



## THE PROCESS OF ORGANIZING AND EDUCATING VIETNAMESE YOUTH BY NGUYEN AI QUOC (1921-1931)

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### **Abstract:**

At the end of the nineteenth century and the beginning of the twentieth century, in the situation that the country was invaded and dominated by the French colonialists, the Vietnamese people, including young people who had a fatherland but no patriotic rights, Nguyen Tat Thanh (Nguyen Ai Quoc) left the country to find a way to save the country and the people. Through a rich process of study, research and revolutionary activities in addition to being enlightened by Marxism-Leninism, Nguyen Ai Quoc has properly realized the great role and ability of young people in the revolution. Therefore, he carried out the propagation of Marxism-Leninism, organized and educated young people to come to enlightenment, and organized the nation. That process has opened up for Vietnamese youth in particular, and the Vietnamese nation in general, a new qualitative development.

**Keywords:** education, Nguyen Ai Quoc, youth, organization

### **1. Introduction**

In 1858, after being colonized by the French, the Vietnamese people fell into poverty and enslavement; they had a fatherland but no patriotic rights. Many patriotic movements took place, but, missing a progressive ideology to guide the way and a correct way and method of struggle, they all failed. In that situation, Nguyen Tat Thanh was determined to leave the country to find a new way to save the country. Through work, study and revolutionary activities, Nguyen Ai Quoc gradually became enlightened with the revolutionary ideals of Marxism - Leninism, and he realized that in order to win the revolution, the population must first be enlightened, organized and educated. There must be a revolutionary party to lead. But in the situation of 90% of the population being illiterate, the question is who will carry that mission of leading the people to victory?

As a young man of colonial birth, with a broad experience of activities and being enlightened by Marxism-Leninism, Nguyen Ai Quoc clearly realized the role and great

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revolutionary ability of Vietnamese youth. However, in order to promote that potential, he first advocated for organizing and educating young people. According to him, the aim of education and enlightenment was to organize into a force and to ensure better education results.

Vietnam's history has proven that the process of organizing and educating young people of Nguyen Ai Quoc from 1921 to 1931 made a decisive contribution to the successful spread of Marxism - Leninism into the country, attracting the attention of the masses of people to follow the path of the proletarian revolution, creating a premise for the establishment of the Communist Party of Vietnam and the Communist Youth Union. Thus, it can be affirmed that Nguyen Ai Quoc's process of organizing and educating Vietnamese youth has created a qualitative development, bringing the Vietnamese revolution from one victory to another. That process was centuries ago, but until now it still retains its value and topicality.

Currently, Vietnam is in the period of "golden population structure", i.e., young people make up the majority of the labor force. The target is to take advantage of this to carry out industrialization and modernization in order to reach the goal of rich people, a strong country, democracy, justice and civilization. Therefore, the study of the process of Nguyen Ai Quoc organizing and educating Vietnamese youth (1921-1931) is not only of historical significance but also of great practical significance.

This article focuses on the role of Nguyen Ai Quoc in the organization and training of the Vietnamese youth in the years 1921-1931; thus, amplifying the meaning of those actions by him to the Vietnamese revolution in general, and in particular, the youth.

## **2. Research methods**

To achieve the aforementioned purpose, the basic research methods used in the article are historical, logical, analytical, synthesis and documentary methods. The materials used are mainly original documents through the Complete List of Party Documents, Complete Works of Ho Chi Minh and articles by scholars and politicians that have been published in scientific journals in recent years.

## **3. Research results**

### **3.1 The historical context of the process of organizing and educating young people by Nguyen Ai Quoc**

At the end of the nineteenth century and the beginning of the twentieth century, the scientific and technical revolution developed strongly in the West. Scientific achievements were widely applied in production, therefore increasing labor productivity. The large industrial production in Western capitalist countries at that time required more raw materials and fuels for production, product consumption markets and cheap labor. Stemming from that demand accelerated the development of capitalism from the stage of free competition to the stage of monopoly (imperialism). Imperialism was born, on the one hand, it intensified the exploitation of the people in the country, and

on the other hand, carried out armed aggression against the weak peoples in Asia, Africa and Latin America, turning these countries into colonies.

