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From characteristics to the 3k Method for studying and researching the classical works of Marxist–Leninist philosophy in Vietnam

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ABSTRACT: *Classical works of Marxist–Leninist philosophy constitute a compulsory course in the undergraduate curriculum for philosophy majors in Vietnam. This is a particularly challenging subject that requires students to understand its distinctive characteristics in order to determine appropriate methods of study and research. This article proposes the 3K Method for studying and researching the classical works of Marxist–Leninist philosophy. The method serves as a guide for students in approaching the subject, while helping to mitigate learning difficulties and improve the effectiveness of their study and research.*

KEYWORDS - *3K Method, Classical works, education, Marxist–Leninist philosophy, Vietnam.*

I. INTRODUCTION

Currently, in Vietnam, Marxist–Leninist philosophy is taught at all colleges and universities within the national education system as one of the five compulsory political theory subjects, alongside Marxist–Leninist Political Economy, Scientific Socialism, Ho Chi Minh Thought, and the History of the Communist Party of Vietnam. In particular, for philosophy students in general and students specializing in Marxist–Leninist philosophy in particular, studying and researching the classical works of Marxist–Leninist philosophy is of considerable importance. Within their academic curricula, this subject is generally a compulsory core course in their field of specialization.

In Vietnam, the course on the classical works of Marxist–Leninist philosophy is considered challenging in several respects. This is because the methods used to study these classical works differ in certain ways from those employed to study Marxist–Leninist philosophy as a theoretical discipline or to examine conventional literary works. For current philosophy students, studying and researching these classical texts presents considerable difficulties. Indeed, in Vietnam, students often refer to the subject as a "3K" course, with "3K" standing for *khó khăn* (difficult), *khô khan* (dry), and *khổ hạnh* (arduous). In this article, the author explains the reasons for the difficulty of the subject by analyzing the fundamental characteristics of the classical works of Marxist–Leninist philosophy. Understanding these characteristics is essential, since doing so enables learners to approach and investigate the ideas of Marxist classical thinkers as presented in their works more easily and effectively.

In Vietnam, numerous academic publications, including textbooks and scholarly monographs, have addressed the classical works of Marxist–Leninist philosophy. However, a common limitation is that the distinctive characteristics of these works have not yet been explained in sufficient depth or comprehensiveness.

Furthermore, no dedicated handbook entitled *A Guide to Studying the Classical Works of Marxist–Leninist Philosophy* has yet been published in Vietnam. This gap has motivated the author to conduct research and compile a guide, with the primary aim of contributing to improvements in the quality of teaching and learning these classical works among philosophy students in Vietnam.

Building on an analysis of the characteristics of the classical works of Marxist–Leninist philosophy, this article proposes the 3K Method for studying and researching these works to help philosophy students overcome the difficulties they encounter. In particular, the method aims to enhance students' interest and creativity by encouraging new approaches to learning and helping them avoid dogmatic, scholastic, and sophistic methods of interpretation.

The article is structured to move from an analysis of the characteristics of the classical works of Marxist–Leninist philosophy to a proposal for the 3K Method for philosophy students' study and research. Several tables are included to illustrate the discussion and help readers understand the author's proposed research approach.

II. CONTENTS

2.1. Classical Works of Marxist–Leninist Philosophy: A Compulsory Course for Philosophy Majors in Vietnam

The terms "the philosophical classics of K. Marx, F. Engels, and V. I. Lenin," "the classical works of Marxist–Leninist philosophy," and "the Marxist philosophical classics" refer to philosophical works of exemplary significance and value within Marxism–Leninism. These works embody the ideas, viewpoints, and doctrines of K. Marx, F. Engels, and V. I. Lenin. In addition to works devoted specifically to philosophical issues, they include works that address philosophy in part [1] and encompass a range of other fields, including political economy, scientific socialism, aesthetics, ethics, and the study of religion. The central content of the classical works of Marxist–Leninist philosophy consists of the philosophical ideas, viewpoints, and doctrines developed by the founders and subsequent thinkers who inherited, defended, developed, and refined Marxism–Leninism, whose core lies in dialectical materialism and historical materialism. These works are exemplary in character and embody universal and enduring scientific and practical values for society [2].

