

SOCIALISM IN VIETNAM: PAST AND PRESENT

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***Abstract:** The development of modern Vietnam in the 20th Century has been in a very close relationship with socialism. In this paper, I would like to share my reflections on certain aspects of the perception of socialism and the process of building socialism in Vietnam. The paper is divided into three parts. In the first part, I focus on President Ho Chi Minh's decision to adopt socialism. In the second part, I talk briefly about the process of building socialism in our country from 1945 to 1986. And in the final part, I will discuss the model of socialism in Vietnam since the beginning of the Cause of Renovation in 1986.*

***Keywords:** Marxism, Socialism, Ho Chi Minh, Socialist model, Renovation, Vietnam*

1. Ho Chi Minh and the choice of socialism

According to Marx's Materialist Conception of History, particularly his famous theory of socio-economic formations, socialism is understood as a social regime that aims to abolish oppression, exploitation, and social inequality. In other words, it is a regime that overcomes the defects of capitalism to ensure that all people have the opportunity to develop, equal chances to participate, and contribute to the development of society. The sustainability of socialist development should be demonstrated in its social development policies, which receive wide consensus and support from the people and promote maximal active participation. Thus, the noble and humanistic goals of socialism expressed in Marxism and Leninism were embraced

and creatively applied by President Ho Chi Minh and the Communist Party of Vietnam in the practice (practical conditions) of Vietnam.

Within the context of Vietnamese traditional culture, we can say that Ho Chi Minh has his way of creatively implementing the view of Marxism and Leninism on socialism. Ho Chi Minh's thoughts on socialism are closely related to his humanism. In Ho Chi Minh's humanistic thought, the happiness of men is manifested not only in the development of some individuals but also in the development of all people in society. Being absorbed by Marx's thought that "man is no abstract being squatting outside the world. Man is the world of man~ state, society". Ho Chi

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Minh explains, “In a narrow sense, the term Man means family, brothers, relatives, and friends. In a wider sense, it means fellow countrymen (compatriots). In the widest sense, it means the whole humanity” (Ho Chi Minh 1995, vol.5: 644). The true happiness that man seeks is realized in the complete unfolding of their human potential. This is the ideal and ultimate goal of human development. The pursuit of happiness for mankind, for the society, and the nation is the main goal of the entire revolutionary life of Ho Chi Minh. “My entire life has had only one purpose: to strive for the interests of the Fatherland and the happiness of the people.

When I had to hide in the mountains, face imprisonment, or brave mortal dangers—it was all for that purpose. Later, when, thanks to the unity of our people, we won power, and they entrusted me with the work of the Government, I worried day and night, endured hardships, and strove with patience—all for that same purpose” (Ho Chi Minh 1995, vol.4: 272) or “I have only one desire, the most earnest desire, that our country be completely independent, our people be completely free, all our compatriots have enough food, clothing and housing, are able to learn and make progress, and enjoy a fruitful, free and happy life” (Ho Chi Minh 1995, vol.4: 187).

In the context of when Vietnam was under the rule of the French colony, when the Vietnamese were forced to live

in slavery, Ho Chi Minh’s revolutionary goal was to gain independence for the country, freedom for the nation, in order for *all the people* of Vietnam to realize the right to development “the right to enjoyment and the right to happiness”. With the thought in mind that the compatriots had no freedom to develop and be happy when the country lost its sovereignty, the whole nation lived in slavery, in 1911, Ho Chi Minh decided to go abroad to find a way to liberate the country. Thus, starting from his patriotism, the love for his compatriots, in his journey to salvage the country, gain national independence, and liberate the people from slavery, Ho Chi Minh found that communism was the appropriate way to achieve his noble goal. Ho Chi Minh explained why he chose Marxism-Leninism and socialism: “Initially, it was patriotism, not communism, that led me to follow Lenin and the Third International. Step by step, through struggle and theoretical study of Marxism-Leninism, along with practical work, I gradually understood that only socialism and communism could liberate oppressed nations and the working people around the world from slavery”. Ho Chi Minh realized that “there are many theories, many ideologies, but the most righteous, certain, and revolutionary ideology is Leninism” (Ho Chi Minh 1995, vol.2: 290). Thus, Ho Chi Minh chose the revolutionary path for national liberation and human emancipation in Vietnam

