, theoretical and organizational for the birth of the Communist Party of Vietnam.

In June 1925, in order to build up a contingent of cadres for the revolution, Nguyen Ai Quoc founded the Vietnam Youth Revolutionary Association, which gathered Vietnamese patriots working in China. Here, he organized many training classes for members of the Association and directly gave lectures on revolutionary theory. With the establishment and strong activities of the Vietnam Youth Revolutionary Association, the patriotic movement in our country has made a positive change, creating basic conditions for the birth of the Communist Party ở Vietnam in early 1930.

Thus, the work “Revolutionary way” is not only a training document for cadres but also a work of spreading Marxism-Leninism, blowing “a new wind” into the Vietnamese revolutionary movement; at the same time, is the political, ideological, theoretical, and organizational preparation for the birth of the Communist Party of Vietnam. Therefore, the content of the work has a direct relationship with important documents of the Party

Establishment Conference, drafted by leader Nguyen Ai Quoc, such as Brief Chief Executive, Brief Strategy, Article Brief Rate, and Summary Agenda. At the same time, marking the maturity of Ho Chi Minh's thought, the maturity in Ho Chi Minh's method and style, is a turning point in his journey to find the way to save the country.

That is the result of the clever combination between theoretical research and practical summation, the creative application of Marxism-Leninism in the contemporary Vietnamese revolutionary movement. The work contains profound thoughts on the revolutionary theory of Nguyen Ai Quoc but is expressed in a simple, pure, concise, easy-to-understand, easy-to-remember style, has made a strong impression on awareness, public opinion. This can be seen as a model of propaganda and encouragement to enlighten the revolution for the masses. Nguyen Ai Quoc has clearly pointed out the purpose of writing: “This book only wishes people to see, then think again, then wake up, wake up, then stand up and unite together and make destiny” (Minh, vol 2, 2011, p. 283).

As time has passed, the practical situation has changed many times, but the immortal thoughts of Nguyen Ai Quoc expressed in his work “Revolutionary way” have lived until today on the road that the Party, Uncle Ho (Ho Chi Minh), and the people our people have chosen: National independence and socialism.

The orientation towards the Vietnamese revolution

From the convincing interpretation of the urgent requirement of the country and nation situation, etc the work comes to affirm that Vietnam inevitably must revolutionize. The basic contents of the work with profound theoretical and practical value really set the foundation and orientation for the cause of the Vietnamese revolution over the past 9 decades and beyond in many ways. In which, it is possible to pay attention to the following basic aspects: Firstly, choosing the development path for the Vietnamese revolution - the path of proletarian revolution: Ho Chi Minh went through a process of researching and surveying many revolutions, many real social regimes to choose from choose a revolutionary path for Vietnam. The author has explained the birth cause and the nature of the revolutions in many countries around the world. These are: revolutionary capitals like the French revolution (1789), the American revolution (1776), the Japanese revolution (1864); the revolutionary people like Italy expelled the Austrian power (1859), China chased Man Thanh (1911); revolutionary class like the Russian revolution (1917). The author has drawn valuable lessons from the history of the revolution in some countries.

For the American Revolution, the author believes that the An Nam people must “study the US and do the destiny”. For the French revolution, what we have to learn is “very sustainable organization”, “strong people”, etc. At the same time, the author also sees the limitations of the American and French revolutions: “The French destiny as well as the way of the American destiny, that is, the way of the capitalist destiny, the way that the destiny does not arrive, the reputation of the republic and democracy, in fact, in fact, it deprives the peasantry, outside it oppresses the colony” (Minh, vol 2, 2011, p. 296). The author advised our country's revolutionaries to remember and avoid the restrictions from the bourgeois revolutions in other countries.