The classical philosophical works of K. Marx, F. Engels, and V. I. Lenin emerged alongside the formation and development of Marxism–Leninism, from the 1840s to the 1920s. They were authored, compiled, and published by these writers, who were also great philosophers. Each classical work of Marxist–Leninist philosophy marks a milestone in the development of Marxist–Leninist philosophy in particular and Marxism–Leninism as a whole. The philosophical works of K. Marx, F. Engels, and V. I. Lenin are regarded as "classics" because they contain pioneering ideas and constitute the ideological foundation of Marxism–Leninism. They have profoundly influenced the subsequent development of Marxism–Leninism, particularly in the contemporary era, and have also contributed, in various ways and to varying degrees, to the development of human thought [3].

A review of selected undergraduate philosophy curricula in Vietnam reveals a common feature: the course on the classical works of Marxist–Leninist philosophy is a compulsory component of the degree program. Specifically, the Bachelor's program in Philosophy [4] at the University of Social Sciences and Humanities, Vietnam National University, Hanoi, allocates 3 credits (45 class periods, comprising 39 periods of lectures and 6 periods of practical instruction). The Bachelor's program in Philosophy (Marxist–Leninist Philosophy) [5] at the School of Humanities, Hanoi National University of Education, allocates 4 credits (60 class periods). The Bachelor's program in Philosophy [6] at the University of Social Sciences and Humanities, Vietnam National University, Ho Chi Minh City, also allocates 4 credits (60 class periods), while the Bachelor's program in Philosophy [7] at the Academy of Journalism and Communication allocates 5 credits.

2.2. Characteristics of the Classical Works of Marxist–Leninist Philosophy

First, the classical works of Marxist–Leninist philosophy take a wide variety of forms, including completed books published as standalone works, unfinished manuscripts, articles, notes and short fragments, theses, manifestos, programs, and correspondence. They were written primarily in German in the case of K. Marx and F. Engels, and in Russian in the case of V. I. Lenin. In addition, some major works, extensive in both scope

and substance, contain or are accompanied by multiple prefaces, forewords, introductions, or epilogues written at different times and associated with different editions. Some prefaces or epilogues originally written for one work have also been published alongside other works. Only a small number of the classical philosophical works of C. Marx, F. Engels, and V. I. Lenin were published during their authors' lifetimes. Most were subsequently compiled, translated into various languages, edited, published in book form, and disseminated widely by the Marx–Lenin Institutes of the former Soviet Union and socialist countries in Eastern Europe, including the German Democratic Republic. In Vietnam, these classical works have been translated into Vietnamese and published in multiple editions, both as individual works and as collected or complete editions. Notable examples include the *Collected Works of K. Marx and F. Engels* (1995), comprising 50 main volumes and 2 reference volumes, and the *Collected Works of V. I. Lenin* (2005), comprising 55 main volumes and 2 reference volumes. Both editions were published by the National Political Publishing House – Truth in accordance with decisions of the Central Committee of the Communist Party of Vietnam.

Second, the classical works of Marxist–Leninist philosophy are characterized by a scientific style of language and a profound polemical orientation, expressed primarily through critical analysis. Their critical character is evident in the central content of these works, in which K. Marx, F. Engels, and V. I. Lenin primarily criticize earlier philosophical viewpoints and theories, as well as those opposed to their own positions, including philosophical doctrines and perspectives they regard as reactionary, erroneous, or hostile. Through objective, dialectical, scientific, and revolutionary criticism, the Marxist classics sought to separate valuable insights from flawed ideas, rejecting the vulgar, reactionary, erroneous, and sophistic elements of human thought. In doing so, they pursued two objectives simultaneously: constructing their own new philosophical doctrine on the foundation of humanity's intellectual achievements and distinguishing that doctrine from other currents of human thought. Furthermore, criticism provided the Marxist classics with a means of refuting the errors of their opponents, pursuing truth, and articulating their own research positions. It also enabled the founders of Marxism–Leninism to break new ground, establish the foundations, and develop their new philosophical doctrine through the critical examination and transformation of their own understanding. This process is exemplified by K. Marx's transition from the philosophical idealism of the Young Hegelians to philosophical materialism, and from a revolutionary democratic position to scientific communism. Closely associated with this critical character is the polemical dimension of these works, manifested in their polemical style and modes of presentation, which give rise to works of a distinctly polemical nature [8]. The Marxist classics integrated the constructive task of developing their own doctrine with the struggle against reactionary doctrines. On the one hand, they engaged in polemics to clarify the genuine, scientific, progressive, and revolutionary merits of Marxist theory; on the other, they sought to expose the reactionary, unscientific, regressive, and counterrevolutionary character of opposing doctrines. The critical and polemical dimensions are closely intertwined in a durable, dialectical unity. This unity has contributed to the enduring vitality of the classical works of Marxist philosophy in particular and Marxist theory as a whole [9], enabling them to remain influential throughout the history of ideological struggle, from the emergence of Marxism–Leninism to its subsequent theoretical development and consolidation.