after carefully studying the bourgeois revolutions in France and America. He observed that in America, “Even though the revolution had been successful for over 150 years, the working class and peasants still lived in hardship, still plotting for a second revolution. This is because the American Revolution was a bourgeois revolution, and bourgeois revolutions are not truly complete”. Similarly, in France, progress was not much better: “The French Revolution, like the American Revolution, was a bourgeois revolution, an incomplete revolution. While it proclaimed a republic and democracy, in reality, it deprived the working class and oppressed the colonies. Even after four revolutions, the working class in France still had to struggle for a fifth revolution to free itself from oppression” (Ho Chi Minh 1995, vol.2: 291-292, 296). Such incomplete revolutions, which merely changed societal regimes based on exploitation, failed to liberate people, especially the working class, from oppression and exploitation. Ho Chi Minh concluded that “No regime respects human beings, considers their legitimate interests, and ensures their satisfaction better than the socialist regime” (Ho Chi Minh 1995, vol.2: 290).

In his choice of Marxism Leninism Ho Chi Minh always emphasized the need for creative study and application of theory to meet the concrete historical conditions of Vietnam, as he explained

to our party members and cadres: studying and researching Marxist-Leninist theory “is to study the spirit of handling/dealing all issues, with all people, and with oneself; to study the universal truths of Marxism-Leninism in order to creatively apply them to the specific circumstances of our country,” contributing to “the cause of building socialism and liberating humanity” (Ho Chi Minh 1995, vol.11: 612).

2. Building socialism in Vietnam from 1945 to 1986

After leading the successful August Revolution of 1945, which regained independence and sovereignty for the nation and freedom for the people, Ho Chi Minh’s first and most important goal was to build a new regime—a socialist regime—based on the happiness of all the people of Vietnam. “The government’s work must aim at one sole purpose: to bring freedom and happiness to everyone” (Ho Chi Minh 1995, vol.4: 22). Ho Chi Minh clearly understood that the goal of regaining independence was to bring prosperity and happiness to the people; hence, “if the country is independent but the people are not free and happy, independence has no meaning”. He further added, “If we achieve independence but the people continue to starve and freeze, independence also means nothing. The people only truly understand the value of independence when they are well-fed and well-clothed”. (Ho Chi Minh 1995, vol.4: 152) The goal of building

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socialism was also made clear by Ho Chi Minh: “Socialism means making every person prosperous and happy” (Ho Chi Minh 1995, vol.10: 31); “The purpose of socialism is to elevate the living standards of the people” (Ho Chi Minh 1995, vol.10: 159) Or “In simple terms, socialism is about helping the working people escape poverty, providing everyone with jobs, prosperity, and a happy life” (Ho Chi Minh 1995, vol.10: 17).

Even though Vietnam gained its independence in 1945, our country really started the cause of building socialism in 1954, after the resistance war against the French ended with the Dien Bien Phu Victory and then the signing of the Geneva Agreements. Actually, the country gained independence at that time, but was divided into two parts. The South was under the Republic of Vietnam, with direct support from the United States. Only the North carried out the socialist revolution to establish socialism in Vietnam.