The author affirms that the “arriving” success and the international helping spirit of the Russian destiny is not only “chasing the king, capitalist, and landlord”, but also helping “the

peasants of the countries and the affected people oppression of colonies as destiny to destroy all imperialism and capitalism in the world” (Minh, vol 2, 2011, p. 304). The author pointed out many contents from the Russian revolution that Vietnam can learn to make the revolution such as: “Must be the people (peasants) as the root”, “must have a sustainable party”, “have to persevere, have to sacrifice”, “must be united”, “must follow the Ma Khac Tu (Marxism) and Leninism” (Minh, vol 2, 2011, p. 304).

From the presentation, comparison, demonstration, and analysis quite deeply of the French, American, and Russian revolutions in terms of objectives, missions, historical experience, the author are contacted, suggesting, orienting the way. Vietnamese network. The Vietnamese Revolution wants to win to the place where it must follow the Russian October 1917 revolution that is to follow the proletarian revolution. The author has outlined quite clearly the basic contents of this revolutionary road. Accordingly, the revolutionary forces consisted of soldiers, peasants, workers, and traders, of which the peasantry was the root, the master of the revolution; the Communist Party of Vietnam is the leading force in the revolution; Vietnamese revolution is part of the world revolution; the revolutionary method is to enlighten and organize the people closely; after regaining independence and freedom, the goal of advancement is socialism, communism.

Secondly, it is inevitable to have the Communist Party leading the revolution, preparing for the birth of the Party and building the Party: The cause of the revolution along the path of the proletariat will be very difficult and challenging. , loss, sacrifice, should have a steadfast leadership. The author asks the question: “What must destiny first have?”, and assertively answers: “First, there must be a revolutionary party” (Minh, vol 2, 2011, p. 296). The author clearly defines the mission of the true destiny Party as to mobilize and organize the people in the country and to communicate with the oppressed peoples and the proletariat all over the world.

The author requires the success of the revolutionary career along the path of proletarian revolution to “arrive” that is to free the nation, class, and people from all oppressive yoke exploitation and injustice; that is, to gain independence and freedom, to build a new and better social regime. The Communist Party is the decisive factor for the success of the revolution: “The Party has a strong new destiny to succeed, as well as the driver who has a firm new boat to run” (Minh, vol 2, 2011, p. 296). The author likens the cause of the Vietnamese revolution to a revolutionary boat, and the force that drives it is the Communist Party of Vietnam. If the Party was strong, it would lead the revolutionary cause to go to the right bank with the goal: national independence and socialism. In order for the Party to come into existence and assume the leadership role, the Party must be built up strongly and comprehensively. The author has suggested and pointed out the basic contents to prepare the Party for the birth and build the Party in all aspects.

Thought and theory are the sides that the author is interested in preparing first for the birth and maturation of the Party. The author emphasizes the very important role of thought, reasoning and echoes V.I. Lenin's words that, without fate theory, there is no way of destiny, etc. only according to the pioneer paradigm theory, and new paradigm party highlights the responsibility of pioneer. The author came with many theories, but found the true value of Marxism-Leninism: “Now many doctrines, pluralism, but the most truism, most certain, the most destiny is the Lenin”. The author thinks that the role of Marxism-Leninism for the

Communist Party is like human intelligence, as a guideline. Therefore, “if the Party wants to be stable, it must have cores. In the party, everyone must understand, everyone must follow it” (Minh, vol 2, 2011, p. 296).

The author actively prepared the political side for the birth of the Party and laid the foundation for Party building. That is to equip, build stances and views of the working class, Marxism - Leninism for cadres and all classes of people; call for and promote the loyalty, revolutionary character, integrity, indomitable, perseverance, and courage of revolutionaries. Creative application of Marxism-Leninism, the basic directions and methods of the Vietnamese revolution have been revealed and shaped in the work, laying the foundation for outlining the Party's brief outline, Brief Strategy Party's summary, the Party's Agenda, and many other documents. The realization of the content of the work contributes to the qualitative development of the worker movement and patriotic movement. The work affirms that the establishment of the Party must be established and the leading role of the Party must be raised as a decisive factor for the success of the cause of our country.