In the context of that turbulent world history, the feudal court of the Nguyen Dynasty did not know how to promote the inherent strengths of the nation such as favorable geographical position, rich natural resources and industrious and hardworking people, to carry out socio-economic reforms, thus not giving the opportunity for Vietnamese people to catch up with the world's development. On the contrary, before the strength of the French colonialists, the feudal court of the Nguyen Dynasty gradually submitted and signed surrender treaties in turn, acknowledging the French protection throughout Vietnam. Since then, Vietnamese people, including young people, had fallen into poverty and enslavement.

Under the guise of “the mother country” to “promote civilization”, that “protector state” used many different tricks and methods, from encouraging alcohol consumption, smoking opium to whipping, torture and prison to restrain, enslave, and poison the youth. As an important part of the nation, Vietnamese youth at that time became the main subject of oppression and exploitation by the French colonialists, both physically and in cultural and spiritual life.

On spiritual life: the French colonialists thoroughly implemented the policy of “stupefying people” to rule. Schools were opened in a trickle-down manner. *“There are one thousand five hundred retailers of alcohol and opium in every thousand villages. But out of a thousand villages, there are only ten schools”* (Minh, 2011, vol.2, p.40). For those who wanted to study in France, the Government tried to prevent them, because they were afraid of young people being infected with communism. *“Article 500 (bis) in the decree dated June 20, 1921 on primary education in Indochina stipulated Any native, whether a French colony or a French protectorate, who wishes to study abroad in the country, must obtain permission from the Governor-General. The Governor-General will decide, after consulting with the Chief of State and the Director of the Main School”* (Minh, 2011, vol.2, p.108).

For young people who studied at universities in their home country, if they wanted to be trained in their own country, they must acquire French citizenship, but that meant relentless efforts and bribing in shame. In his work *Judgment of French Colonialism* (1925), Ho Chi Minh wrote:

*“How can a native person acquire French nationality? The Act of 25 March 1915 on the acquisition of French citizenship by French colonists provided:*

*“Article 1. People of French colonies or French protectorates, over 21 years of age, who are not native to Algeria, Tunisia or Morocco, have resided in France, Algeria or on French protectorate and have acquired one of the following conditions may apply for French citizenship:*

- 1. Has been awarded the Legion of Honour or has graduated from one of the universities or professions, the list of which shall be determined by decree.*
- 2. Having made great contributions to exploiting the colony or serving the interests of France.*

3. *Served in the French army and held the rank of officer or non-commissioned officer, or awarded the Military Merit Medal.*
4. *Has been married to a French wife and has lived in a relatively stable place in France for a year.*
5. *Having lived for more than ten years in the aforementioned countries, and know French to a good level” (Minh, 2011, vol.2, p.93-94).*

The press was also strictly censored by the French colonialists: “*Vietnamese newspapers cannot be published without the permission of the Governor-General. The license is granted only on the condition that the articles are approved by the Governor first. The license can be withdrawn at any time. Any display or dissemination of songs, caricatures or pictures that hurt respect for the authorities will be punished*” (Minh, 2011, vol.2, p.106). All correspondence between the natives and between the natives and the country is also strictly controlled.

From 1915 to 1916, World War I spread. France was a party of the war, therefore, in order to obtain human and material resources for that war, the colonialists further strengthened the tax regime, collection, service, and "volunteer" soldier regime. Those soldiers were promised honorifics if they survived and posthumously awarded those who fought "*sacrifice for the Fatherland*". Instead, they were arrested, and locked up in the barracks with all kinds of names: red loincloths, professional workers, amateur workers, etc. And the result was "*a total of 700,000 natives set foot on French soil; and of those, 80,000 never see the sun in their homeland again!*" (Minh, 2011, vol.2, p.26).

Despite oppression and enslavement, as well as many people who lost their homeland, Vietnamese youth did not accept the status of slavery. Therefore, right after the French colonialists invaded, with passionate patriotism, young people enthusiastically participated in the patriotic movements of their fathers, typically such as:

The *Dong Du* movement was founded and led by Phan Boi Chau from 1905 to 1908. The movement advocated sending young people to Japan to study and prepare for the fight against the French, thus gaining national independence and building a civilized and progressive "new Vietnam". In 1908, upon knowing that a group of Vietnamese youths went to Japan to study and plot to overthrow the French government in Indochina, the French colonialists had the Japanese government expel these young people from Japan, and from then the movement ended in failure.