Thus, the specific conditions of the period when building socialism began in northern Vietnam were situated within the broader context of the socialist bloc and the international situation. So, our general theoretical understanding of socialism and the path to socialism was fundamentally similar to that of the real socialist model of the Soviet Union. The goals of building socialism, the methods, and the “path” to building socialism became common

principles for all socialist countries in the Soviet Union and Eastern Europe, with only differences in the specific steps taken by each country. Socialism was understood as a society without exploitation (the abolition of the exploiting classes), based on the establishment of public and collective ownership as the dominant form, linked with two key economic sectors: state-owned and collective enterprises. The system of operation was centered on an administrative, subsidized, and planned economy (which was in contrast and opposition to commodity production and the market economy, considered as the core feature of capitalism).

Although Ho Chi Minh and the Communist Party of Vietnam emphasized at one point that the biggest characteristic of our country was its rise to socialism from an underdeveloped agricultural, colonial, semi-feudal country, but still determined that “our revolution could bypass the stage of capitalist development and directly move to socialism (according to the general views, goals, and solutions of the socialist bloc at that time)”. This approach was not only applied in the North before 1975 but also in the effort to bring the entire country to socialism after the South was liberated and the country was unified in 1975. The Fourth Party Congress (December 1976) decided to enter the transitional period to socialism and set out a comprehensive revolutionary policy for this historical

period, determining that “within three to four five-year plans, the task of building socialism will be completed”.

However, starting from the late 1970s, the socialist bloc fell into decline and crisis, eventually collapsing in 1991 (with the Soviet Union and Eastern European countries). Like other remaining socialist countries, Vietnam also faced huge challenges that required reform, particularly in terms of revising its understanding of models, goals, and “paths of development.” Domestically, the country had to endure the severe consequences of prolonged wars of invasion, leaving the country devastated. During the ten years following national reunification in 1975, our per capita income fluctuated between only \$ 125 and \$ 200 per year, placing the country among the 20 poorest nations in the world. By December 1986, the inflation rate had soared to 774.7%. Internationally, Vietnam was besieged and subject to the USA embargo; international aid to Vietnam was interrupted significantly when the socialist camp faced many problems and weakened. As a result, the socialist construction effort across the country not only failed to achieve significant results but also gave rise to numerous complex economic and social issues.

Subjectively, our theoretical understanding and practical implementation of socialism revealed serious flaws and limitations, especially

in terms of policies, strategies, and the economic management system. There was dogmatism, subjectivism, voluntarism, impatience, violations of objective laws, and bureaucratism that did not align with the country’s realities. The Political Report at the Party’s Sixth Congress acknowledged frankly that over the past ten years, there have been numerous shortcomings in recognizing and assessing the country’s concrete economic and social conditions. As a result, this led to multiple mistakes “in determining objectives and steps for building the material and technical foundations, advancing socialist transformation, and managing the economy”. The Congress frankly admitted: “These mistakes were serious and long-lasting errors in major policies, strategic direction, and implementation”, particularly stemming from subjectivism, voluntarism, and backwardness in theoretical understanding”¹. These were the primary reasons for the country’s economic and social crisis since 1975, as well as the objective and subjective factors that led to the comprehensive reform policy of the Party in 1986.

The urgency and importance of the country’s renovation process were summarized in the Political Report of the Central Committee at the Sixth Party

¹ <https://tulieuvankien.dangcongsan.vn/ban-chap-hanh-trung-uong-dang/dai-hoi-dang/lan-thu-vi/dai-hoi-dai-bieu-toan-quoc-lan-thu-vi-cua-dang-19>

Congress, with the slogan “Reform or perish”. At the same time, the Sixth Party Congress identified the first breakthrough step as “looking straight at the truth, correctly assessing the truth, and clearly stating the truth” in order to “promote the renewal of thinking, first of all, economic thinking”.