Organizational preparation for the birth of the Party was soon interested by the author. It was the teaching and equipping the classes with knowledge from works that created a core force of revolutionary cadres who initially prepared for the establishment of the Party. The author has studied and shaped the Party's organizational system to build and develop; at the same time, also interested in building mass organizations such as unions, agricultural associations, youth, women ... Thereby, the Party organized and gathered masses around them. The author advocates setting up the Vietnam Youth Revolution Association with the Communist Youth Union as the core, expressing the initiative and creativity to prepare and rehearse the organization of the Party's birth.

In the process of preparing for the establishment of the Party, building the Party and revolutionary forces, the author soon paid attention to building and cultivating revolutionary morality. Making a revolution is a great career that requires the revolution not only to have ideals, bravery, intelligence, and capabilities but also have revolutionary character and ethics. The author requires to practice character in three basic relationships: For oneself, it is necessary to be thrifty, patient, self-centered, not filial, not arrogant, keep firm, self-sacrificing, little material greed; For people who must be forgiving, have the heart to draw for people; for work, work right, consider the situation carefully, decisively, etc. (Minh, vol 2, 2011, pp. 280-281). “The character of the revolutionary” has great scientific and educational value, laying the foundation for revolutionary ethics in particular, ethics in Vietnam in general. The qualities of character and morality of the revolutionary that the author required to build and practice are quite specific, easy to understand, easy to remember, easy to practice. Building and training character and ethics for cadres and party members is an indispensable aspect of party building, building revolutionary forces, building people in our country.

Preparing in all aspects for the birth of the Party are also the basic aspects that the author wishes to be regularly built for the Party to always be comprehensively strong and maintain the revolutionary leadership role.

Thirdly, outlines the basic features of the new state government of the Vietnamese people: The author has studied and surveyed the patterns and nature of states in the history of the world. He found that, in the process of carrying out the bourgeois revolution in many

countries, there were many classes and classes participating, but when the revolution was successful, the government was in the hands of a few people. In these countries, despite the success of the bourgeois revolution, the people still suffer and still want to revolutionize. The author clearly points out that the nature of the colonial state was a barbaric state, exploiting “these powerful people enslaved the other, like the French and Annam” (Minh, vol 2, 2011, p. 286).

The author also studies the Paris Commune and is interested in new things the Commune claims to implement such as private production facilities are all public works; All children in the country have to go to school, tuition fees must be given by the State; people have the right to freedom of organization, journalism, assembly, and export; any man and woman, everyone has political rights, to vote and to stand for office; The government elected itself, and the people had the right to change the Government, etc. Besides, the author also found the limitations of the Commune such as poor organization; do not contact the plows, etc.

As for the Vietnamese revolution, the author advocates: “We have sacrificed as a destiny, we should do it until the destination, that is, when the destiny is lost, the right to give the population a large number, not to leave it in the hands of one little people. Only then can people not be sacrificed so many times that the people can be happy” (Minh, vol 2, 2011, p. 291-292). With that spirit, after the revolution overthrew the dominant states of colonialism and feudalism, the establishment of a new state government with all power belonged to the people.

The author went to Russia in the years 1923 - 1924, directly listening to and seeing through the survey the initial achievements in the construction of socialism in this country with many progressive contents. In Russia, “The Communist Party is ruling, organizing the government to be public, peasant and army, allocating land to the people to plow, handing over factories to workers, not making the people die for capitalism and imperialism, make every effort to organize a new economy to practice universal worldism” (Minh, vol 2, 2011, pp. 303-304). Right from that moment, the author was interested in the obvious issue of the Communist Party's ruling, the organization of the government of workers and peasants, the delivery of basic production materials to peasants, workers in charge, and the organization of the background economy. Very important and admirable of Russia for the author is the practice of world-building, socialism, and communism. Not only that, but the author also confirmed that the true values that the people in Russia achieved were contrary to the cunning things that the French colonialists claimed in the colony. The Russian destiny was successfully achieved because “the people enjoy the happiness of freedom, true equality, not the liberty and equality of falsehood as the French imperialist brags in Annam” (Minh, vol 2, 2011, p. 304).

