

NGUYEN AI QUOC'S METHODS OF PROPAGATING MARXISM – LENINISM INTO VIETNAM IN THE EARLY YEARS OF THE TWENTIETH CENTURY

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Abstract

The early years of the twentieth century were the time when our country experienced a crisis and a stalemate on the way to save the country, as C. Marx said: Humanity has always set itself only the tasks that it can solve. Obviously, history has set requirements, history will create material conditions for settlement. And, Nguyen Ai Quoc's appearance is the product of the historical movement of that period. In 1920, Nguyen Ai Quoc found a way to liberate the Vietnamese people. At the same time, he was always very well aware that without revolutionary theory, there could be no revolutionary movement, so Nguyen Ai Quoc implemented propaganda methods suitable to the actual situation of the Vietnamese revolution to spread his ideas. Marxism-Leninism into the country to win "Freedom for the compatriots" and "Independence for the Fatherland".

Keywords: *Nguyen Ai Quoc; Marxism-Leninism; Propaganda methods; Vietnam*

Introduction

The failure of patriotic movements in the late 19th and early 20th centuries made the Vietnamese revolution a crisis on the path of national liberation. Like other patriots, Nguyen Ai Quoc was determined to leave to fulfill his ambition to liberate the country from slavery. After finding a way to liberate the nation, he used propaganda methods to spread Marxism-Leninism into Vietnam in order to promote our people to awaken - to enlightenment - to unite and act according to the people. proletarian revolution.

Content

1. The context of Vietnam at the end of the 19th century, the beginning of the 20th century and the path of national salvation of Nguyen Ai Quoc

In 1858, the French colonialists attacked Son Tra peninsula (Da Nang) - officially opening the invasion of Vietnam. After turning our country into a colony, the French empire implemented the old-style colonial rule to serve their exploitation in order to maximize profits. As a result, a colonial-feudal society was formed with many new classes and classes appearing along with the arising of more contradictions in the heart of Vietnamese society. In less than a century, throughout the three regions of the North - Central - South, hundreds of struggles with many different tendencies and forms, but all failed. The big question for all Vietnamese people right now: What is the right way to liberate the nation? Which force will lead the people to gain independence for the Fatherland?

Among the patriots boiling with the will to save the country was a young man named Nguyen Tat Thanh who went looking for answers. On June 5, 1911, at the Saigon harbor, Nguyen Tat Thanh named Van Ba asked to be a cook on the ship Admiral Latus - Trevin to go to the West - where democratic thought and science developed. People go through many countries, go through many different professions to earn a living, study and experiment. In July 1920, he read Lenin's Draft Thesis. After many years of research, Nguyen Ai Quoc also found a "handbook" for national liberation: "If you want to save the country and liberate the nation, there is no other way than the proletarian revolution". After carefully analyzing the Preliminary Thesis, Nguyen Ai Quoc became aware of the need to propagate to his compatriots in his homeland about that revolutionary path. Therefore, at the 18th National Congress of the French Socialist Party (December 1920, held in the city of Tours - France) as a member of the French Communist Party, as well as an official representative of the French Socialist Party. In colonial countries, he urgently requested: "The Party must propagate socialism in all colonial countries". Also here, people voted in favor of joining the Communist International (Internationale III) and participating in the founding of the French Communist Party. This event marked an important milestone for the Vietnamese revolution as well as in the revolutionary career of Nguyen Ai Quoc. From here, he became the first Vietnamese communist.

Later, during an exchange with Vietnamese patriots in Paris, Nguyen Ai Quoc was suggested by Phan Chu Trinh: "... should arrange to return to the country to stir up people's hearts, exhort three times of unity to synergize to fight against each other. overthrow the oppressive power ..." instead of "Crouching the outside, the sheep being gentle, treating the time inside." That advice is true to his intention... If you go to find a way to save the country, you must one day find your way

back to the country to take care of the liberation of the people. But how to return home? Which propaganda method is appropriate for Vietnam - a country with a low educational level with 95% of the population being illiterate, and still under the grip of colonialism and feudalism? The answer is in the letter Nguyen Ai Quoc sent to fellow activists in France: "For me, the answer is very clear: Returning to the country, going into the masses, awakening them, organizing them, uniting them, train them, send them out to fight for freedom and independence."

2. Propaganda methods used by Nguyen Ai Quoc to spread Marxism-Leninism into Vietnam in the early years of the twentieth century.

