

Promoting the social function of Marxist dialectical logic in the activities of the cadres, meeting the requirements of thinking innovation in Vietnam today

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ARTICLE INFO	ABSTRACT
<p>DOI:10.46223/HCMCOUJS.soci.en.12.1.2270.2022</p> <p>Received: May 03rd, 2022</p> <p>Revised: May 24th, 2022</p> <p>Accepted: May 27th, 2022</p> <p><i>Keywords:</i> cadres; Communist Party of Vietnam; Marxist dialectical logic; social function; thinking innovation</p>	<p>Dialectical logic is a scientific discipline that studies dialectical thinking, providing people with sharp thinking methods and creating a solid premise for effective awareness and practical activities. In the Innovation period, the contingent of cadres at all levels in Vietnam now plays a vitally important role in the process of building and developing the country. Therefore, promoting the social function of Marxist dialectical logic in the activities of cadres at all levels is of urgent significance and contributes to affirming the value and vitality of Marxist-Leninist philosophy in particular, Marxism-Leninism in general, both have the effect of orienting the working activities of the cadres to be conducted scientifically and effectively, contributing to building a strong and prosperous country.</p>

1. Introduction

Logics is the science of thinking. If on the aspect of epistemology, thinking is approached as a derivative product of existence, abstract thinking - an indispensable part of the whole cognitive process, then logic studies *thinking* with character is right thinking, that is, thinking that reaches the truth. However, because thinking is conditioned by existence, but existence is both in motion, in constant development, and in relative stillness, thinking is also “dissected” into formal and dialectical thinking when reflecting on existence. While formal logic studies formal thinking - thinking that reflects on objects in a state of relative stillness and isolation, dialectical logic (in this case, Marxist dialectic logic) studies dialectical thinking - thinking that reflects the dynamic state of the object. Based on inheriting and developing the dialectical logic of G.W.F. Hegel, K. Marx built the main contents of Marxist dialectical logic in the *Capital*. It can be said that the laws, principles, and methods of thinking provided by this science are essential and important to people in their perception and practical activities, including Vietnamese cadres today.

According to Clause 1, Article 4 of the Law on Cadres and Civil Servants: “A cadre is a Vietnamese citizen who is elected, approved and appointed to hold positions and titles according to the term of office in an agency of the Communist Party of Vietnam, The State, socio-political organizations at the central level, in provinces and centrally-run cities (after this collectively referred to as provincial level), in rural districts, urban districts, towns and provincial cities (after this collectively referred to as district level), on the payroll and receive a salary from the state budget” (National Assembly, 2008). It can be said that cadres play a very important role in the construction and development of the country. Aware of that, the Communist Party of Vietnam has issued many directives to improve the quality of its cadres, including requirements for renewing

thinking through the National Party Congress.

From the guiding viewpoints of the Party, it can be seen that the promotion of the social function of Marxist dialectical logic in the activities of the current Vietnamese cadres is of urgent significance. This not only complies with the Party's viewpoints on reforming thinking but also contributes to equipping the current Vietnamese cadres with effective and sharp tools for working activities and affirming value, supplementing the development of Marxist dialectical logic in particular and Marxist-Leninist philosophy in general in today's era.

2. The guiding viewpoint of the Communist Party of Vietnam on reforming thinking

2.1. The Communist Party of Vietnam has identified the role of reforming thinking

Firstly, renewing thinking plays an important role in improving the capacity and quality of cadres, party members, and the people. Right from the 6th Congress, the Communist Party of Vietnam determined that the renewal of thinking should be associated with improving the revolutionary qualities of cadres, party members, and the people. This work will help "leaders to ordinary party members, regardless of their field of activity, need to check their perceptions, quickly grasp new concepts, and resolutely reject misconceptions" (Communist Party of Vietnam, 2005, p. 133). In addition to helping cadres, party members, and ordinary people to self-examine and cultivate their thinking, renewing thinking is also of great significance in eliminating diseases of thinking: "Innovating thinking in all fields activities of the Party and the State are urgent, at the same time regular and long-term work. The conservatism and inertia of the old conceptions are no small obstacles, especially those notions that are closely associated with people who carry heavy individualism and conservative minds" (Communist Party of Vietnam, 2005, p. 134). At the XI Congress, when talking about measures *to build a clean and strong Party, improve the Party's leadership capacity, and fighting strength*, our Party determined that the renewal of thinking plays a very important role in cadre work: "Continuing to strongly and synchronously renovate cadre work. Well implement The Personnel Strategy in the period of accelerating industrialization and modernization; renew thinking, ways of doing, overcome weaknesses in each stage of cadre work" (Communist Party of Vietnam, 2012, p. 261).