The author researches quite carefully and has profound comments on the nature of the Soviet state in Russia, draws good experiences, receives good things, superiority for the cause of the revolution, for building building the Vietnamese revolutionary state later.

Fourthly, find ways to benefit, improve and improve the lives of the people, especially the working people: Conducting a revolutionary cause not only brings independence for the country, freedom for the people plan and sovereignty for the nation but also make people truly happy and full. The author has a very long vision for the construction of the country, interested in improving and improving the lives of the people, first of all, people directly

engaged in production; because this force has been working hard and hard, but it suffers many disadvantages, squeezed, suppressed, so life is still destitute, poverty, misery. The author has worked hard to learn about cooperatives - one of the forms of business organization in many countries that have partly improved the lives of workers. He gave an overview of the history of birth, implementation process, and interests of cooperatives in Russia, England, France, Denmark, Germany, and Japan. The theory of the cooperative was explained very simply, easy to understand, and applied to the traditional experience of our nation: An Nam proverb has the following sentences: “Group together to become rich, divide into difficulty”, “One tree does not make a mountain, many trees are grouped into a high mountain” (Minh, vol 2, 2011, p. 343). The work has presented very clearly the need to establish, operate as well as benefit cooperatives such as money cooperatives, buying cooperatives, selling cooperatives, reproduction cooperatives.

According to the author, the establishment of a cooperative must be very flexible, proactive, and creative, depending on the requirements and the situation and conditions of each place: “Not every village has to set up each village, each cooperative. Nor did each village have to set up several cooperatives. Nor was it possible for one cooperative to establish the other. Just according to the circumstances where any cooperatives can be established, etc.” (Minh, vol 2, 2011, p. 347); those cooperatives should contact each other for even stronger forces.

The author also pointed out the role, rights, and interests of members in cooperatives: “Cooperatives only benefit from members, only members have the rights, but technical things like calculation math, checking the goods, holding the phone, etc., hiring outsiders are allowed” (Minh, vol 2, 2011, p. 347). It is one of the forms of production and business organization that brings many benefits to workers, and at the same time brings benefits to consumers. Thanks to the cooperatives, the producers are not overly squeezed by the intermediaries, the products do not go through many layers, so they are less expensive, and consumers do not have to buy at too much price. Expensive will support the worker's life easier to breathe, less suffering.

Cooperatives are indeed a good form and way to do things on a voluntary basis, deriving from production requirements, sales, services, capital, etc. to meet the needs of the people of labor and of production. This form of production brings both overall benefits to society but also specific and practical benefits to people's lives.

Fifthly, “Revolutionary way” creates a premise, evokes and orientates the combination of national strength with the power of the times, international solidarity, international integration and integration of our country on the basis of self-force, strength, based on our own strength. Previously, the Vietnamese patriotic movements had not gathered and united the national people's force and had no connection with the world revolutionary movement, and had not yet linked with international organizations. Our country is almost closed, closed, isolated, etc. so it has not created a synergy. Solidarity in the country and the world is a great task for the Party and for the nation. In order to unite the country and unite the nation, the Party must try to awaken and educate people so that they can understand the revolution, at the same time mobilize them, gather and bring them into organizations, and closely relate to them, etc. forming a powerful revolutionary force. The Party must actively communicate and unite with other colonial and dependent peoples, with the proletariat in other countries in the world and in the right country.