At that difficult time for the country as well as for our cause of building socialism, our Party clearly understood that the collapse of the socialist model in the Soviet Union and the Eastern European socialist countries in the 1990s was merely the failure of a specific model of real socialism, the Soviet-style socialism, not the collapse of socialism as an economic-social system that humanity is striving for. Therefore, the disintegration of real socialism in the Soviet Union and Eastern Europe necessitated that the remaining socialist countries actively reform and renew themselves. Based on the creative application and development of Marxism-Leninism in the specific conditions of each country, these nations must find their own path to socialism and undertake the appropriate modernization process under the new historical conditions. The practice has shown that only by implementing and promoting comprehensive reforms and innovations can the socialist system be maintained and further developed. The practical experiences of Vietnam’s renovation and China’s reform and opening-up, as well as the socialist

models being developed in several other countries in the 21st century, have once again affirmed the inevitability and great prospects of socialism in the historical development of humanity. These models and approaches, as creative applications of Marxism-Leninism to the specific historical conditions of each country, can also be seen as a reflection of the diversity within the socialist modernization process.

3. The socialism in Vietnam since the Renovation

The *Doi moi* (Renovation) process, which began in 1986, paved the way for Vietnam to emerge from its severe economic crisis. More importantly, *Doi moi* brought about profound changes in the conception and practice of building socialism in Vietnam. Many ideas about socialism in Vietnam were refined, revitalized, and proven successful when applied in practice. Ideas about socialism and its essential characteristics to be implemented in Vietnam, including the length of the transitional period, the role of private property, exploitation, capitalism, and the market economy-concepts now widely accepted by society-are fundamentally different from those in the past.

The Communist Party of Vietnam, particularly since the beginning of the renovation period (*Doi moi*), has continuously focused on the theoretical and practical issues of building socialism in Vietnam. Looking back into this period, in his work *Some*

Theoretical and Practical Issues of Socialism and the Path to Socialism in Vietnam, the late General Secretary Nguyen Phu Trong affirmed that Vietnam must go through a long transitional period to reach socialism, with many steps and forms of economic and social organization interwoven, accompanied by a struggle between the old and the new. He specifically pointed out that bypassing the capitalist system means rejecting oppression, injustice, and capitalist exploitation; it also means rejecting outdated practices and unsuitable political institutions, but not ignoring the achievements and values that humanity has attained during the capitalist development period (Nguyen Phu Trong 2022: 25).

The Communist Party of Vietnam pointed out the unresolved contradictions of capitalist development. Despite the achievements in economic and technological development, many issues related to economic and social crises remain unanswered because capitalism “remains fundamentally an oppressive, exploitative, and unjust regime. The inherent contradictions of capitalism, particularly the contradiction between the growing social/socialization character of the forces of production and capitalist private property ownership, not only remain unresolved but are becoming more intense. Economic, political, and social crises continue to occur” (Communist Party of Vietnam 2011: 68). The development of modern

capitalism, with its inherent flaws, is “the result of an economic-social development process that prioritizes profit as the ultimate goal, viewing wealth accumulation and material consumption as measures of civilization, and making individual/private interests the cornerstone of society” (Nguyen Phu Trong 2022: 20-21). These flaws are becoming more severe. Recently, issues like the widening rich-poor gap and deepening social polarization have become pressing problems for modern capitalism. In a world where “about 60% of global GDP is held by the 10 largest economies; the gap between the top 1% of the ultra-rich and the remaining 99% is increasingly widening; 82% of the world’s wealth is generated by the wealthiest 1%, who own more than twice the total wealth of the remaining 6.9 billion people. In 2022, around 207 million people were unemployed, an increase of 21 million compared to 2019. Even in the era of the Fourth Industrial Revolution, 773 million people remain illiterate. In reality, modern capitalist societies always have between 15% to 20% of the population living in poverty”². This fact has also been acknowledged by Western scholars, who note that although capitalism today has achieved many successes,

² Source: https://tapchicongsan.org.vn/media-story/-/asset_publisher/V8hhp4dK31Gf/content/chu-nghia-tu-ban-toan-cau-trong-tien-trinh-phan-trien-cua-nhan-loai-su-ra-doi-dac-diem-va-nhung-ban-chat-mau-thuan-co-huu

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“modern economic growth and the spread of knowledge have helped avoid extinction from the perspective of Karl Marx, but have not helped adjust the deep capitalist structures and the state of inequality—at least not as much as was once envisioned in the optimistic decades following World War II (Thomas Piketty 2021: 10-11).