Secondly, innovation in thinking plays an important role in building socialism in Vietnam today. At the 6th National Congress, the Party looked straight at the truth, stating the truth when affirming that we had previously made mistakes and were limited in our awareness of socialism. Their root cause comes from thinking, so the issue of thinking innovation plays a crucial role in the cause of building socialism: "To overcome shortcomings and change the situation, our Party must, first of all, have to change your mind and to think innovation. Must properly perceive and act in accordance with the system of objective laws, in which the specific laws of socialism increasingly strongly influence the general development direction of society" (Communist Party of Vietnam, 2005, p. 29). In addition, our Party always determines that the renewal of thinking needs to be carried out cautiously, in that innovation has an inheritance from which to supplement and develop: "Renovation of thinking does not mean negating the theoretical achievements that have been achieved, denying the universal laws of the cause of socialist construction, denying the correct path that has been determined, on the contrary, it is supplementing and developing those achievements" (Communist Party of Vietnam, 2005, p. 133). Next, at the 12th National Congress, our Party continued to elevate the role of thinking innovation in the cause of building socialism in Vietnam because only through innovation in thinking we can solve difficulties and challenges and take advantage of opportunities to develop effectively: "Continue to innovate thinking, perfect mechanisms and policies, promptly remove difficulties and obstacles to stimulate awaken all the potentials and resources of the country, creating a new driving force for rapid and sustainable

development” (Communist Party of Vietnam, 2016, pp. 75-76). Most recently, at the XIII National Congress, in the 10-year socio-economic development strategy for 2021 - 2030, our Party once again emphasized the role of thinking innovation in a new context with many opportunities but also not enough difficulties are posed, even concretized that the innovation of thinking is an innovation of development thinking: “In a new context full of difficulties and challenges, it is necessary to renew development thinking, change the way of doing work, way of life, promote institutional reform, apply scientific and technological advances and creative innovation; drastically implement a digital transformation, build a digital economy and digital society, stimulate investment demand for large-scale infrastructure development, promote domestic consumption, and create jobs” (Communist Party of Vietnam, 2021a, p. 213).

2.2. The Communist Party of Vietnam has determined the content of the renewal of thinking

Firstly, innovation in thinking is first and foremost in economic thinking. This is a problem that has been raised by our Party very early, right from the 6th Congress. Accordingly, the renewal of economic thinking plays a decisive role because this is the cause of the crisis in many aspects of the country in the pre-renovation period: “The old mechanism is associated with economic thinking based on simple conceptions of socialism, heavily subjective and voluntaristic” (Communist Party of Vietnam, 2005, p. 65). Therefore, to overcome these limitations, the VI Congress determined that it is necessary to renew economic thinking first because it will be the basis for thinking innovation in other fields. Reforming economic thinking will be a prerequisite to improving the Party’s leadership and fighting capabilities: “To enhance its fighting strength and practical organizational capacity, the Party must innovate in many aspects: thinking innovation, first of all, economic thinking; organizational renewal; renewing cadres; innovation in leadership and working style” (Communist Party of Vietnam, 2005, p. 132). Next, at the 11th National Congress, our Party continued to emphasize the role of renewing economic thinking, linking this work with building a socialist-oriented market economy and improving the economic leadership capacity of Party organizations: “To study and summarize to define more clearly and fully the socialist-oriented market economy development path compatible with our country’s reality, especially the socialist orientation contents of the market economy (Communist Party of Vietnam, 2012, p. 214). Continue to renew economic thinking, improve the economic leadership capacity of party organizations; strengthen and rationally use research organizations and staff to advise the Party in building, leading, and inspecting the implementation of the Party’s guidelines and path on socio-economic development” (Communist Party of Vietnam, 2012, p. 214).

Secondly, innovation in thinking combines innovation in economic thinking and innovation in political thinking. Unlike the renovation of economic thinking, the reform of political thinking was introduced later by our Party. It can be said that the renewal of economic thinking will inevitably lead to the renewal of political thinking. At the VIII National Congress, our Party determined: “In general, our Party started the renewal process from the renewal of political thinking in making guidelines and domestic, foreign policies. Without that innovation, there is no other innovation. However, our Party is right when focusing first and foremost on successfully implementing the task of economic renewal, overcoming the socio-economic crisis, creating the necessary material and spiritual premise to maintain political stability, building and consolidating people’s trust, and creating favorable conditions for renewal in other aspects of social life” (Communist Party of Vietnam, 2005, p. 458). Thus, economic innovation and political innovation are essentially the renewal of economic thinking, which entails the renewal of the Party’s political thinking.

