

The Socio-Economic Morphology Of Karl Marx And Apply In Vietnam

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ABSTRACT

The theory of socio-economic form is one of the most important contents of historical materialism. The sustainable value of the theory of socio-economic form has shown the most general laws of movement of human society due to its objectivity, in which the law on the conformity of production relations with the level of production. The development of product selection is an all-encompassing law that governs all socio-economic forms. This theory helps us to have an objective, scientific view of social movement and development in each certain historical period. Continuing to study, deeply and systematically study the contents of the theory of socio-economic morphology is an urgent theoretical and practical need in our country today.

Keywords: K.Marx, Ho Chi Minh, socio-economic morphology, socialism in Vietnam.

INTRODUCTION

In the whole history of social transformation throughout the centuries, not a single thought or theory can match the ideas and theories of K. Marx in terms of science and revolution; The nucleus of the Marxist doctrine is a materialistic conception of history and theories of the socio-economic morphology. With the discovery of the materialistic conception of history, Marx pointed out the objective laws of social development. Regarding this great dedication of K. Marx; V.I.Lenin affirmed: "K. Marx not only removed the fundamental defect of the previous political theories and "the first time" helped us "research exactly like the natural history science, the social conditions of the public life and their changes", but also "pave the way for a broad and comprehensive study of the generation, development, and decline of socio-economic morphology"(Vladimir, 2005: 68)

With his theoretical dedication to the point of time and as a steadfast revolutionary, leader of the proletariat in the world, K. Marx has gone down in human history as one of the great most outstanding people.

The history of human society has entered the 21st century with unpredictable changes, but that K. Marx's concept of historical materialism has lost its meaning, scientific value and revolutionary character of it. The theory of socio-economic morphology of K. Marx is still the methodological basis for the scientific analysis of the process of birth, movement, and development of human society and forecast the next development process of human history in general, the socialist-oriented national renewal process in Vietnam in particular.

During the process of leading the revolution, the Communist Party of Vietnam persistently took Marxism-Leninism, Ho Chi Minh's thought, as the ideological foundation and guideline for all actions. Therefore, one of the valuable lessons learned by the XI National Congress of the Communist Party of Vietnam is: "Under any conditions and situation, it is necessary to persevere and apply creatively and develop Marxism-Leninism, Ho Chi Minh's thought" (Communist Party of Vietnam, 2011: 180).

Therefore, the continuation of the study of the sustainable value of the theory of the Socio-economic morphology of K. Marx and the creative application of Ho Chi Minh on the construction of socialism in Vietnam, not only has theoretical meaning but also practical significance in the current context and conditions for market economic development and international integration of our country.

METHODOLOGY

Method and Data

The method used in this research is qualitative analysis, synthesis, inductive methods and explanatory research. The analysis process was carried out by using historical information and with historical and dialectical materialism methods.

RESULTS AND DISCUSSIONS

The content of the socio-economic morphology of K. Marx

In the work German ideology, although the concept of socio-economic morphology has not been given, K. Marx and F. Engels analyzed its constituent parts, surveying the "forms" possessing from ancient to capitalist, communism prediction. In the Preamble for "Contributing to the Critical Science of Political Economy", all elements of the Socioeconomic morphology are presented, including production forces, production relations, and superstructure. In the first volume of Capital, the capitalist production process is considered as a theoretical framework of historical materialistic conception with analysis of the production process of capital, thereby forming the basic content of the theory of socio-economic morphology.

The theoretical content of the socio-economic morphology is generalized by K. Marx as follows: "In the production of society and its life, people have certain inevitable relationships, regardless of their

intentions- that is, relations of production, which match a certain level of their material productive force. All these productive relations constitute the economic structure of society, that is, the basis of reality on which a legal and political superstructure and certain forms of social consciousness correspond to present foundations. The mode of production of material life determines the general processes of social, political and spiritual activities" (Karl & Friedrich, 1993:14-15). Accordingly, the socio-economic theory with the following main contents:

First, recognizing the production of material wealth is the basis for the existence and development of society. Philosophies before Marx had three basic weaknesses: machine, meta-physics, social idealism, explanatory idealism of social life derived from ideological consciousness, religious beliefs, from politics, K. Marx has found a new starting point in social research that comes from their real people. He came to the first premise of all human existence, and of all history: "people must be able to live before being able to make history. But if they want to live, they must first have food, drink, shelter, and something else. Thus, the first historical act is the production of materials to satisfy those needs, the production of material life itself"(Karl & Friedrich, 1993: 29).