Third, in their works, the Marxist classics did not present their philosophical viewpoints and doctrines in the form of a fully developed theoretical system organized into a coherent logical whole according to a predetermined structure. Rather, the fundamental principles of dialectical materialism—including its two principles, three laws, and six basic pairs of categories—as well as the Marxist theoretical system as understood today, have been synthesized from the ideas and viewpoints expressed by K. Marx, F. Engels, and V. I. Lenin across their works. These ideas are often presented in a dispersed manner throughout numerous texts, while particular works place greater emphasis on specific aspects of the theory. In individual works, the Marxist classics generally introduced, discussed, emphasized, or focused on one or several particular viewpoints or doctrines within the broader theoretical system. In some cases, these ideas were presented in an extremely concise and direct manner to address specific practical or cognitive needs. Most of the viewpoints, ideas, and concepts within Marxist theory underwent repeated processes of elaboration and development, through different approaches and across multiple works and, in some cases, different historical periods. Contributions from several Marxist classics were combined in this process before particular theoretical formulations reached a more developed state. For example,

during the early development of Marxism–Leninism, K. Marx and F. Engels discussed and substantiated their views on matter in several works, notably *Dialectics of Nature*. Their analyses shed light on the mode of existence of matter and its inherent attribute, namely motion, but did not yet provide a fully developed definition of matter. It was not until the early twentieth century, amid a crisis in the natural sciences and physics, that V. I. Lenin formulated a comprehensive definition of "matter" in his work *Materialism and Empirio-Criticism*. Thus, the formation and development of Marxism–Leninism proceeded alongside the gradual emergence, elaboration, and refinement of new ideas and viewpoints, which collectively contributed to the development of Marxist theory. Consequently, studying Marxist theory in its developed form today requires both a concrete historical perspective and a comprehensive approach to understanding its theoretical content and development.

Fourth, the classical works of K. Marx, F. Engels, and V. I. Lenin are generally not purely philosophical works; rather, they also constitute theoretical contributions to various other fields, including scientific socialism, economics, political science, sociology, aesthetics, ethics, religious studies, and the history of philosophy. Nevertheless, in most classical works of Marxist philosophy, philosophical content—dialectical materialism and historical materialism—serves as the dominant, central, and overarching element, providing the foundation upon which the Marxist classics elucidate and substantiate issues in political economy and scientific socialism. This is because Marxist philosophy constitutes the scientific worldview and methodology of Marxism and serves as the foundation of Marxist theory. Accordingly, the classification of a particular classical work as belonging to one specific field is only relative in nature. The philosophical, political-economic, and scientific socialist ideas of the Marxist classics form an integrated body of thought whose constituent elements cannot be clearly distinguished from one another [10]. As V. I. Lenin aptly observed: "Marx did not leave us a *Logic* (with a capital L), but he did leave us the *logic* of *Capital*" [11]. The dialectical unity of philosophical thought, scientific socialism, and political economy in the classical works of Marx and Lenin is also manifested in the fact that most Marxist philosophical viewpoints are articulated and developed in conjunction with other theoretical perspectives and doctrines within Marxism–Leninism. For example, drawing on the philosophical theory of socioeconomic formations developed in *The German Ideology*, C. Marx elucidated the nature of capitalism and formulated the theory of surplus value in *Capital*. This discovery further substantiated his philosophical arguments concerning class struggle within capitalist society. It also laid the groundwork for the development of the theory of the historical mission of the working class: to carry out the proletarian revolution, overthrow the capitalist system, abolish all forms of oppression and exploitation, achieve class liberation, liberate humanity and human beings, and build a communist society, as set out in *The Communist Manifesto*.