Thirdly, innovation in thinking is essentially a reform of theoretical thinking. Because to give clear views on socialism and pave the way to socialism, the requirement for innovative

theoretical thinking needs to be thoroughly grasped. It is the innovation of theoretical thinking that will be the most important factor in guiding practical activities and making the most significant contribution to the victories in practical activities: “Continuing to innovate theoretical thinking, clarify the theoretical and practical basis, perfect the system of views on socialism and the path to socialism in Vietnam, step up the work of summarizing practice, theoretical research, providing scientific and theoretical arguments for the planning and development of the Party’s paths and guidelines, and the State’s policies and laws” (Communist Party of Vietnam, 2016, p. 201).

2.3. The Communist Party of Vietnam has determined the way of renewing thinking

Firstly, renewing thinking through the effective implementation of ideological work. Right from the 6th Congress, our Party has determined the role of ideological work for the renewal of thinking: “To renew thinking, our Party must firmly grasp the revolutionary and scientific nature of Marxism - Lenin, inheriting the valuable legacy of revolutionary thought and theory of President Ho Chi Minh, comrade Le Duan and other leaders of the Party, absorbed theoretical achievements and rich new experiences of the fraternal parties, the scientific knowledge of the times” (Communist Party of Vietnam, 2005, p. 133). Continuing to emphasize the role of ideological work in thinking reform, the VII Congress pointed out the results achieved in the previous term on the implementation of ideological work: “Ideological work has are respected, contribute to renewing thinking, ideological orientation, fostering correct perceptions for Party members and people, creating consensus on the Party’s path and viewpoints” (Communist Party of Vietnam, 2005, p. 254).

Secondly, renewing thinking through promoting social science research. Our Party makes this point of view because social science is considered to provide objective arguments for planning the path to socialism in our country. At the 6th National Congress, our Party has determined: “The main task of the social sciences in the coming years is to participate effectively in the theoretical work of the Party, contributing to building the program on the socialist revolution in our country in the transitional period, clarifying theoretical issues, especially in the field of economic management and social management based on summarizing our country’s practical experience and grasping to be sensitive to the theoretical achievements of the brother countries. Social science must become a sharp tool in renewing awareness, renewing thinking methods, building social consciousness and socialist personality” (Communist Party of Vietnam, 2005, p. 80). Then, at the VII Congress, the role of social science in the renewal of thinking continued to be emphasized: “Social science must become a sharp tool in renewing thinking and building the scientific basis for the way to socialism in our country, building the right position and viewpoint, building socialist consciousness and personality, overcoming wrong ideas” (Communist Party of Vietnam, 2005, p. 286). At the VIII National Congress, besides social science, our Party mentioned the humanities and raised the role of the social sciences and humanities in building a new form of social consciousness: “Social sciences and humanities can serve as the basis for building a new form of social consciousness” (Communist Party of Vietnam, 2005, p. 467). Since then, these guiding views have remained the leading spirit and have been supplemented and developed to this day.

Thus, our Party has always determined that renewing thinking is an important, necessary job that needs to be carried out regularly and continuously to improve the Party’s leadership capacity and fighting strength in all aspects and contribute greatly to the cause of building socialism in our country. However, according to the point of view that our Party mentioned, innovating thinking is to create a qualitative leap in thinking. To do this, it is necessary to promote the social function of Marxist dialectical logic in the working activities of the cadres and to shape and develop self-conscious dialectical thinking for this force.

3. Promoting the social function of Marxist dialectical logic in the working activities of cadres, stemming from the requirement of renewing thinking according to the guiding point of view of the Communist Party of Vietnam

3.1. Cognitive function

The cognitive function of Marxist dialectical logic is that it can explain and predict. Accordingly, this science is aimed at explaining the phenomena and the process of human dialectic thinking, thereby predicting the cognitive subject under which conditions the dialectical thinking “reaches” the truth and revealing the negative consequences that can be suffered if people do not properly follow the principles and methods of Marxist dialectical logic.