With his experience in revolutionary activities as well as his ability to think independently, Nguyen Ai Quoc determined that propaganda must always be one step ahead of other tasks if he wanted to conduct a successful revolution. From here, he proceeded to spread Marxism-Leninism into Vietnam through propaganda methods in various forms and means in order to awaken - enlighten - unite our compatriots to stand up for the revolution.

* **From April 1921 to June 1923:** During this period, Nguyen Ai Quoc was active in France as an official delegate to the I and II Congress of the French Communist Party, and at the same time he also took charge was in charge of the Department of Colonial Studies under the Central Committee of the French Communist Party. From that operating environment, Nguyen Ai Quoc allowed to conduct propaganda by different methods:

The first is the method of propaganda through the use of technical means as an intermediary such as books, newspapers, magazines... Nguyen Ai Quoc has written many articles and sent them to: Dan Dan (Populaire), Magazine Humanitarian (L'Humanité), Worker's Life newspaper (La Vie Ouvrière), Man of the Poor (Le Paria - the newspaper edited by him). The article "Indochina" was published in the "Communist Magazine" No. April 14 and May 15, 1921 marked the beginning of the process of spreading Marxism-Leninism by this method. In the article, after pointing out the favorable conditions that allowed communism to penetrate more easily in Asia than in Europe, he asserted that the brutality of capitalism had already prepared the land, "The Socialism only has to do the job of sowing the seeds of liberation". With the desire to further propagate to the oppressed people in the colonial countries, he believed that there should be a method of operation suitable to their level of education and civilization. Therefore, in the middle of 1921, Nguyen Ai Quoc and a number of communist soldiers in North Africa, West Africa, Martinich, Guyan... founded the Colonial Union and published the newspaper Le Paria. On April 1, 1922, the first issue of Le Paria was published. Each issue is issued from 1000 to 5000 copies, 50% of the printed newspapers are sent to the French colonies, the rest is sent to long-term newspaper buyers, book retailers and sent to Vietnam. South by public post and secret shipping route through sailors on the French - Indochina sea route. Thereby, the thought of national liberation was formed among Vietnamese patriots.

Second, other forms of propaganda used by Users are dramatization; write short stories.... works such as: The Bamboo Dragon, Paris, The Lament of Mrs. Trung Trac, Vi Vi, The Ridiculous Games of Varen and Phan Boi Chau... were published in L'Humanite or Le Paria newspapers. In a realistic style, Nguyen Ai Quoc shows the suffering of the people of Annam, each story is a very convincing evidence that "Mother Country" cannot explain or deny for the evil nature, their insolence. In addition, Nguyen Ai Quoc also drew posters and caricatures. The impact of those simple lines has a deep political meaning and contains a high content of information. All are easy to understand, easy to act according to the purpose of the picture is "to draw them to our side".

Although Nguyen Ai Quoc's time in France was not long, but with the right propaganda method and appropriate form of expression, he "wrote stories of his country and its colonies, and only to thwart the French colonialists". Thereby, creating a solid "foundation" for the whole process of his subsequent propagation.

* **From June 1923 to October 1924:** In mid-1923, Nguyen Ai Quoc secretly left Paris (France) for Moscow (Russia) - the hometown of the October Revolution and the great Lenin. Here, Nguyen Ai Quoc exchanged and exchanged with famous leaders of the international communist and workers' movements, with anti-imperialist and colonial soldiers around the world. That helps him come up with the most suitable propaganda method:

First, Nguyen Ai Quoc used the method of using direct speech to propagate, including: reports, presentations, exchanges, debates.... In Moscow, he attended the First International Congress of Peasants (October 1923); The 5th Congress of the Communist International (meeting from June 17 to July 8, 1924), the Third International Congress of the Red Union, the Fourth International Youth Congress... At forums, he continued to denounce crimes of colonialism in general and French colonialism in particular against the people of colonial countries as well as in Vietnam. At the same time, Nguyen Ai Quoc explained that although the fighting spirit of the people of the colonial countries was very high, they still failed because they lacked organization and leadership. Since then, he frankly suggested that the Communist International should help them and guide them towards revolution and liberation. In addition, Nguyen Ai Quoc defended V.I. Lenin's correct arguments on national and colonial issues and propagated his revolutionary ideology on the Marxist stance. Thereby, building proletarian friendship between the Vietnamese working people and the Soviet working people and the world.