In March 1907, a group of Bac Ha scholars led by Luong Van Can open the Tonkin Free School in Hanoi to propagate reform and economic revival. The movement attracted a large number of intellectuals and patriotic youth to participate. It only lasted a short time, as the school was closed by the French, and many leaders were then arrested, imprisoned and killed.

On June 19, 1924, a patriot named Pham Hong Thai, a member of the Vietnamese patriotic organization *Tam Tam Commune*, founded in Guangzhou, bravely threw bombs to kill the Governor-General of Indochina M. Merlin. in Sa Dien (Quang Chau) on his way to join forces with imperialists and militarists in Asia to oppose the Vietnamese revolution. The job failed, and Pham Hong Thai died on the Chau Giang River

(Guangzhou). This event has contributed to awakening the patriotism of our compatriots, promoting the Vietnamese revolutionary movement and creating a great resonance abroad.

At the end of 1925, the movement of the youth nationwide demanding the French authorities release patriotic scholar Phan Boi Chau took place strongly. In 1926, 140,000 of young people and citizens of Saigon attended the funeral of Phan Chau Trinh, demonstrating the spirit of solidarity, fighting spirit and aspiration of Vietnamese youth at that time.

During the resistance against French colonial rule and feudalism, many youth organizations were established and operated very actively. In 1923, a group of Vietnamese patriotic youth and intellectuals in Guangzhou (China) established Tam Tam Commune. In March 1925, Tran Huy Lieu and some young patriotic intellectuals founded the Youth Party in the South. In July 1927, a group of young intellectuals and a number of young teachers in Central Vietnam established the Vietnamese Restoration Association, which later changed its name to Tan Viet Revolutionary Party. In 1926, Nguyen An Ninh founded the Party of High-Hope Youth in the South.

However, the patriotic movements of the Vietnamese people in general and the youth struggle movements, in particular, all ended in failure. It was in that painful and dark situation of the nation that in 1911, Nguyen Ai Quoc left Vietnam to find a new way to save the country for the Vietnamese people. He had travelled from Asia, Europe, to Africa, Latin America, doing many different jobs to live, study and research. In July 1920, after reading the first draft of Vladimir Ilyich Lenin's theses on national and colonial issues, he found the right way to save the country for the Vietnamese people - the path of the proletarian revolution. produce. In late 1920, Nguyen Ai Quoc voted to join the Communist International (the Third International), contributed to the founding of the French Communist Party and became Vietnam's first communist soldier. Enlightened with revolutionary ideals, Nguyen Ai Quoc was well aware of the role of the masses, especially young people in the revolution, and the need to form a political party to lead the revolution. Therefore, he advocated *"returning to the country, going into the masses, awakening them, organizing them, uniting them, training them, sending them out to fight for freedom and independence"* (Minh, 2011, vol.1, p.209).

### **3.2 The process of organizing and educating Vietnamese youth by Nguyen Ai Quoc (1921-1931)**

#### **3.2.1 About the organization**

From a very early age, Nguyen Ai Quoc was conscious of establishing an organization for Vietnamese youth. In his Letter to the Youth of Annam (1925), he wrote: *"In Indochina, we have all the what a people can desire such as: a port, a mine, a vast field, a vast forest; we have skillful and industrious workers. But we lack organization and lack of organizers! So, our industry and commerce are zero"* (Minh, 2011, vol.2, p.143-144). Since then, Nguyen Ai Quoc said that the task of the revolutionaries at this time was to *"enlighten them, educate them about the sense of organization and about the method of the organization"* (Minh, 2011, vol.2, p.123). Stemming from the above point of view, in the process of finding a way to save the

country, Nguyen Ai Quoc founded the Association of Annamite patriots in France (1919), the majority of members of this organization were young people.