Along with cognitive function, Marxist dialectical logic plays a particularly important role in the working activities of the cadres. Because this is a complex activity, must not only be aware of and imbued with the Party’s system of viewpoints, paths and guidelines, policies, and laws of the State. Leaders and managers must also have scientific thinking methods and practical understanding. In particular, in perceiving documents of the Party and State, when adhering to the principles and methods of Marxist dialectical logic, the cadres can correctly and accurately perceive the contents of terms, concepts, their movement, and transformation, thereby capturing the primary contents set forth by these documents. This is an essential premise to operate effectively to meet the increasingly challenging and complex work requirements in the current period.

3.2. Worldview function

In outlining the laws of thought, Marxist dialectical logic is concerned with the generative thought process, including the study of its origins. Thus, “for formal logic, there is no question of materialism or idealism; but in dialectic logic, this problem divides logic into materialist dialectic logic and idealist dialectic logic” (Bui et al., 2001, p. 82). Thus, Marxist dialectical logic as a part of Marxist-Leninist philosophy is course, a materialist dialectic logic; therefore, it will interpret the origin of thinking from a materialist position. Consequently, Marxist dialectical logic has a worldview function because it participates in forming a materialistic conception of the world for the subject when people use its cognitive tools.

This function of Marxist dialectical logic is very important for human perception and practical activities, especially for cadres, leaders, and managers at all levels. Because it contributes to overcoming voluntaristic, subjective diseases have existed in a part of the cadre today. Respecting the objective reality, which comes from objective conditions, is a profound mastery of the materialist worldview in perception and practical activities. This poses an urgent requirement for our cadres, especially the key leadership cadres in today’s era, which is to renew the approach to the theory of Marxism: “To master the knowledge economy and sustainable development, key leaders and managers must *renew their approach* to Marx’s theory, first of all, political-economic theory to build the economy and human resources. It is necessary to soon switch from the theoretical and practical knowledge of the Stalinist style to that of Marx’s political economy” (H. N. Tran, 2006, p. 05) because Marx once asserted: “No social form perishes until all the productive forces for which it constitutes an adequate site for development have not yet developed, and new, higher relations never arise before the material conditions of existence of those relations had not yet ripened, within the old society itself” (Marx & Engels, 1993, p. 15).

Thus, in this age, the study of Marxism needs to be conducted from many angles; even a renewal of the above-analyzed approach is needed to ensure the principle of objectivity, from objective conditions. In addition, the defense of Marxism, as a component of the Party’s ideological foundation, needs to be carried out in many forms. In particular, the most practical and

direct is that the team of leaders and managers must grasp and apply the principle of objectivity to the process of awareness and practical activities. It can be said that, with its “concentrated” worldview function, the study and research of Marxist dialectical logic will make an effective contribution, equipping the materialistic worldview for the cadres so that they will meet the requirements that have been set forth by the renovation process.

3.3. Methodological function

Through more than 35 years of renovation, through the right and timely guidelines and policies in line with objective laws, the Party has brought the country up and achieved great socio-economic development, becoming a middle-income developing country and striving to become a high-middle-income developed country. To achieve the achievements mentioned above, cadres at all levels in our country in the past period have contributed a great deal of effort, gaining more and more trust and confidence of the people. However, besides the advantages, the capacity of the staff still reveals many limitations. When talking about the causes of the limitations and shortcomings in the process of implementing the Resolution of the 12th National Congress, the Political Report of the 12th Party Central Committee at the 13th National Party Congress pointed out that: “*First of all*, awareness of some guidelines and paths of the Party and State’s policies and laws is still not deep and inconsistent, so some implementation work is not resolute and confusing. *Secondly*, the direction and organization of implementation are still weak and slow to be overcome; the capacity to concretize and institutionalize policies and resolutions is still limited, and the organizational and implementation capacity of cadres has not met the requirements of the tasks, making the law and resolutions slow to be implemented and the effectiveness is low” (Communist Party of Vietnam, 2021a, pp. 93-94).

There are many reasons leading to the above situation, one of which should be mentioned is the adverse effects of experiential thinking on the organization and implementation of political activities of cadres at all levels. It can be said that experiential thinking is a stage of rational perception in which people conclude things and phenomena based on experiences. Thus, experiential thinking is an indispensable “ladder” in the abstract thinking process of people, having important implications for perception and practical activities. However, in essence, empiric thinking has some spontaneous and low rationality limitations. Therefore, for Vietnamese cadres, “In the current process of development and integration, if we do not promptly overcome those negative impacts, they will cause many disastrous consequences” (C. Q. Tran, 2008, p. 67).