Second, K. Marx considers the socio-economic morphology to be a specific historical form of society on the corresponding roadblocks, when the entire social relationship is subject to real relations. production and by the level of development of productive forces, confirming the dialectical relationship between production forces and production relations, the dialectical relationship between infrastructure and superstructure. Of the three basic elements of the socio-economic morphology, in the end, the factor of the productive force plays a decisive role because "no social morphology perishes before all forces of production are lost. While that social morphology creates an adequate area for development has yet to be developed, and new, higher production relationships never appear when the material conditions of that system are not yet ripe in the heart of the old society itself "(Karl & Friedrich, 1993: 15-16).

In the production process, people must relate to nature and to social formation "society is a product of the interaction between people", "human social history is always the history of the personal development of human beings"(Karl & Friedrich, 1993: 657-658).

K. Marx affirms that people are both the subjects and the objects of the development process of history, people are both the goals and the great driving forces to decide all the victories of the proletariat, people are present in both production force, production relations and superstructure, people make their history. Therefore, history is human history, for people and specific people. Each specific socio-economic morphology has a production force, production relationship, superstructure, and people corresponding with it.

Theoretical Value of K. Marx's socio-economic morphology

First, socioeconomic morphology is a revolutionary theory of essence, science, it not only has scientific value, historical value but also has the significance of the era. Therefore, socio-economic morphology is not only existed in this twenty-first century but forever endure with humanity because "the basic thought of K. Marx on the natural historical process. of socio-economic morphology has destroyed the moral that children want to call themselves sociology. So how did K. Marx build up that basic thought? By being in the different fields of social life, he made a stand out in the economic realm, by that in all social relations he had to emphasize the relation of production but to the relation of production. it is the basic, primary and decisive relationship all else"(Vladimir, 2005: 159) and brings the relations of production to the level of the productive forces; K. Marx "has a solid basis to conceive of the development of socio-economic forms as a natural historical process" does not have such a concept, VILenin asserted "then there is no social science"(Vladimir, 2005: 163).

Second, the theory of socio-economic morphology shows that the replacement of the capitalist socio-economic form with the communist socio-economic morphology is an inevitable rule. According to Marx, not only is the different socio-economic morphology a natural historical process. That means that, when it is a natural historical process, people can discover, be able to grasp and apply its laws. K. Marx proved it both scientifically and convincingly in many works, especially in the Capitalist ministry - a work throughout K. Marx's life, that economic morphology - capitalist society, sooner or later will be replaced by a more advanced mode of production, a communist mode of production, because the development of social productive forces will come at a time no longer contained in capitalist productive relations. That is an inevitable law of history. Even in the preface written for the first publication of the first volume of Capital K. Marx realized that the capitalist society "was not a complete crystalline mass, but a body capable of transforming and transforming. always in a state of change"(Karl & Friedrich, 1995: 22).

All of the above ideas lead to the inevitable logic that from capitalism to socialism must go through a period of revolutionary transformation, which is a period of transition to socialism. K. Marx & Friedrich Engels wrote: "Between capitalist society and communist society is a period of revolutionary transition from one society to another. Adaptation to that period was a period of political transition, and the state of that period could be nothing more than the revolutionary dictatorship of the proletariat"(Karl & Friedrich, 1995: 47).

The ideal of a new side- socialist was pointed out by K. Marx: "The socialist ideal is the ideal of a society in which people are liberated, the basis of that ideal is attributable to the laws of history's objective development"(Karl & Friedrich, 1995: 47).

K. Marx and F. Engels has only described the low and high stage of communism but has not been able to build a theoretical system of socialism. The outlines of Marxism are still predictive and only on general features. It was based on the practice of the October Russian revolution and the experience of building socialism in Russia, V.I. Lenin had in addition the development of K. Marx's theory of socialism; Especially during the implementation of the new economic policy (NEP).

K. Marx and F. Engels have outlined 10 measures to implement the socialist revolution, theoretical views and instructions on measures have scientific meaning and basic orientation, they said that the SMEs measures are commonly applied in advanced countries but "in different countries, of course, those measures will be very different" (Karl & Friedrich, 1995: 597).