Next, he carried out propaganda through technical means as an intermediary such as books, newspapers, magazines... From September 1923 in French left-wing newspapers such as L'Humanité and La Vie Ouvrière. His posts appear. In addition, Nguyen Ai Quoc also wrote many articles for periodical publications of the Communist International such as the International Information Journal, the Peasant's International Journal, and the Soviet Communist Party newspapers such as Truth, People. Bacu citizen... During this period, Nguyen Ai Quoc had two books of great ideological stature: "China and Chinese youth" (New Moscow Publishing House published in 1924) and "Judgment" French colonialism" (first published in Paris - 1925, in the journal Imprékor of the Communist International). In his works,

Nguyen Ai Quoc affirmed that the history of colonial countries was written in the blood of the natives by the "mother country" of the country. Since then, smashing the myth of "civilization" for the colony as fabricated by the bourgeois press. For the first time, new issues were also introduced by Nguyen Ai Quoc such as: Colonialism; the revolutionary relationship for the liberation of the colonial peoples with the world proletarian revolution; historical mission of the working class; Communist International...

In addition, the socio-psychological grasp of the people of the colonial countries is rich in emotion and a vital example is worth more than a hundred propaganda speeches, so on the occasion of the Communist International assigned the task of composing Drafting a call to the people of Annam in Vietnamese, Nguyen Ai Quoc cleverly used the propaganda method "the example of the Russian revolution". The appeal reads: "Education is free and compulsory... The state bears the cost for all students... Establish a system of kindergartens, preschools... with the aim of improving the education of children. society, women's liberation... Poor students and especially workers and farmers are given scholarships and other privileges". Moreover, the Russian revolution also helped the people of the colonized countries through the Oriental University: "The school guarantees students food, accommodation, and treats them like brothers, free people". With a practical and easy-to-understand writing style, Nguyen Ai Quoc has clearly shown our people that "In the past 5 years, in the capital of Russia, Russia is a truly democratic country (there has never been such a country in the world)". With all these things, Russia became an example to encourage the revolutionary spirit of the people of the colonial countries in general and Vietnam in particular. All these contents, through appropriate methods of propagation, have strongly influenced the perception and thought of our people, especially the intelligentsia, promoting patriotic movements that are spreading in the country. the whole country, creating favorable conditions for the construction of the Communist Party in Vietnam.

*** From November 1924 to the end of 1929:** At the end of 1924, Nguyen Ai Quoc took the name Ly Thuy to Guangzhou with the task of translating for Mr. M.M. Borodin, Head of the Soviet Government Advisory Group to Sun Yat-sen's Republic of China Government; monitor the peasant movement of Guangdong province (China). Realizing that the political environment in Guangzhou is very favorable, especially that there are many Vietnamese patriots there, he proposed specific propaganda methods:

The first is the method of propaganda and promotion in the form of training of oral propaganda staff. This is the work he prioritized to carry out after coming to Guangzhou, because the revolution is the cause of the people, so they need to understand revolutionary theory (of course to some extent), have Only then will the masses know why they have to rebel, how to rebel to win the enemy. On the basis of contact with a group of young patriotic Vietnamese youths in the organization "Tam Tam Commune", Nguyen Ai Quoc chose a number of elite members to form the Communist Youth Union and by June 1925, it developed into a group. Organized the "Vietnam Revolutionary Youth Association" and opened a "Propaganda School" to provide political training, as well as instruct students in skills in practicing propaganda methods so that "from there, the communist bird hatches." (Communist Party)". In training classes, students are equipped with basic issues of Marxism-Leninism, practical skills of mass mobilization, principles of secret operation, conception of revolution, identification of determining revolutionary forces, revolutionary dynamics, issues of solidarity to create revolutionary strength and the need for a revolutionary political party. From 1925 to 1927, teacher Vuong (an alias of Nguyen Ai Quoc) was directly in charge and trained 3 classes with 75 staff. After finishing school, according to his arrangement, the "red seeds" spread in many directions to multiply the revolutionary kernels for the Vietnamese struggle movement.

Second, technical means became the intermediary stage for revolutionary propaganda, which Nguyen Ai Quoc continued to maintain. When building the Vietnam Revolutionary Youth Association, the founder created the newspaper "Youth" as the mouthpiece for the Association. The first issue was published on June 21, 1925. By February 1930, Thanh Nien newspaper had published all 208 issues. The newspaper mentions the basic issues of strategic direction and tactics of the Vietnamese revolution as well as the theory of Marxism-Leninism. In addition to the Youth Newspaper, the Association also publishes other publications such as Cong Nong, Revolutionary Soldiers, Vietnam Pioneers... Besides, the lessons used to teach in the Association's political training classes are provided by the Ministry of Propaganda and Training. of the Union of Oppressed Peoples in East Asia gathered and published in 1927, in the form of a textbook named Duong Khach Menh. The content of the work showed the way to fight for national independence. From there, making an important contribution to political enlightenment for the people at a higher level.