In addition to the negative effects of experiential thinking, some cadres in our country today also suffer from dogmatic manifestations in their working activities. This is considered as one of the main causes of the limitations in the capacity of the cadres and has been identified by our Party and proposed many corrective and remedial measures through the congresses: “Resolutely fight against and effectively combat opportunism, revisionism, dogmatism, conservatism, factions, manifestations of degradation, “self-evolution”, “self-transformation”” (Communist Party of Vietnam, 2021b, pp. 231-232).

Suppose this science is studied correctly, with the methodological function. In this case, Marxist dialectical logic will significantly contribute to minimizing and overcoming the above-mentioned manifestations in the working process of the cadres. The methodological function of Marxist dialectical logic is found in the fact that it provides the perceiver with methods of dialectical cognition of the object, which are formed from the very laws established by the object. When strictly grasping the principles of Marxist dialectical logic, people will minimize to the maximum extent making mistakes in the thinking process: “The methodological function of dialectical logic can have synthetic significance. It filters out the limitations of formal logic

methodology (contradiction to intuition and fact). At the same time, it limits intuition so as not to fall into illusions. The methodological or methodological principles of dialectical logic are definite enough not to fall into utopia and illusion, fallacy, but also sufficiently indefinite not to fall into rigidity, conservatism, dogmatism, etc....” (To, 1982, p. 145). And because of that, “materialist dialectical logic is the core, the profound essence of modern scientific methodology. It is a reliable regulator of the correct synthesis of logic - facts - intuition in perception and creative activity” (To, 1982, p. 145).

3.4. Ideological function

As a part of Marxist-Leninist philosophy, Marxist dialectical logic is an important means of arguing for the fundamental contents of Marx’s philosophy and is the sharpest weapon in the fight against anti-scientific ideas, denying the meaning value, and role of Marxism. At the same time, it is also the scientific basis to “persuade” the people, cadres, and party members, in particular, to believe in the revolutionary and scientific nature of Marxism-Leninism.

The ideological function of Marxist dialectical logic is first of all shown in the fact that it is an effective means in the struggle with idealism and metaphysical methods of thinking. Through the rules, principles, and methods of thinking provided by Marxist dialectical logic, cadres in the work process will avoid falling into idealist expressions and rigid, stereotypical thinking of metaphysics. At the same time, the staff is also equipped with tools to identify and refute the above views based on the Marxist stance. In this age, ideologies against Marxism-Leninism are increasingly disguised in sophisticated and complex guises. Therefore, the research and study of dialectical logic while promoting the ideological function of this science becomes more important than ever to the Vietnamese cadres.

In addition, the ideological function of Marxist dialectical logic is also reflected in the fact that it contributes to affirming the revolutionary and scientific values of Marxist ideology, providing arguments to supplement, develop, and defend Marxism-Leninism in particular, and Marxism-Leninism in general in today’s era. Our Party has long affirmed the steadfastness of Marxism-Leninism and Ho Chi Minh’s ideology through the Party Congresses: “The Party takes Marxism-Leninism and Ho Chi Minh’s ideology as its ideological foundation, a guideline for action” (Communist Party of Vietnam, 2005, p. 329); “Strengthening Marxism-Leninism, Ho Chi Minh’s Ideology, creatively applying and developing in accordance with Vietnamese reality” (Communist Party of Vietnam, 2016, p. 199); “Consistency, application and creative development of Marxism-Leninism and Ho Chi Minh’s Ideology” (Communist Party of Vietnam, 2021a, p. 109). It can be said that the views and orientations given by the Party are the continuation of President Ho Chi Minh’s Ideology: “If the Party wants to be strong, it must have a core ideology, everyone in the Party must understand, everyone must come according to that doctrine. A party without ideology is like a person without wisdom, a ship without a guide. There are many doctrines and theories, but the most genuine, most certain, most revolutionary ideology is Leninism” (Ho Chi Minh, 2011a, p. 289). However, besides that, our Party also commented that: “A part of cadres and party members with unstable political spirit, degraded in political ideology, are still skeptical and ambiguous about the Party’s goals and ideals and the path 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 path” (Communist Party of Vietnam, 2021b, p. 168). Stemming from the above grounds, in the context that hostile forces are making fierce attacks on the ideological foundation of the Party, the study and develop Marxist dialectical logic in Vietnam is becoming more and more great significant today, from the perspective of the ideological function. Because the additional research and development of Marxist dialectic logic will make all social

strata, first of all, cadres and party members have a deeper understanding of Marxism - Leninism in general, Marxist-Leninist philosophy in particular, thereby imbuing the progressive and humanistic value of this ideology. By consciously applying the tools of Marxist dialectical logic to achieve high efficiency in awareness and practical activities, the people and cadres in Vietnam will further strengthen our belief in Marxism-Leninism, Ho Chi Minh's thought, in the socialist path that our nation has chosen.