Third, the socio-economic form shows us the historical divergence such as the continuity of the inevitable, in accordance with the development stages, creating the successive, "overlapping" between the rungs and ages, together with the meaning of emphasizing the inheritance law, the interaction and mutual treaty between ethnic groups with different levels of development to apply the theory of K. Marx. "Socio-economic morphology in understanding history helps to clarify the common signs for the social development ladder about the relationship type, the specific signs for the socio-economic morphology in a certain country.

Ho Chi Minh inherits the theory of socio-economic morphology of K. Marx building socialism in Vietnam

When absorbing Marxism-Leninism, Ho Chi Minh affirmed "The great Marxist-Leninist theoretical torch and experience of the great October enlightened the Vietnamese revolution. To save the country and liberate the nation, there is no other way except the path of proletarian revolution" (Ho, 2000: 30)

With Ho Chi Minh, "learning Marxism-Leninism is learning the spirit of handling everything, for everyone and yourself; is studying the common truths of Marxism-Leninism to creatively apply to specific situations in our country" (Ho, 2000: 611)

Accordingly, from the theory of the socio-economic morphology of K. Marx, he analyzed the specificity of the theory of socio-economic morphology of Vietnam in the period 1858 to 1945 (an economic morphology - a semi-colonial and half feudal society), this society had two basic contradictions:

1. Conflict with the Vietnamese people with feudal landlords
2. Conflict with the Vietnamese people with the empire

Therefore, the Vietnamese people stood up to carry out the revolution against imperialism and feudalism under the leadership of the Communist Party of Vietnam to abolish the old socio-economic form and build the new socio-economic morphology in Vietnam. Ho Chi Minh made creative use of

Marxism and introduced "the policy of becoming bourgeois, civil rights of the revolution and a revolutionary territory to go to communist society" (Ho, 2000: 1).

In the 60s of the twentieth century, after visiting the Soviet Union and the socialist countries, Ho Chi Minh had more practical and theoretical bases to build a socialist model suitable for Vietnam. He said: "We cannot be like the Soviet Union, because the Soviet Union has different customs ... we can go another way to socialism" (Ho, 2000: 277)

In Vietnam, socialism escapes from a semi-feudal colonial society, has not passed the capitalist development stage, with agriculture and small production is common. President Ho Chi Minh emphasized: "Our great characteristic in the transition period is that from a backward agricultural country to socialism, we do not go through capitalist development" (Ho, 2000: 13)

From the practice of the Vietnamese revolution to the prolonged war, the North waged socialism at the same time with the struggle for the liberation of the South, and had to realise the dual goal of national independence associated with socialism. This feature is different from other countries in the process of building national independent socialism associated with socialism, which is the clearest manifestation, the most concentrated combination between the people and class in Ho Chi Minh's thought. The transition from backwardness and from the people's democracy - a fact that has not yet posed for K. Marx and V.I.Lenin. This is the leap from the realm of exploiters to the kingdom of the masters of his destiny, predicted by the founders of the Marxist-Leninist doctrine. Such a leap, "especially in a semi-feudal colonial country like ours, is a very new, unprecedented thing in human history, not before that many people dare to think of" (Pham, 1995: 10)

That shows a smooth combination between popularity and specificity in the theory of Ho Chi Minh's socio-economic theory.

When answering the question "What is socialism", Ho Chi Minh paid first attention to the economic factor, the life factor: "Socialism is to make everyone well-off and happy" (Ho , 2000: 31), "the purpose of socialism is to constantly improve the living standards of the people", because "food is the trunk of a tree, only with food can one achieve enlightenment.", "If the people are hungry, this is Party and The government's fault; if the people are cold, it is the Party and the Government's fault; if the people are unwise, this is Party and the Government's fault; if the people are sick, it is the Party and the Government's fault. Vectorr to have socialism, there must be an advanced production force. In the production force, the masses of the people play a decisive role."(Ho, 2000: 411)

Therefore, Ho Chi Minh repeatedly reminded and repeated that socialism aims to make people live happily, make people have a lot of food, have clothes to wear, education, medicine for sickness"(Ho, 2000: 590). In summary, socialism is primarily aimed at making people work out of poverty, to have

jobs, to be full, and to live a happy life (Ho, 2000: 17) and he pointed out: "Only human communism, gives people freedom, equality, charity, solidarity, prosperity on earth." (Ho, 2000: 461).