The author asked Vietnam to practice international solidarity, solidarity with the world revolutionary forces, to stand firmly on the side of the worker movement and the world liberation movement; clearly indicating the relationship, combination, and mutual impact between the colonial revolution and the national proletariat; the colonial revolution was not dependent but proactive, it could win against the proletariat in the country, it could even help the national revolution; clearly define the relationship and unity between national interests and world revolution, between rights and responsibilities.

Vietnam unites the world revolution through many flexible ways, including links with international organizations. The author has researched and presented quite meticulously about many international organizations: Communist International, International Worker, International Women, Communist Youth International, International Red Salvation, etc. Each organization, the author often reflects the reason of establishment, development history, organization, results of operation, more importantly, it draws the necessary things for the Vietnamese revolution.

The author analyzes the similarities and differences between International First, International No. 2, and International Third. The author focuses on a number of policies of the Third International such as the slogan that calls for not only “the proletariat” but the “oppressed people” in the world to unite; defining the rule: “The communist parties, especially the French Communist Party ... must do their best to help the colonists make their destiny”, etc. From these considerations, the author comes to the policy: “An Nam If we want to be successful, we must depend on the Third International” (Minh, vol 2, 2011, p. 312).

The author encourages Vietnam to follow the International Red Relief, because “An Nam's Revolution is also a part of the world's destiny. Whoever makes the destiny in the world are comrades of the Annam people. Already, comrades, the miserable happiness must have each other. In any case, the Annamese people were fighting with the French imperialism, etc. they needed to be helped by brothers in the world” (Minh, vol 2, 2011, p. 329). “For the women of our country, the author calls for “An Nam with a destiny must also have women participate in order to succeed, but An Nam women who want a revolution must follow the instructions of International Women” (Minh, vol 2, 2011, p. 315). He is also impatient for our country's revolution to be slow in gathering young people into the organization: “Today there is young communist youth in every country. Only An Nam is not yet” (Minh, vol 2, 2011, p. 320). ; At the same time, he wanted to link our country's youth movement with the international youth movement.

While striving for international communication, international solidarity, thanks to international support and assistance, the Vietnamese people themselves must be active, proactive, stand up to the revolution, and have to do by themselves. Helping themselves, not relying on others, looking forward to others, making the people understand clearly how to make the revolution. When talking about Red International's willingness to help, the author said: “If An Nam boatmen know the organization, Red International will surely help and do destiny. But if you want people to help, you must first help yourself” (Minh, vol 2, 2011, p. 320).

The author wants to contribute to overcoming the isolated, lonely, closed, and closed situation of previous patriotic movements in our country; at the same time evoked and oriented the connection of our country with the world, combining the national strength with

the power of the times, combining internal and external forces; to promote the integration and integration of our country with the revolutionary movements of other countries and with the world. Thereby, to set the right foundation for the Party's international line, as the basis for international support and assistance in the process of Party establishment, Party building, and revolution. This is really a vision and vision of the author, bringing many new opportunities for the revolution, for the people and country of Vietnam at that time and later.

CONCLUSION

The work “Revolutionary way” is one of the typical works for the creative application of Marxism-Leninism in a semi-feudal colonial country, in the Vietnamese revolutionary practice of leader Nguyen Ai Quoc (Ho Chi Minh). The work has outlined the way of revolution, thoroughly responded to the needs of the Vietnamese revolution, met the country's objective requirements, spread to the agriculture industry and all walks of life, equipped with reasoning, creating a change in perception and action, developing mass organizations, especially youth organizations, forming three communist organizations leading to the birth of the Communist Party of Vietnam, etc.

The contents of the work have great value in theory and practice, laying the foundation for the formation of the first political platform and other disciplines as well as the policy line of the Party later. Many contents of the work have been realized and have been added and completed step by step. The contents of perseverance on national independence and socialism, Party building in terms of politics, ideology, organization, ethics, state-building, improving people's lives, on international integration, etc. the work has always had value and role as a guide for our country's revolution under the leadership of the Communist Party of Vietnam to win more and more times over time and continue innovation and international integration in the current period.

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