3.5. Cultural education function

Logic, in general, and Marxist dialectical logic, in particular, have the function of educating people's culture. Accordingly, when the cognitive subject thinks according to the rules and tools of logic, people will begin to form a "habit" of logical thinking voluntarily, thereby gradually "raising" their thinking to a new higher level of quality. As a subject that is "superior" to formal logic, Marxist dialectical logic is increasingly showing its function in educating people's thinking culture.

The cultural education function of dialectical logic is especially important for the current Vietnamese cadres. First of all, stemming from historical and socio-economic conditions, most Vietnamese people have a material life associated with wet-rice agriculture and a spiritual life deeply attached to the culture of the village and commune. In addition to the cultural beauties preserved and preserved over time, the small and outdated agricultural production with a relatively low level of development of the productive forces has formed the small-farmer mindset that its existence is still "persistent" to this day.

Besides, the thinking of Vietnamese people in particular and of East Asians in general is still intensely sentimental. In addition to several positive points, which is strongly promote the spirit of "the leaves protect tattered ones", this type of thinking has many limitations and has very negative impacts on the activities of the current staff. Therefore, the research and study of Marxist dialectical logic will form a culture of rational thinking for the cadres, contributing to minimizing the negative effects of emotional thinking in the working process, forming and nurturing critical thinking for this force, meeting the requirements of the current industrialization and modernization of the country.

In our country today, the development of people's thinking capacity plays an increasingly important role because people are the center of development, a decisive factor for the success of the renovation process. Therefore, the requirement of comprehensive human development, including the improvement of *human intelligence*, is one of the tasks that have been, are, and will always be put on top. The vigorous promotion of the cultural education function of Marxist dialectical logic in the working activities of the cadres is, therefore, even more, urgent because, as confirmed above, it contributes to the efforts to educate the culture of dialectical thinking for people in general and for leaders and managers in the Vietnamese political system in particular: "Dialectical logic will have a worthy position in the cause of the cultural - ideological revolution, directly improving the thinking culture of the new Vietnamese people" (To, 1982, p. 147).

4. Some recommendations to further promote the social function of Marxist dialectical logic in the working activities of the current Vietnamese cadres

4.1. Some recommendations in the study of theoretical problems of Marxist dialectical logic

Firstly, it is necessary to continue researching to analyze and clarify the relationship between pre-Marxist dialectic logic and Marxist dialectic logic. This is not a new issue, but today there are still many different and even contradictory views, especially questions about the