In June 1924, Nguyen Ai Quoc attended the 4th Congress of the Communist Youth International in Moscow. The Congress discussed and approved 5 important documents, including the Thesis on colonial youth compiled by Nguyen Ai Quoc. The content of the Outline Law mentioned the need to establish “*ethnic revolutionary youth organizations that take various specific forms depending on the political and economic conditions of each country, and these organizations need to be independent not only in terms of organization, but also need to keep their own face because these organizations play an important role in the national movement*” (Dung, 2017, p.100). The birth of the thesis has contributed positively to the opening of the patriotic youth movement in the colonial countries in general and Indochina in particular, which is an important turning point in ideology and organization, helping the colonial youth to gain experience. At the same time, the birth outlines the direction for the new era.

After studying the theory and practice of the world revolution, Nguyen Ai Quoc was well aware of the need to establish a political party for the working class to lead the Vietnamese revolution. However, in reality, the Vietnamese working class at this time only accounts for about 1.2% of the population, who come mainly from farmers, while most of the political parties born in the world are a combination of between Marxism-Leninism and the workers' movement. Therefore, in Vietnam at this time, the conditions for the establishment of a communist party are not really ripe, an organization is needed that can act as an intermediary and transition to establish a Communist Party in the future.

In November 1924, Nguyen Ai Quoc left the Soviet Union to return to Guangzhou (China) to prepare the ideological, political and organizational conditions for the establishment of a political party of the proletariat in Vietnam. During the implementation of the Communist Youth International's policy on the establishment of revolutionary youth organizations and the establishment of the Communist Youth Union in colonial countries.

Nguyen Ai Quoc's steps in building an organization to act as an intermediary and transition to establish a communist political party in Vietnam in Guangzhou in Guangzhou are as follows: contact with advanced youth in Tam Tam commune - select and train them to form the core group of the Communist Youth Union and finally establish a broader revolutionary organization (the Vietnam Revolutionary Youth Association) and send its members to build a grassroots organization. Specifically:

The first step, as soon as he returned to Guangzhou, Nguyen Ai Quoc sought to contact Phan Boi Chau, a person of great prestige and influence on Vietnamese youth. In the Report to the President of the Communist International on December 18, 1924, Nguyen Ai Quoc wrote as follows: “*I have met here several Annam national revolutionaries, one of whom has passed away. He left the country thirty years ago... He gave me a list of 10 Annamites who had worked with him for so long*” (Minh, 2011, vol.2, p.9). Through Phan Boi Chau, Nguyen Ai Quoc has obtained a list of young people working in the Tam Tam commune group. From there, Nguyen Ai Quoc began to contact them, selecting the most

advanced people to train them in propaganda and organization work. Also, in the Newspaper to the President of the Communist International, Nguyen Ai Quoc said as follows: *"I have chosen 5 people from 5 different provinces. We will send an Annamite to take them to Guangzhou. I will train them in organizational methods. We will send them back to Indochina to operate after 3 months of study; and we will take out another group"* (Minh, 2011, vol.2, p.9-10).

In the second step, after the first training course, Nguyen Ai Quoc selected active young people who had been tested through training and work to form a secret group of Communist Youth Union (February 1925). In the Newspaper to the Presidium of the Communist International (February 19, 1925), Nguyen Ai Quoc wrote: *"We have set up a secret group of 9 members, of which: 2 people have been sent home. 3 people in the front line (in the army of Ton Dat Tien). 1 person is on military service (for the Kuomintang). Among those members, 5 are already reserve members of the Party"* (Minh, 2011, vol.2, p.152). The 9 people Nguyen Ai Quoc mentioned include: Le Hong Son, Le Hong Phong, Ho Tung Mau, Le Quang Dat, Vuong Thuc Oanh, Truong Van Linh, Luu Quoc Long, Tran Phu, Lam Duc Thu. Among these, Nguyen Ai Quoc admitted 5 communist reserve members: Ho Tung Mau, Le Hong Son, Le Hong Phong, Le Quang Dat, and Lam Duc Thu. It can be said that this is the core group of the Communist Youth Union.

In the third step, in June 1925, on the basis of the Communist Doan group, Nguyen Ai Quoc established the Vietnam Revolutionary Youth Association in Guangzhou (China). The Vietnam Revolutionary Youth Association is organized very closely, including 5 levels: the Central Committee (General Department), the Party Committee, the Provincial Party Committee, the District Party Committee and the cell.