In Vietnam’s socialist construction, one of the strengths of socialism is its ability to address social issues effectively. Balancing economic growth with social justice highlights the superiority and humanism of socialism as a progressive, just, and superior form of social organization compared to capitalism. Rather than making profit the highest goal, which leads to alienation and contradictions between people, society, and the environment—leading to enslavement, oppression, exploitation, rich-poor polarization, and deepening social conflict—socialism places human development at the center, aiming to resolve the contradictions that capitalism cannot resolve/deal with in order to move towards a stable, just, equitable, and happy society.

By creatively applying Marxism-Leninism and Ho Chi Minh’s thought to Vietnam’s current development, the Communist Party of Vietnam has remained steadfast in its direction of leading the country toward socialism—a better and more superior society than capitalism—always centering on human beings and the happiness of the people

as its highest objective. Accordingly, the Party consistently links economic development with social development, economic reform with social policy reform, and economic growth with social progress and justice. As the late General Secretary Nguyen Phu Trong affirmed, the socialist model that Vietnam aims to build is “... *a society where development is genuinely for the people, not for profit that exploits and tramples on human dignity. We need economic development accompanied by social progress and justice, not an increasing gap between the rich and the poor, and growing social inequality. We need a humane, united, and mutually supportive society, oriented towards progressive and humanistic values, not unjust competition where ‘the big fish eats the little fish’ for the selfish interests of a few individuals or groups*” (Nguyen Phu Trong 2022: 21).

Within our socialist model, we would like to emphasize the following crucial factors:

The leadership of the Communist Party of Vietnam

The Party’s leadership is the foremost factor determining every victory of the Vietnamese revolution. Therefore, it is also the decisive factor in the success of building socialism in our country. As the late General Secretary Nguyen Phu Trong pointed out, “The nearly one century of experience shows that in Vietnam, there is no other political force besides the Communist Party

of Vietnam that has the capacity, intelligence, experience, prestige, and leadership ability to help the country overcome all difficulties and challenges to bring the nation to glory and achieve one success after another” (Nguyen Phu Trong 2022: 208).

The Party’s leadership ensures the success of the socialist modernization process because “Only the Communist Party, representing the working class – the vanguard of the working class, the laboring people, and the nation – can be the true revolutionary force, fighting courageously and sacrificing for the people and the country, remaining wholeheartedly loyal to its ideals and dedicated to serving the people” (Nguyen Phu Trong 2022: 29). As President Ho Chi Minh stated: “Apart from the interests of the Fatherland and the people, our Party has no other interests” (Ho Chi Minh 1996, vol.5: 250-251). Ho Chi Minh viewed the interests of the people as the ultimate goal of the revolution and the Party’s ideal. He clarified, “The Party is not an organization to make the rich or the powerful. It must fulfill its mission of national liberation, making the country rich and strong, and ensuring the happiness of the people” (Ho Chi Minh 1996, vol.5: 289-290). With the people as the “root”, the Party must prioritize actions that benefit the people, even if small, and avoid anything that harms them, no matter how minor.

Within the leadership of the

Communist Party of Vietnam, it can be said that the Socialist-Oriented Market Economy, the Socialist Rule of Law State, and Socialist Democracy are the most important pillars of Vietnam’s socialist model.