relationship between Hegelian dialectic logic and Marxist dialectical logic. As we all know, the basic dialectical logic of G.W.F. Hegel was given by him in his work *Science of Logic* and was inherited, manipulated, and developed by K. Marx in *Capital* to form Marxist dialectical logic. Currently, there are many different points of view in explaining and commenting on the relationship between the logic of concepts in *Science of Logic* and the movement of economic categories in *Capital*. Accordingly, Richard Gross suggested that the trio of *quality*, *quantity*, and *measure* in Hegel's Logical Science correspond to the *use-value*, *exchange-value*, and *money* in Marx's *Capital*: "Under the general heading of 'being' (which here means the 'economic being' of these relations) is found the threefold division of the structural pairs of 'quality' as 'use-value', 'quantity' as 'exchange value', and 'measure' as 'money'" (Richard, 1976, p. 271). With each of the above concepts, Richard Gross continues to explain and analyze. For example, he analyzes the concept of *quality* into "*being-value (in-itself)*", "*determinate being-value as exchangeability (determined by its relations for-others)*", "*being for self-use value (determined for itself)*" (Richard, 1976, p. 271). However, unlike Richard Gross, Christopher John Arthur asserts that *The Doctrine of Being*, *The Doctrine of Essence*, *The Doctrine of Concept in Hegel's Science of Logic* correspond to *Commodity*, *Money*, *Capital* (General Formula) in K. Marx's *Capital* (Christopher, 2004, p. 109). Corresponding to the trio of "quality", "quantity", "measure" in *The Doctrine of Being* is "Exchangeability of commodities", "Quantity of commodities exchanged", "Exchange Value of commodities" of *Commodity*. In *The Doctrine of Essence*, corresponding to "Ground", "Appearance", "Actuality" is "Value in itself", "Forms of value", and "Money" in *Money*. Finally, in *The Doctrine of Concept*, corresponding to "The Subjective Concept", "The Objective Concept", "The Idea" is "Price List", "Metamorphoses of money and commodities", "Self-Valorisation" in *Capital* (General Formula). In contrast to the two approaches mentioned above, in work *The History of Dialectics* (volume 4), the authors say: "The study of the logical structure of *Capital*, and especially the direct statements of Marx, Engels, and Lenin on this issue leads to the conclusion that economic categories are distributed according to the following levels of logic: first of all, the categories related to the "being" of capital - to the exchange relations between commodities and to the circulation of commodities and money; then there is the essence of capital - the capitalist production process and the categories directly related to it; then the "appearance" of capital - its circulation; and finally, the actuality of capital - capital as the unity of the process of production and circulation, and with that, considering all the economic categories of capital as a whole, in their interlacing" (Institute of Philosophy - USSR Academy of Sciences, 1998, p. 532). Thus, it can be said that the relationship between Hegelian logic and Marxist dialectic logic, between the movement logic of concepts in *Science of Logic* and the logical structure of *Capital* is a highly complex issue, and there are many different opinions. However, this problem needs to be clarified to correct the basic contents of Marxist dialectical logic, creating a solid basis for the study and application of Marxist dialectical logic into the awareness and practical activities of current Vietnamese cadres.

Secondly, it is necessary to continue researching to analyze and clarify the relationship between dialectical logic and non-classical logics. First of all, it must be affirmed that the above relationship is essentially the relationship between dialectical logic and formal logic. However, formal logic has now moved from bivalent classical logic to the realm of many-valued non-classical logic. Accordingly, for each proposition that the mindsets, it will not simply receive two values of true (1) or false (0) as before, but can receive countless values ranging from 0 to 1. Thus, it can be asserted that formal logic has changed and developed in a dialectical way to overcome its limitations and also reflect the upward movement of human thinking. With the above statements, will non-classical logic become the most advanced standard of thinking to replace

Marxist dialectical logic? If not, what boundaries cannot be crossed by formal logic? In addition, in the case that the perceiver applies both Marxist dialectical logic and non-classical logic in cognition and practice, how should people combine them, and what specific role does the subject play? These are questions that need to be researched and answered to continue to promote the social function of dialectical logic in human activities in general and in the working activities of cadres in particular.

Thirdly, it is necessary to continue researching to apply the laws, principles, and methods of Marxist dialectical logic to the perception of socio-political problems of Vietnam and the world in the current period. In fact, in Vietnam today, there have been several research works following the above approach, for example, the work of author Pham Thai Viet with the research content on *Globalization: Major changes in the International Political Life and Culture* (V. T. Pham, 2006), the work of author Nguyen Anh Tuan with the title *V.I. Lenin developed the Method of Progress from the Abstract to the Concrete* (T. A. Nguyen, 2006) or the work of author Nguyen Thi Thuy Van with the content on *Methodology of Dialectical Materialism and its application in the development of the market economy in Vietnam today* (V. T. T. Nguyen, 2019). In the above works, the authors have demonstrated self-conscious dialectical thinking through the application of methods of Marxist dialectical logic to the study of current hot issues such as “points of the beginning of communist theory and practice” according to the concept of V.I. Lenin, the trend of globalization in the world, the market economy in Vietnam today. However, the research on dialectical logic based on the aforementioned application is still scarce. This shows that the content and value of Marxist dialectical logic have not been properly understood, evaluated, and applied. Therefore, in the current period, to meet the requirements of the renovation process, it is necessary to strengthen the research and application of Marxist dialectical logic to the process of perception and assessment of socio-political issues in Vietnam and the world, which is of special significance. It contributes to providing data to supplement and develop Marxist dialectical logic in particular, Marxist-Leninist philosophy in general and serves as a useful source of material for cadres to research and apply to their work.