After establishing the Headquarters in Guangzhou, in 1926, Nguyen Ai Quoc sent 7 people to build domestic organizations, specifically as follows:

Nguyen Cong Thu and Nguyen Danh Tho returned to Hanoi (Northern Vietnam); Phan Trong Quang, Tran Phu, Nguyen Ngoc Ba returned to Vinh (Middle period); Phan Trong Binh and Nguyen Van Loi returned to Saigon (Southern period). These young people have both carried out the task of propagating Marxism-Leninism and building an organization, expanding the influence of the Vietnam Revolutionary Youth Association, and looking for young people to send to Guangzhou for training. At the same time, Nguyen Ai Quoc also sent Ho Tung Mau to Siam (Thailand) to build the organization of the Vietnam Revolutionary Youth Association among overseas Vietnamese.

From three centers, the Vietnamese Revolutionary Youth Association quickly expanded to provinces and the whole country, leading to the establishment of the Ky Bo Trung Ky (February 2-1927), Ky Bo Tonkin (March 1927), Ky Bo Cochinchina (circa mid-1927). After the ministries were established, the provincial and district ministries were also quickly established. Along with the birth of Communist Party organizations, formerly known as the Vietnam Revolutionary Youth Association, the first Communist Youth Union organizations also began to form in the country.

In June 1929, the Communist Youth Union was established in Hai Phong. In October 1929, a group of communist youth union members in Nghe Tinh localities was

formed under the direct direction of Indochinese Communist Party members. By 1930, these groups had quickly become Youth Union branches.

In 1930, the Communist Party of Vietnam was established, along with focusing on building extensive organizations in the country, Nguyen Ai Quoc and the Party also paid special attention to the establishment of youth organizations. The brief charter of the Communist Party of Vietnam drafted by Nguyen Ai Quoc clearly states: *“People under the age of 21 must join the Communist Youth Union”* (Minh, 2011, vol.3, p.5). At the 1st Conference of the Central Committee of the Party (October 1930), in the document of the Central Committee's Resolution, the whole Congress talked about the current situation in Indochina and the urgent task of the Party: *“The Party must immediately implement the resolution of the Communist Youth International, send a young comrade in charge of organizing the Communist Youth Union and help the Youth Union become independent”* (Communist Party of Vietnam, vol.2, p.121-122).

The Second Central Conference, held from March 20 to 26, 1931, the Central Committee devoted an important part of the work program to discussing youth work and came to an important decision: *“It is urgent to organize the Communist Youth Union, the Party urgently needs to dispel the indifferent attitude towards that issue. Immediately, the local Party committees must quickly organize the members to organize the Union, and the committees to organize the organization; organize an agency to report on the movement of the Youth Union and to direct the newly established branches of the Youth Union to start operating among the youth so that they can summon the youth's slogans”* (Communist Party of Vietnam, vol.3, p.98-99). This is the document establishing the Communist Youth Union of the Party.

Thus, the Communist Youth Union in Vietnam was born in association with the great merits of leader Nguyen Ai Quoc. Right from its inception, the Communist Youth Union has become an effective arm, a backup army of the Party, an environment for educating and training young people.

### **3.2.2. About the education**

Along with organization building, Nguyen Ai Quoc also paid special attention to youth propaganda and education.

During the period of operation in France (1917-1923) and the Soviet Union (1923-1924), Nguyen Ai Quoc wrote many articles in newspapers such as *Humanité*, *Worker's Life*, *Le Paria*, and *International Correspondence Magazine* etc., especially the work *Judgment of French Colonialism* (1925). Through these articles and works, Nguyen Ai Quoc has condemned and denounced the crimes of colonialism under the guise of *“civilization”*, and at the same time awakened the national spirit in young people.