In the autumn of 1928, Nguyen Ai Quoc went to Siam. Here, he combined and promoted both new and old propaganda methods, but upgraded them to a higher level and larger scale. In particular, from the end of 1928, he selected and translated into Vietnamese classic works such as: Human evolution history; Communism A.B.C; Manifesto of the Communist Party; Thereby, Nguyen Ai Quoc raised the theoretical level for the patriotic masses to a new level as well as continued to affirm that in order for the revolution to succeed, it must follow the path of the proletarian revolution. These works follow secret traffic stations to reach people in Vietnam. With that result, Nguyen Ai Quoc directly brought communist ideology from the homeland of the October Revolution to Vietnam. Then, in the early 1930s, Marxism-Leninism combined with the workers' and patriotic movements, leading to the birth of the Party of the proletariat in our country - the Communist Party of Vietnam.

3. A few comments

Under the French colonial rule, Vietnamese society appeared many new layers and layers besides the old ones. Each subject has a social position; academic level; capacity to receive different information; Each object has its own

thoughts, psychology, aspirations.... At the same time, each individual is not only a part of his class but also a representative of the Vietnamese nation, and inevitably a member of the human world community in general. From there, creating a complex structure of consciousness, psychology and multi-layer in the nature of each group of people. This is really a big challenge for Nguyen Ai Quoc if he wants to spread communism into Vietnam. But, with the results obtained in the propagation process, it has confirmed that the methods of user propaganda are correct and appropriate. Thereby, the masses of the people were awakened - enlightened to Marxism - Leninism - which had not been solved by any predecessor before, specifically:

*** *Consistent with the complex mental and psychological structures of social strata.***

With the old-style colonial rule, the French colonialists made more than 95% of the Vietnamese population illiterate, but in order to make the revolution successful, everyone must clearly understand why they must do it, why not do it. I can't do it, why does everyone have to shoulder a shoulder, why should I do it right away, so this person should wait for someone else. Since then, Nguyen Ai Quoc has used many methods of propaganda with different forms such as: through direct speech (oral propaganda: exchange, discussion, presentation and propaganda staff...); The method of setting an example "the example of the Russian revolution"; Technical means as an intermediary (writing articles, publishing articles in magazines, making plays, writing short stories, publishing books); The visual method (with visual means such as posters, caricatures, leaflets, slogans) aims to affect all the senses of the masses, so that they have no knowledge but still able to "absorb" that lofty Communist ideal. That combination of Nguyen Ai Quoc was also very flexible: when the masses had little time, he chose a very concise and concise way of expressing the propaganda content (In the book Judgment of the French colonial regime, only With 110 pages, Nguyen Ai Quoc exposes the evil nature of the colonial regime in Indochina, but that brutality cannot paralyze the vitality and revolutionary potential of the Indochinese, which is the land for Socialism sows the seeds of liberation). When the masses were still poorly educated, he used a simple and easy-to-understand way of expressing propaganda content (In the book Duong Khach Menh, he divided the issues very clearly and easily, so even though there were only 60 pages, a lot of content is mentioned: the status of a revolutionary; the reason for conducting the revolution; typical revolutions in the world; the main ways and directions of development of the Vietnamese revolution...); Knowing that the masses have a preference for rhyming, rhyming and folk songs in folklore, he chooses to convey the propaganda content by means of poetry, folk songs, proverbs and idioms to increase its character. attractive (In the poem History of our country, with 208 verses in six bowls, he generalized the entire history of Vietnam from the day the country was built to before August 19, 1945). For compatriots of different religions, he paid attention to bring their psychological state back to the known, creating conditions to help them understand what they need to know; In every sentence, every word, every action, the thoughts and wishes of the people are clearly revealed so that everyone can understand, believe, and be determined to follow their calling. In particular, in the process of using propaganda methods, Nguyen Ai Quoc always respects the truth. Thereby, increasing the effectiveness of propaganda as well as bringing new awareness to the masses. By doing so, Nguyen Ai Quoc has resolved the complexity of the conscious structure of social strata, so that everyone has the same "goal", "comrade", "common mind", and the same group. stood up to make a glorious revolution.