4.2. Some recommendations in the research, teaching and learning of Marxist dialectical logic to orient the working activities of the staff

Firstly, it is necessary to continue researching to apply the laws, principles, and methods of Marxist dialectical logic to the activities of cadres at all levels. It can be said that, in the process of performing their responsibilities and tasks, leaders and managers at all levels in Vietnam today have to carry out many activities: awareness of the Party’s guidelines and paths, policies, and laws of the State; management decision making; develop a work plan; assignment, coordination; inspection and supervision; summarizing the reality, ... These are all very important jobs, demonstrating the great role of the cadres. As a result, if there is no self-conscious dialectical thinking to apply Marxist dialectical logical thinking methods, it will be difficult for the cadres to perform well and advance in their leadership roles. Therefore, a problem for researchers of philosophy in general and logic in particular in Vietnam today is the need to study and apply the contents of Marxist dialectical logic to the work of the cadres, not only stopping at the study of purely academic issues of Marxist dialectical logic: “Theory is to be applied to practical work. Theory without applying it to practice is the empty theory” (Ho Chi Minh, 2011b, p. 274). The above work not only contributes to strongly promoting the social function of Marxist dialectical logic in the working activities of cadres at all levels but also contributes to the addition, development, and affirmation of values of Marxism - Leninism philosophy, in particular, Marxism - Leninism in general in today’s era.

Secondly, it is necessary to make Marxist dialectic logic a subject in the training and retraining program for cadres at all levels, especially those at the strategic level. Because strategic-level cadres are key cadres at the Centre, cadres under the Centre, the Politburo, and the Secretariat manage them and have a particularly important position and role: “The contingent of cadres at the strategic level directly participates in the planning and decision of the program, strategic paths, strategies, major undertakings of the Party, policies, and laws of the State, socio-economic development strategy and the strategy of national security. This is also the key force leading and directing to realize the paths and guidelines of the Party, policies, and laws of the State, leading the country to develop quickly, sustainably, and in accordance with the socialist orientation” (C. Q. Tran, 2018, p. 30). Over the past few years, the Communist Party of Vietnam has issued many directives and resolutions to build a contingent of strategic-level cadres and achieve great results: “Strategic-level cadres have political bravery, steadfast in Marxism-Leninism, Ho Chi Minh’s ideology, goals and ideals of national independence and socialism, innovative thinking, capable of making guidelines, policies and leading implementing organization” (Ha, 2022, p. 33). In addition, our Party also frankly pointed out shortcomings and limitations that need to be seriously overcome in the coming time: “Some leaders and managers, including those at a strategic level, lack exemplary, low prestige, capacity, and quality not up to the task, bureaucracy, distance from the people, individualism, entanglement in corruption, wastefulness, negativity, group interests” (Ha, 2022, p. 33). Therefore, in the coming time, one of the solutions to improving the capacity of cadres at the strategic level is to renovate the method, improve the quality of training and foster the cadres at the strategic level: “Training and retraining focusing on approaches and working methods; on some leadership and management skills, to be more aware of emerging economic, political, social and environmental issues; building a vision and strategic thinking; improve leadership and management capacity; especially training and fostering ethics, manners and public obligations of strategic level cadres, meeting the new requirements of the cause of national construction and defense” (Ha, 2022, p. 35). With the role of the cadres at the strategic level and the training guideline mentioned above, the inclusion of Marxist dialectical logic in the training program is a practical and meaningful work. This science with scientific dialectical thinking methods will equip cadres with sharp tools to support the cognitive process and practical activities with high efficiency. Teaching and learning Marxist dialectical logic contributes to improving the thinking capacity of the cadres “so that the cadres at all levels, especially the strategic level and the leaders are qualified, capable and prestige, up to the task” (Communist Party of Vietnam, 2021b, p. 230). However, the compilation of program content and teaching of Marxist dialectical logic for the cadres need to closely follow the work contents of the current cadres, focusing on the formation of skills and thinking methods for learners, aiming to solve specific tasks that practice will pose.

5. Conclusions

Under the leadership of the Party, under the leadership of the Party, our country has increasingly developed and obtained many outstanding achievements. However, we also face many difficulties and challenges that need to be overcome. Therefore, to meet the increasingly high and complex requirements of the work, promoting the social function of Marxist dialectical logic in the working activities of the current Vietnamese cadres has urgent meaning. It not only contributes to providing more evidence to prove the value, vitality, and complements and develops the Marxist-Leninist philosophy but also provides cadres at all levels with effective tools to fulfill their responsibilities and tasks, as well as set goals, contributing to the construction and development of a rich, prosperous country.

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