Fifth, each classical philosophical work by K. Marx, F. Engels, and V. I. Lenin marks a milestone in the formation and development of Marxism–Leninism, from its initial emergence to its subsequent maturation. At every stage in the development of Marxism–Leninism, certain classical works have come to represent that period, marking successive advances in the thought of the Marxist classics while also providing vivid evidence of the vitality of Marxist theory, as demonstrated by its victories in polemics and ideological struggles against hostile and reactionary forces seeking to undermine it. As F. Engels observed, Marxist theory is an open doctrine. It therefore continually draws lessons from practice, taking practice as the measure and criterion for testing the truth. This is reflected in the Marxist classics' sustained efforts to understand practical reality and the historically specific conditions of each stage and period, thereby supplementing and developing their theory. Consequently, the classical works of Marxist philosophy, in particular, and Marxist theory as a whole, possess not only practical, scientific, and revolutionary character but also profound contemporary relevance. For example, F. Engels wrote *Dialectics of Nature* at a time when the natural sciences were making groundbreaking advances, yet their development was constrained by a metaphysical methodology. Engels recognized this obstacle and systematically synthesized the achievements of the natural sciences in the eighteenth and nineteenth centuries. In doing so, he established the dialectical relationship between philosophy and the sciences, supplemented and further developed the principles of dialectical materialist philosophy, proposed a dialectical-materialist methodology for research in the natural sciences, and addressed an urgent need of his time. Tracing the trajectory of the classical works of Marxist–Leninist philosophy also reveals that Marxist theory has followed a winding and complex path of development, proceeding along a "spiral" before attaining its present degree of theoretical maturity.

Sixth, the classical works of Marxist philosophy are vast in both quantity and intellectual substance, encompassing an extensive range of forms and contents. They are estimated to number in the thousands, ranging from major works to shorter writings, and have been compiled into 50 volumes of the *Collected Works of K. Marx and F. Engels* [12] and 55 volumes of the *Collected Works of V. I. Lenin* [13]. One common feature is that the philosophical viewpoints of the Marxist classics are not confined to a particular section of any single work. Nor are these viewpoints explained exclusively in philosophical terms. Rather, they are interwoven with and expressed through ideas and perspectives from other fields, or are sometimes conveyed implicitly through symbolic imagery. For example, in *A Contribution to the Critique of Hegel's Philosophy of Right: Introduction*, when discussing the radical revolution in Germany, C. Marx wrote: "*The emancipation of the Germans is the emancipation of man*. The *head* of this emancipation is *philosophy, its heart* is the *proletariat* [...] Once all the internal conditions have been fulfilled, *the resurrection of Germany* will be heralded by *the crowing of the Gallic cock*" [14]. It is also noteworthy that the works of K. Marx, F. Engels, and V. I. Lenin were not written in a popular style and offer relatively few explanations of their terminology and concepts. Consequently, their language—both in the original texts and in their Vietnamese translations—is exceptionally difficult to understand and engage with compared with ordinary literary works. The classical works of Marxist–Leninist philosophy employ numerous illustrative examples to substantiate philosophical arguments and frequently draw on references to history, literature, science, philosophy, and issues specific to the historical period in which the Marxist classics lived. Therefore, when studying these classical works, readers must undertake two complementary tasks: understanding the philosophical ideas presented in the texts and investigating the illustrative examples and contextual references they contain. Both are necessary for achieving a deeper understanding of the works and the thought of the Marxist classics. This places substantial demands on contemporary researchers. In addition to acquiring a solid grounding in Marxist–Leninist philosophy, they must develop extensive knowledge across a range of disciplines, particularly the history of philosophy, scientific socialism, political economy, literature, history, and the natural sciences.