Returning to Guangzhou, Nguyen Ai Quoc continued to write articles for international newspapers in France, in the Soviet Union, and at the same time, he also published a new newspaper, which is *Youth Weekly*, the mouthpiece of the Communist Party of Vietnam. Vietnam Revolutionary Youth Association of which Nguyen Ai Quoc is the editor and editor. Counting from the first issue (June 21, 1925) to the last issue (5-1930), in nearly 5 years, *Youth Weekly* published 208 issues. According to Assoc. Dr. Pham Xanh *“this is the newspaper with the longest lifespan of all secret newspapers of all*



*revolutionary organizations before 1945*" (Hien, 2014, p.116). The Youth Weekly has contributed to propagating the ideology of national salvation among the masses, gathering forces and directing them to follow the trajectory of communism.

In addition to propaganda and publication work, with the help of the Communist Party of China and the government of Sun Yat-sen, Nguyen Ai Quoc opened training courses for young people to train them to become key cadres. The school's headquarters were located at 13 and 13B Van Minh Street (now number 248 and 250), opposite Zhongshan University (now the Guangzhou Revolutionary Museum). In front of the house hung a sign "Special Political Training" in Chinese characters.

From 1926-1927, Nguyen Ai Quoc opened 3 training courses, totaling about 75 people. Regarding lecturers, in addition to Nguyen Ai Quoc, who is mainly responsible for the content and directly teaches, there are also lecturers from Huangpu Military University and a number of Soviet lecturers, an advisory group to the Sun Yat-sen government in Guangzhou. The training program includes the following basic contents:

Regarding revolutionary ethics, students were educated on "*becoming a revolutionary*" with 23 articles, in which, Nguyen Ai Quoc especially emphasized that "*Keeping the doctrine firmly. Sacrifice. Less desire for material things*" (Minh, 2011, vol.2, p.280). Students also learn the moral example, style, and lifestyle of their teacher, comrade Nguyen Ai Quoc, a person whom the Soviet poet Ozip Mangdextam once remarked: "*From Nguyen Ai Quoc, radiates a culture, not a European culture, but perhaps a future culture ... Through Nguyen Ai Quoc's high-pitched, warm voice, we seem to hear see tomorrow there is immense peace of friendship all over the world*" (Ho Chi Minh National Academy of Politics - Ho Chi Minh Institute and leaders, 2016, p.191). The moral ideas along with the example of the teacher-Nguyen Ai Quoc become the lifelong baggage of the students who attend the training class.

Theoretically, students learn about issues such as: What is revolution? How many things does the revolution have? Why do revolutions? Why was a revolutionary nation born? Why was the revolutionary class born? About the history of the October Revolution, the history of the 3 internationals, and the national liberation movement. In particular, Nguyen Ai Quoc paid special attention to issues related to the Vietnamese revolution such as: the goals of the revolution, revolutionary forces, revolutionary dynamics, revolutionary leadership, and international solidarity.

Regarding practice, in addition to learning theory, Nguyen Ai Quoc also paid attention to the practice of the students such as: giving speeches, giving lectures, and making propaganda about a particular issue to the masses... Students are also taken to visit the revolutionary historical sites in Guangzhou such as Hoang Hoa Cuong Cemetery, the resting place of 72 Chinese patriotic soldiers during the Xinhai revolution, and visit the graves of patriot Pham Hong Thai.

Regarding the training of political bravery and class stance, the students in the training classes are mostly intellectuals, they are enlightened to the communist ideals and stand on the working-class stance, but they have not really understood the real life of the working class and the working people. Therefore, Nguyen Ai Quoc advocated "proletarianization" for the purpose of propagating Marxism-Leninism, the ideology of

national liberation, training the stance of the working class and building a domestic organization.

After completing the training class, Nguyen Ai Quoc selected excellent young people to train abroad in order to build a team of capable, theoretical and military cadres for the future Vietnamese revolution. In a letter to the Presidium of the Communist International dated January 10, 1925, Nguyen Ai Quoc mentioned *"To central Vietnam and Laos, with the task of organizing institutions in those countries and finding young people to study at Communist University in Moscow"* (Minh, 2011, vol.2, p.21). In his letter, he also suggested, *"Comrades, let me know how many Annamite students you want to admit to that University"* (Minh, 2011, vol.2, p.21). During his stay in Guangzhou, Nguyen Ai Quoc sent Tran Phu to attend the Oriental University in Moscow, Le Hong Phong, Nguyen Son, etc. to attend the Hoang Pho Military School. Nguyen Ai Quoc also asked the French Communist Party to create conditions to help Vietnamese youth in France go to the Soviet Union to study, including Nguyen The Ruc, Nguyen The Vinh in 1925, Nguyen Van Di (Bui Lam) and Ngo. Duc Tri in 1926. Followed by Tran Dinh Long, Nguyen The Thach in 1928 (Luong, 2007, p.75).