The Socialist-Oriented Market Economy in Vietnam

The 13th Congress of the Communist Party of Vietnam has outlined that: “The socialist-oriented market economy is the general economic model of our country during the transition to socialism. It is a modern market economy that is internationally integrated, operating fully and systematically according to market economic laws, under the management of a socialist rule-of-law state, led by the Communist Party of Vietnam; ensuring the socialist orientation with the goal of ‘a rich people, a strong country, democracy, equality, and civilization,’ suitable for each stage of the country’s development” (*Communist Party of Vietnam* 2021, vol I: 128-129). As the late General Secretary Nguyen Phu Trong affirmed, “The concept of developing a socialist-oriented market economy is a breakthrough in theory, a significant and creative achievement of our Party, the result of 35 years of implementing the renovation policy, based on Vietnam’s practical experience and selectively adopting global experiences” (Nguyen Phu Trong 2022: 25).

One of the primary goals of the socialist orientation of the market

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economy is to address social issues effectively. Resolving the relationship between economic growth and social equity demonstrates the superiority and humanism of socialism as a progressive economic-social model that is fairer and better than capitalism. Our Party emphasizes linking economic development with social progress, economic reform with social policy reform, and economic growth with social equity. As the late General Secretary Nguyen Phu Trong stated, the socialist system Vietnam is striving to build is "... a society where development is truly for the people, not for profit that exploits and degrades human dignity. We need economic development alongside social progress and equity, not a widening gap between the rich and the poor, and social inequality. We need a society of compassion, solidarity, mutual support, focusing on progressive and humane values, not unfair competition or 'big fish eating small fish' for the selfish interests of a few individuals and groups" (Nguyen Phu Trong 2022: 21)

Our Party also emphasizes the close relationship between economic development and achieving social equity, which is directly tied to the objectives of the strategy for rapid and sustainable national development. Developing a society based on progress and equity requires a fast-growing, highly efficient, and sustainable economy that can mobilize resources for social progress and equity. Only fast and sustainable

economic development can provide the foundation for solving social issues and achieving the goals of social development, human development, and the welfare of the people.

The Rule of Law in a Socialist Rule of Law State

As you are aware, the model of socialism in Vietnam prioritizes people at the center, aiming to serve their legitimate interests. It involves them as the main subjects in a process managed by a socialist law-governed state to implement the Party's leadership and serve as a mechanism for practicing socialist democracy. As the late General Secretary Nguyen Phu Trong emphasized: "We are determined to build a truly socialist rule-of-law state of the people, by the people, and for the people, based on the alliance of workers, farmers, and intellectuals led by the Communist Party. The state represents the people's ownership rights while organizing the implementation of the Party's policies; it has mechanisms to enable the people to exercise their ownership rights directly and democratically in all areas of social life and participate in social management." The socialist rule-of-law state we are building aims to implement the socialist rule of law as a "tool for representing and implementing the people's ownership rights, ensuring and protecting the interests of the majority" (Nguyen Phu Trong 2022: 29).

The Socialist Democracy

The views of Marxism-Leninism

and Ho Chi Minh on democracy form a crucial theoretical foundation for the Communist Party of Vietnam to advocate for the development of socialist democracy, expanding and promoting the people's right to be the masters of the country. The socialist democracy in Vietnam was formed and developed through various revolutionary periods. In each Congress, the Party has enhanced, developed, and perfected socialist democracy in a manner that is correct and appropriate to the country's specific conditions. Especially, within the cause of building socialism since the Renovation period, the Party have affirmed that democracy is both a goal and a driving force for the country's development, that democracy is inseparable from discipline and order, and must be institutionalized through law, which is guaranteed by the law; democracy is a principle of organization and operation of the socialist political system. Thus, in Vietnam's political model, we see the general operating mechanism of Party leadership, state management, and people's ownership. As the late General Secretary Nguyen Phu Trong emphasized, "Democracy is the essence of the socialist system; it is both the goal and the driving force of building socialism. Building socialist democracy and ensuring that power truly belongs to the people is a long-term and vital task of the revolution" (Nguyen Phu Trong 2022: 22). The key content of socialist democracy is respecting and ensuring the people's ownership rights,

thereby creating conditions for them to participate directly in the development of society. The Party's platform on building the country during the transition to socialism (revised in 2011) emphasized the necessity to: "Build and gradually perfect socialist democracy, ensuring that democracy is practiced in real life at each level and in all fields. Democracy must be linked with discipline and law and must be institutionalized through law, protected by law" (Communist Party of Vietnam 2011: 84-85). It affirmed that the socialist system being built in Vietnam is a society "where the people are the masters".