Seventh, the classical works of Marxist–Leninist philosophy are closely interconnected in the formation and development of Marxist–Leninist theoretical thought, particularly with respect to the relationship between content logic and historical logic. At each stage in the development of Marxism–Leninism, later works generally inherit, supplement, develop, refine, and concretize the research findings of earlier works. At the same time, they address new issues arising from practical reality and advances in science. Therefore, considered as a whole, each classical philosophical work by K. Marx, F. Engels, and V. I. Lenin possesses a degree of relative independence and intrinsic value, while also constituting part of the overall value of Marxist–Leninist theory as it develops. The Marxist classics never intended to bring their theoretical thought to a halt with any single work. Rather, they tended to prepare for the production of major works by investigating related, more specific issues and writing preliminary or partial studies. For instance, in *Ludwig Feuerbach and the End of Classical German Philosophy*, F. Engels developed ideas that K. Marx had formulated and prepared much earlier in his *Theses on Feuerbach*. The quantitative accumulation of insights across individual works thus gave rise to qualitative transformations in major works—works that stand as "classics among the classics." These are not merely classics of Marxism–Leninism but also classics of human thought. They have not only established the reputations of their authors but have also brought about major turning points in the development of Marxism–Leninism, as exemplified by *Capital*. The logical coherence of their content, together with the continuity and development of the Marxist classics' ideas across different historical stages, has created an enduring thread of unity throughout their thought, forming a continuous intellectual "current." Its alluvial deposits have, on the one hand, nourished the fertile ground in which Marxism continues to flourish and, on the other, opened up new pathways for establishing the contemporary relevance of Marxist thought. Accordingly, *The Communist Manifesto* synthesizes the most significant achievements of C. Marx and F. Engels following their extensive intellectual efforts in *A Contribution to the Critique of Hegel's Philosophy of Right*, *The Holy Family*, and *The German Ideology*. *Capital* incorporates the results of more than two decades of C. Marx's painstaking research, reflected in works such as the *Economic and Philosophic Manuscripts of 1844*, *Wage Labour and Capital*, *A Contribution to the Critique of Political Economy*, and the *Grundrisse*. Similarly, *Materialism and Empirio-Criticism* embodies the extensive intellectual

legacy of K. Marx and F. Engels, which V. I. Lenin skillfully inherited, defended, supplemented, and developed to a new theoretical height.

2.3. The 3K Method for Studying and Researching the Classical Works of Marxist–Leninist Philosophy

At present, a variety of methods are used to study and research the classical works of Marxist–Leninist philosophy. However, one widely adopted general approach is the integrated method, which involves combining and coordinating the use of multiple methods. The context of fundamental and comprehensive educational reform, particularly in higher education, has placed learners at the center of the educational process, recognizing them as active subjects in the acquisition of knowledge. Combined with changes arising from the digital transformation of education, this context has opened up new and more active approaches to developing effective methods for studying and researching classical philosophical works. In this regard, the author proposes the 3K Method: Khai phá (Exploration) – Kiến tạo (Construction) – Kết nối (Connection). The method is developed through three interrelated dimensions that form a dialectical unity: (1) the formation of knowledge and the development of learners' competencies; (2) the logical structure of the content and the logic of the development of ideas within the works; and (3) the application of theory to practice. The dimension of connection operates along the axis of "work – learner – society." This method offers an approach to addressing the prevailing passivity in the teaching and learning of the classical works of Marxist–Leninist philosophy. At the same time, it can help researchers improve the effectiveness of their engagement with these works, particularly by strengthening the application of theory to practice and bringing the classics into everyday life.

2.3.1. K1 – Khai phá (Exploration)

The characteristics of the classical works of Marxist–Leninist philosophy reveal that the first barriers causing learners to feel apprehensive about studying and researching these works are their length and the academic nature of the terminology employed by the Marxist classics. Another challenge is that the time allocated to the course is limited, making it difficult for learners to read all the classical works. Even acquiring the extensive body of knowledge contained in these works cannot be achieved by "skipping stages" or through "crash learning" using conventional reading methods. Therefore, the *Exploration* component of the method emphasizes speed and efficiency, enabling learners to gain an overview of a work through self-directed learning under the guidance of instructors and the flexible use of artificial intelligence (AI) software. A clear difference can be observed when compared with conventional reading, which is highly time-consuming: learners can use various AI applications to summarize the contents of a work. Once they have obtained an overview, they can read the text selectively, paying particular attention to representative passages and quotations. In addition to ChatGPT and Gemini, NotebookLM, a Google product that offers relatively effective support for locating and retrieving quotations in response to specific questions, can help learners search for relevant material quickly. Alongside reading and retrieving representative quotations, identifying keywords and implicit terminology in classical works is also extremely important. As one scholar observes, "The study of any philosophical idea must be based on the texts of the relevant works, which must be analyzed, evaluated, and examined. A correct understanding is possible only if one can read the texts in the languages in which the philosopher expressed their thought" [15]. This challenge can be addressed by comparing translations of classical works with their original-language texts. Today, AI tools make translation and cross-language comparison relatively accessible. Of course, technological assistance can help learners explore research questions, reduce the time required, and improve the effectiveness of their studies; this does not mean that other reference materials are no longer valuable. The central point is that technology is expanding opportunities for learners to study and research classical works more conveniently and effectively. Nevertheless, learners remain the active subjects of this process: AI should be used to enrich human intelligence, not to replace it.