It can be said that Nguyen Ai Quoc's youth training program is very comprehensive and effective. It was the "red seeds" that were personally germinated, cultivated and cared for by Nguyen Ai Quoc that created a strong team of professional revolutionaries who devoted their whole lives to the struggle for national liberation and liberation. Among them are the leaders of the Communist Party of Vietnam and the Democratic Republic of Vietnam, famous Party activists who have dedicated their lives to the victory of the country's revolutionary cause such as: Tran. Phu, Le Hong Phong, Nguyen Thi Minh Khai, Ho Tung Mau, Le Hong Son, Ngo Gia Tu, Ha Huy Tap, Nguyen Van Tao, the Communist young man Ly Tu Trong and many other comrades... of that team. To achieve that, Uncle Ho had a long process of elaborate preparation in order to train, foster and train them.

Thus, with the spread of Marxism-Leninism, the training and youth organization of leader Nguyen Ai Quoc, made the Vietnamese revolutionary movement strongly develop along the path of the proletarian revolution. The birth of revolutionary organizations in the country in general and of the Communist Youth Union, in particular, was the response to the objective development requirements of the Vietnamese revolutionary movement.

### **3.3 The historical meaning of the organizing and training efforts of Nguyen Ai Quoc and the lessons**

#### **3.3.1 Historical meaning**

For the Vietnamese Revolution in general, with the education and youth organization from leader Nguyen Ai Quoc, the Vietnamese revolutionary movement developed strongly along the path of a proletarian revolution.

The process of organizing and educating young people by Nguyen Ai Quoc in the 1920s provided the Vietnamese revolution with a team of cadres with enough capacity, quality and prestige to shoulder the responsibility of leading the country's revolution.

Also, through the process that the Party, Youth Union and other mass organizations have gradually been systematically formed at home and abroad. Since then, the Vietnamese revolutionary movement has had a close association with the world revolutionary movement.

For Vietnamese youth, in particular, the process of organization and education of Nguyen Ai Quoc has ended the crisis and stalemate on the path of young people to save the country and liberate the nation. Since then, Vietnamese youth have been recognized and appreciated for their great revolutionary role and ability. At the same time, young people have the conditions to develop comprehensively and actively contribute to the great revolutionary progression of the nation.

### **3.3.2 Lessons**

From the historical reality, the process of organizing and educating young people of Nguyen Ai Quoc in the years 1921-1931 has left profound lessons for the Vietnamese revolution today:

Firstly, it is necessary to always recognize and properly assess the position, role and revolutionary ability of young people on the basis of science.

Secondly, in education, focus on training people all around, both in virtue and in talent, in which morality is the root.

Third, assemble and unite young people into organizations suitable to each specific subject and situation.

Fourth, building the Communist Youth Union must be associated with building the Party.

## **4. Conclusion**

The process of organizing and training Vietnamese youth in the years 1921-1931 was associated with the great work of leader Nguyen Ai Quoc. This shows both his affection, love and trust for the youth, and at the same time shows the correct dialectical thinking in considering and assessing the role of youth in the development of the land.

With tireless activities, Nguyen Ai Quoc worked hard to spread Marxism-Leninism, enlightened and attracted Vietnamese youth to follow the same path that he went through, from patriotism to patriotism. Marxism-Leninism, training them to become worthy successors to the cause of their predecessors. Nguyen Ai Quoc not only succeeded in establishing the Communist Party of Vietnam, but also built the right arm, the backup army of the Party, the Communist Youth Union to unite and rally the youth under the leadership of the Communist Party of Vietnam. Party leadership. Since then, Vietnamese youth have found their ideals and reasons to live as the poet To Huu once wrote: From that moment in my life, the summer sun was shining. The sun of truth shines through the heart.

**Conflict of Interest Statement**

The authors declare no conflicts of interest.

**About the Author**

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