Accordingly, Ho Chi Minh said that: For a country that just started transitioning to socialism like Vietnam, it is necessary to build a multi-sector economy and correspondingly a diverse regime of ownership and that content must be constitutional. Article 11 of the 1959 Constitution of the Democratic Republic of Vietnam demonstrated his ideology. On the other hand, while maintaining many forms of ownership, Ho Chi Minh City still considered the state-owned economic sector as the key. With that orientation, our economy "will develop in the direction of socialism, not towards capitalism" (Ho, 2000: 294)

Building a socialist-oriented multi-sector economy requires building a new state - a state of the people, by the people and for, the people under the leadership of the Communist Party of Vietnam.

After the victory of the August Revolution in 1945, at a meeting of the provisional government, Ho Chi Minh proposed to organize a general election with the regime of popularizing the "general election where the people elect the National Assembly", The National Assembly will appoint the Government. That government is truly the Government of the people" (Ho, 2000: 133).

In Ho Chi Minh's thought, the state of the people also meant that the people had the right to control the state. Thus, the people are placed in the ultimate position and that right is guaranteed in practice. Ho Chi Minh wrote: "The government is the government of the people with only one purpose, to serve the interests of the people. The Government rants the people to help, urge, control and criticize to fulfill their duties as the people's loyal and devoted servant" (Ho, 2000: 211). And he also said: "The power of the political system stems from the power of the people, delegated by the people and the power and the force put in the place of the people" (Ho, 2000: 232).

The proletarian revolution to take power is just the first step, the proletarian state must implement the real liberation of the workers, so he says: "If the country is independent, the people are not given happiness and freedom, then independence makes no sense" (Ho, 2000: 64)

Building socialism in Vietnam must build a new production force, new production relations, and a new superstructure by revolutionizing under the leadership of the Communist Party of Vietnam, working by the masses of the people, the basic force. They are the producers of material and spiritual wealth for the existence and development of a society. Therefore, Ho Chi Minh affirmed: "There is nothing as precious in the sky as the people. In the world there is nothing, as strong as the unifying force of the people. In society, there is nothing good and glorious as serving the interests of the people" (Military logistics, 1970: 46). Ho Chi Minh stated broadly the role of humans that is: "He is the root of the village. If everyone tries to make the right new life, the nation will surely be rich" (Ho, 2000: 99)

Since then, he pointed out: "To progress to socialism, there must be a socialist person. To have a socialist person, there must be a socialist thought. To have a socialist thought, it's necessary to wash away the individualist ideology" (Ho, 2000: 303).

CONCLUSION

In today's age, in the face of the diverse and extremely complex development of nations and nations, K. Marx's theory of socio-economic forms is still the sharpest tool to help us be aware and find out the process of movement and development of human society. Therefore, it not only has historical value but also has the meaning of the era, carries breatheth and vitality of the times, and thus, not only endures in this twenty-first century but also endures with human history. The thought of K. Marx and Ho Chi Minh with scientific and revolutionary methodology explained events, phenomena in history, and the role of human history creation, movement, and development trend of this era as well as the objective inevitability of going up to socialism in Vietnam. Like it or not, the socialist revolution still takes place, the change in the economic morphology - capitalist society has oppression, exploitation, injustice the economic morphology - good communist socialism is an objective indispensableness.

Marxist theory and Ho Chi Minh's ideology on socialism has always been a guideline, a scientific methodology for us to perceive and improve the world, to prevent and combat socialist deviations. From the theory of socio-economic morphology of Marx, in 1975 the country was unified, the whole country went to socialism, the Communist Party of Vietnam pointed out that three revolutions were carried out simultaneously: The scientific and technical revolution, the production relations revolution, the cultural and ideological revolution. According to K. Marx, in the constituent elements of the theory of socio-economic form, after all, the factor of the production force is decisive, so our Party has emphasized the scientific and technical revolution as key.

In the renovation process, we always implement political stability economic growth, political stability for economic growth. From the reality of building socialism in our country, inheriting and developing Marxism and Ho Chi Minh's thought on socialism, to the 12th National Congress of the Communist Party of Vietnam determined: that our people build is a society: Wealthy people, saasrong count, just and civilized society". (Communist Party of Vietnam, 2011: 70).

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