2.3.2. K2 – Kiến tạo (Construction)

In current academic curricula, courses in Marxist–Leninist sciences are prerequisites for the course on the classical works of Marxist–Leninist philosophy. This establishes the requirement that learners and researchers

continually connect the content of these works with issues in Marxist–Leninist philosophy. A distinctive characteristic of these classical works is that philosophical principles are often presented in a dispersed manner across the body of works as a whole, or discussed in depth only in relation to particular aspects within individual works. Marxist–Leninist science courses today provide learners with a comprehensive theoretical framework of Marxism–Leninism, ranging from general principles to specialized knowledge. The challenge, therefore, is for learners to integrate what they have already learned in order to identify the central viewpoints of the Marxist classics, which have subsequently been generalized into the principles of Marxist–Leninist philosophy. In studying and researching the classical works of Marxist–Leninist philosophy, it is essential to construct diagrams of key issues organized around the logical structure of the content and the logic of the development of ideas within the works. According to J. D. Novak's theory of Meaningful Learning [16], diagramming enables learners to construct their own knowledge by requiring them to act as "information architects": they must think critically to identify main ideas, organize branches, and establish connections among concepts. This process stimulates higher-order thinking skills, including analysis, synthesis, and evaluation, rather than passive memorization. It is also necessary to develop reference tables of representative quotations from these works and indexes of Marxist–Leninist writings to support philosophy majors in their studies and research. A distinctive feature of philosophical learning and research is the central role of argumentation, discussion, and exchange—in other words, the process involves not only writing, reading, and copying but also speaking. In sum, "listening – speaking – reading – writing" should constitute a core standard for the study and research of philosophy today, particularly in the course on the classical works of Marxist–Leninist philosophy. These activities provide the basis for constructing knowledge and enabling it to continue to grow, evolve, and develop in learners' thinking. Only through argumentation and discussion of issues raised in classical works do learners have opportunities to resolve cognitive contradictions for themselves and advance their thinking to a higher level. Historically, the study and research of the classical works of Marx and Lenin have often been governed by a seemingly consistent principle: "Accept it without further debate." This is a harmful attitude that deliberately distorts the reality that C. Marx and F. Engels themselves regarded their theory as an open doctrine. Continued exchange, discussion, and even debate aimed at developing their theory are therefore entirely appropriate and necessary, rather than relying on the textualist practice of memorizing and reproducing quotations that persists in current learning approaches. For example, when formulating questions for study and research, learners should move beyond asking, *"What did the Marxist classics say in this work?"* and instead ask: *"Why did the Marxist classics make this argument in this work?"; "Why did the Marxist classics arrive at different conclusions from non-Marxist philosophers when addressing the same issue?";* and *"Why did the same Marxist thinker offer different explanations of an issue in an earlier period and in a later one?".*

Main theme	Key arguments and quotations	Page
The Proletariat as the Social Basis of Radical Revolution	"In the formation of a class bound by radical chains [...]; in the formation of a sphere that cannot emancipate itself without emancipating itself from all the other spheres of society [...]; in short, a sphere that embodies the complete loss of humanity and can therefore redeem itself only by the complete redemption of humanity. This dissolution of society as a particular estate is the proletariat."	588
	The proletariat becomes the general representative of society when it establishes a bond of solidarity with society as a whole, when its demands and rights become those of society itself, and when it truly becomes the brain and heart of society. Only in the name of society's general interests can a particular class claim universal domination.	585