Based on inheriting, supplementing, and developing the idea that "all power belongs to the people," the 13th Party Congress continues to emphasize: "Promote socialist democracy, ensure the people's ownership rights." Particularly, the 13th Congress document added the phrase "the people benefit" to the slogan: "The people know, the people discuss, the people do, the people inspect, the people supervise, the people benefit." This addition further refines the slogan to actualize the people's ownership rights. Along with "the people know, the people discuss, the people do, the people inspect, the people supervise," "the people benefit" is both the goal and the driving force of socialist democracy and the people's ownership rights in Vietnam. In Vietnam's political model, democracy is considered the essence of socialism, both the goal and the driving force for building a socialist society.

With the motto “the people know, the people discuss, the people do, the people inspect, the people supervise, and the people benefit,” socialist democracy has become substantive, truly becoming both the goal and the driving force of building a new society. Practicing democracy broadly within the Party and society is one method of controlling power.

Conclusion

Dialectical materialism has helped the founders of Marxism assert that “For us, communism is not a state to be created, nor an ideal that reality must conform to. We view communism as a practical movement that will abolish the current state. The conditions for this movement are the results of the existing premises” (K. Marx and F. Engels 1995, vol 3: 51).

The current global context reveals that capitalism remains entrenched in a vicious cycle of crises, while socialism increasingly exhibits signs of recovery and development, with diverse and creative new models emerging. Socialism, as a practical movement, aims to “abolish the current state” of capitalism. To achieve its noble and humanistic goals, countries pursuing the socialist development path must creatively apply the theory of Marxism-Leninism to their specific historical and cultural contexts. Thus, for each country, building socialism is about constant renovation and creativity. Creative socialism is about a practical movement toward humanistic goals,

aiming for a more comprehensive and fuller development of human nature.

Within the current development context of Vietnam, by creatively applying Marxism-Leninism and Ho Chi Minh’s thought to Vietnam’s current development, the Communist Party of Vietnam has remained steadfast in its direction of leading the country towards socialism—a better and more superior society than capitalism, always centering on human beings and the happiness of the people as the highest objective. The overarching goal and basic features of the socialist model in Vietnam have been outlined by the late General Secretary Nguyen Phu Trong: “a prosperous people, a strong country, a democratic, just, and civilized society”. (This is a society where) people’s mastery is confirmed, with a high-level developed economy based on modern production forces and progressive production relations; an advanced culture deeply imbued with national identity; (a society, in which) people living in affluence, freedom, happiness, and having conditions for comprehensive development; all ethnic groups in the Vietnamese community being equal, united, respecting each other, and helping each other to develop together; (a society with) a socialist rule-of-law state by the people, for the people, under the leadership of the Communist Party; (an independent country maintains good) relations and cooperation with other countries around the world (Nguyen Phu Trong 2022: 24).

Within this model, we would like

to emphasize the leadership of the Communist Party of Vietnam. Under its leadership, we can say that the Socialist-Oriented Market Economy, the Socialist Rule of Law State, and Socialist Democracy are the most important pillars of Vietnam's socialist model. Those factors are crucial for the successful building of socialism in Vietnam in the coming years toward the goal of bringing

Vietnam to become a developing country with modern industry and upper-middle income by 2030 (the 100th anniversary of the establishment of the Communist Party of Vietnam), and a developed, high-income nation by 2045 (the 100th anniversary of the founding of Vietnam) for a peaceful, independent, democratic, prosperous, civilized, and happy Vietnam, steadily advancing toward socialism.

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