*** *Suitable for objects with many layers of nature.***

Not only is it complicated in the structure of consciousness and psychology, but even within each class or class, there is a deep division in terms of status, political attitudes, and aspirations of each group of people. But, whoever it is, each individual has human characteristics (human values in general) - This is also the deepest layer of personality (humanity) - all Vietnamese people have in themselves the same layer. this nature. In addition, during the thousands of years of history of nation building and defending the country, the cultural values of the nation have created unique characteristics of the Vietnamese people: community, village, patriotism. , national spirit, tradition of solidarity... That is the layer of national nature that exists in every Vietnamese people, no exceptions. In addition, each class and class in Vietnam has a deep internal division. From there, forming a layer of the specific nature of each group of people. However, at the beginning of the twentieth century, they were all slaves, the people lost their country, and everyone had the desire "The nation is independent" and "The fatherland is free", so when Nguyen Ai Quoc When the country propagates Marxism-Leninism into Vietnam, that communist ideology meets the needs and aspirations of all people. This proves that Marxism-Leninism is completely consistent with the essential layers in each class section and class in society. Thereby, it is very clear that Nguyen Ai Quoc's enthusiasm and feats are in the work of awakening and enlightening the masses and leading our nation to follow the path he has chosen.

*** *In line with the awareness level of the masses.***

Remembering Lenin's teaching about communist propaganda should be conducted so that the people can understand it no matter what their level. At the same time, early on, he was aware of the people of different classes, different levels, and different opinions, so in the process of spreading Marxism-Leninism, he was always careful in everything, especially especially using the right propaganda method and having a level suitable to the awareness level of the people, specifically:

From April 1921 to early 1928: He used a variety of propaganda methods to gradually propagate at an appropriate level the ideas on the Marxist-Leninist stance to the masses, such as through the press, books, paintings, short stories...

Nguyen Ai Quoc denounced crimes and exposed the evil and brutal nature of the French colonialists and feudal landlords. Thereby, Nguyen Ai Quoc "awakened" the people of Annam to be liberated, it was necessary to overthrow both the French colonialists and feudal henchmen, not one of the two above. If you only fight with the French colonialists or feudalists, you will have to live in slavery forever. Along with the press, Nguyen Ai Quoc used books, leaflets, reports, presentations, and the example of Russia... to "enlighten" our people on the revolutionary path: "Want to save the country and liberate the people The nation has no other path other than that of the proletarian revolution". In the world at this time, only the Russian people carried out the proletarian revolution and succeeded, so if the Vietnamese revolution wants to be like the Russian revolution, it must follow Marxism-Leninism. Next, he used the propaganda method in the form of training propaganda staff through a youth organization with Marxist orientation. Thereby, Marxism-Leninism can directly approach objects in society, including illiterate people. This is really a way to spread communism suitable for a country with a low educational level like in Vietnam.

From the end of 1928 to the end of 1929: When the people had a certain level of awareness, popularized among the people classic works on communism and at the same time wrote philosophical works against the communists. non-Marxist doctrine, thereby protecting the purity of communism, specifically: besides Thanh Nien newspaper and Duong Khach Menh, from the end of 1928, Nguyen Ai Quoc directly translated a number of classic works. . The works together with the "Proletarianization" movement of the Vietnam Revolutionary Youth Association have helped people of all classes to gradually shift to the position of the proletariat. With that result, the necessary elements for the establishment of the proletariat. The Communist Party in Vietnam has fully appeared.

Thus, the spread of Marxism-Leninism by Nguyen Ai Quoc is a continuous process in time, diversity in space and rich in propaganda methods. The former is the premise of the next, and the latter is the development of the previous leg. The contents of communist thought were increased over time in order to improve the theoretical level and gradually improve the theoretical knowledge for the people. Thanks to that, the process of Nguyen Ai Quoc spreading Marxism-Leninism into Vietnam was fruitful.

CONCLUSION

By practical revolutionary activities and natural ability, Nguyen Ai Quoc has mastered the method of revolutionary propaganda, considering it both a science and an art. He skillfully combined the propaganda of Marxism - Leninism with daily political agitation, linking theory with practical activities. He always researched and devised propaganda methods suitable for each specific audience and situation, so that on February 3, 1930, the Communist Party of Vietnam was born, officially "dispelling the dark night". bringing the Vietnamese revolution from one victory to another in the cause of national liberation./

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