	"In proclaiming the dissolution of the existing world order, the proletariat merely reveals the secret of its own existence, for it is the actual dissolution of that world order. In demanding the negation of private property, the proletariat merely elevates to the principle of society what society has already elevated to the principle of the proletariat..."	589
The Characteristics of the Proletariat in Germany	In Germany, the proletariat emerges from the nascent development of industry and the rapid disintegration of society, particularly the intermediate estate. Its ranks are gradually supplemented by spontaneously impoverished masses and Christian German serfs.	589
The Dialectical Relationship Between Philosophy and the Proletariat	Philosophy finds its material weapon in the proletariat, while the proletariat finds its spiritual weapon in philosophy. When the lightning of thought strikes the people's soil with radical force, the emancipation of the Germans into human beings can be accomplished.	589
	"The emancipation of the Germans is the emancipation of humanity. The head of this emancipation is philosophy; its heart is the proletariat."	589
	"Philosophy cannot be realized without the abolition of the proletariat, and the proletariat cannot abolish itself without making philosophy a reality."	589
Theory Becomes a Material Force When It Grips the Masses	"It is not enough for thought to strive toward realization; reality itself must also strive toward thought."	582
	"The weapon of criticism certainly cannot replace the criticism of weapons; material force must be overthrown by material force. But theory also becomes a material force as soon as it grips the masses."	580

Table 1: Sample citation lookup table for Marxist-Leninist philosophical classics, illustrated through C. Marx's work "A Contribution to the Critique of Hegel's Philosophy of Right: Introduction". Source: Compiled and translated by the author from C. Marx, "A Contribution to the Critique of Hegel's Philosophy of Right: Introduction." Page numbers are retained from the Vietnamese source provided.

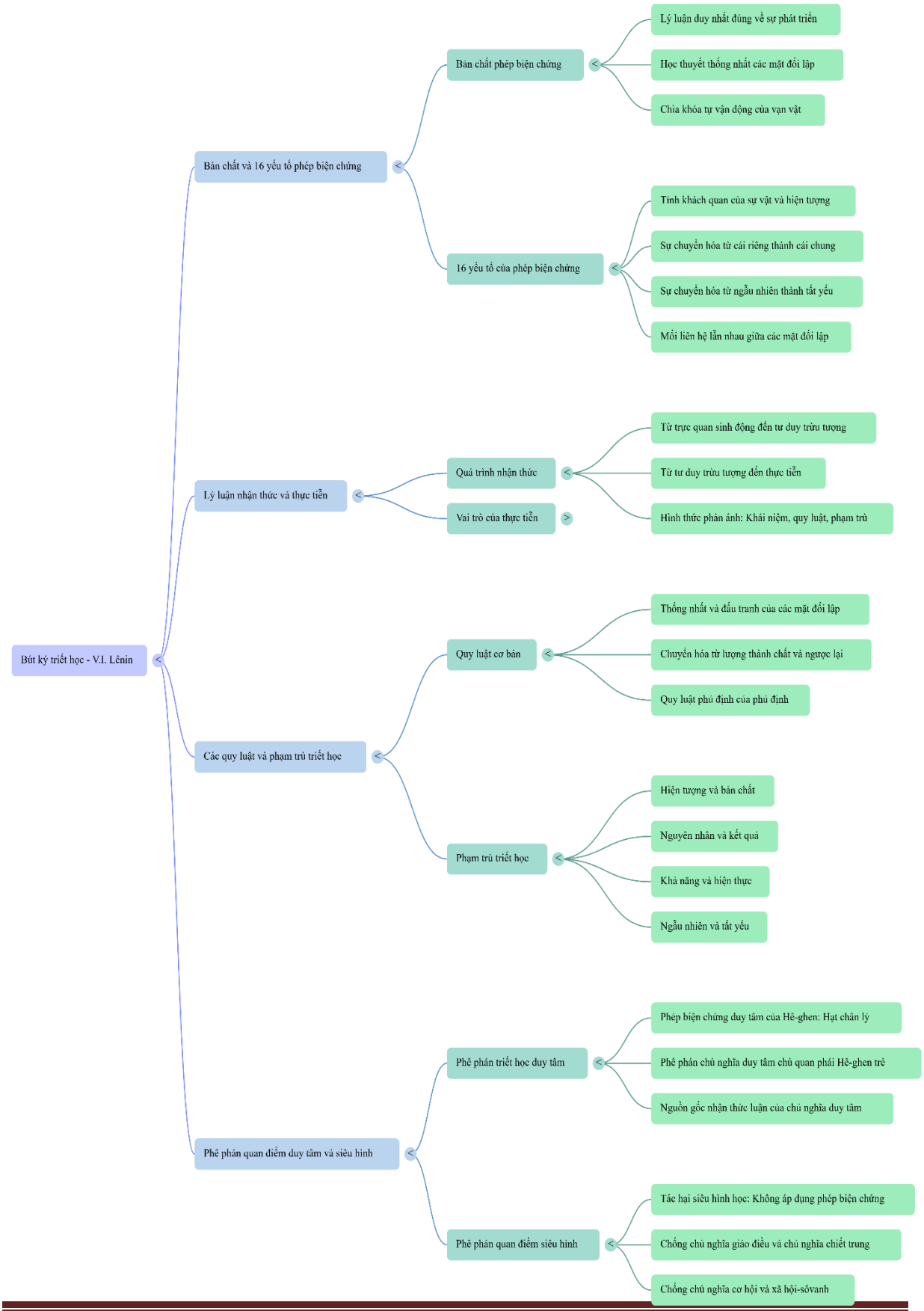

Bút ký triết học - V.I. Lênin
Bản chất và 16 yếu tố phép biện chứng
Bản chất phép biện chứng
Lý luận duy nhất đúng về sự phát triển
Học thuyết thống nhất các mặt đối lập
Chìa khóa tự vận động của vạn vật
16 yếu tố của phép biện chứng
Tính khách quan của sự vật và hiện tượng
Sự chuyển hóa từ cái riêng thành cái chung
Sự chuyển hóa từ ngẫu nhiên thành tất yếu
Mối liên hệ lẫn nhau giữa các mặt đối lập
Lý luận nhận thức và thực tiễn
Quá trình nhận thức
Từ trực quan sinh động đến tư duy trừu tượng
Từ tư duy trừu tượng đến thực tiễn
Hình thức phản ánh: Khái niệm, quy luật, phạm trù
Vai trò của thực tiễn
Các quy luật và phạm trù triết học
Quy luật cơ bản
Thống nhất và đấu tranh của các mặt đối lập
Chuyển hóa từ lượng thành chất và ngược lại
Quy luật phủ định của phủ định
Phạm trù triết học
Hiện tượng và bản chất
Nguyên nhân và kết quả
Khả năng và hiện thực
Ngẫu nhiên và tất yếu
Phê phán quan điểm duy tâm và siêu hình
Phê phán triết học duy tâm
Phép biện chứng duy tâm của Hê-ghen: Hạt chân lý
Phê phán chủ nghĩa duy tâm chủ quan phái Hê-ghen trẻ
Nguồn gốc nhận thức luận của chủ nghĩa duy tâm
Phê phán quan điểm siêu hình
Tác hại siêu hình học: Không áp dụng phép biện chứng
Chống chủ nghĩa giáo điều và chủ nghĩa chiết trung
Chống chủ nghĩa cơ hội và xã hội-sôvanh

Table 2: A Schematic Representation of the Main Content of V. I. Lenin's Philosophical Notebooks

Author	Title of Work, Article, or Essay	Year (Written, Published, or Issued)	*Collected Works* Volume	Page
Period 1839–1848				
Engels	Letters from Wuppertal	1839	1	619
Marx	Remarks on the Latest Prussian Instruction on Censorship	1842	1	11
Marx	Luther as Arbitrator between Strauss and Feuerbach	1842	1	46
Marx	Debates of the Sixth Rhine Provincial Assembly (First Article)	1842	1	49
Marx	The Philosophical Manifesto of the Historical School of Law	1842	1	127
Marx	Editorial in No. 179 of the *Kölnische Zeitung*	1842	1	139
Marx	Communism and the *Allgemeine Zeitung* of Augsburg	1842	1	168
Marx	Debates of the Sixth Rhine Provincial Assembly (Third Article)	1842	1	174
Marx	The Draft Law on Divorce	1842	1	231
Engels	Alexander Jung: "Lectures on Modern German Literature"	1842	1	650
Engels	England's View of the Internal Crises	1842	1	683
Engels	The Internal Crises	1842	1	685
Engels	The Position of the Political Parties	1842	1	692
Engels	The Condition of the Working Class in England	1842	1	696
Engels	The Corn Laws	1842	1	699
Marx	The Suppression of the *Leipziger Allgemeine Zeitung*	1842–1843	1	236
Marx	The Defence Speech of the Correspondent from the Moselle	1842–1843	1	265
Engels	Frederick William IV, King of Prussia	1842–1843	1	671
Marx	Declaration	1843	1	306
Engels	Letters from London	1843	1	702
Engels	The Victories of the Social Reform Movement on the Continent	1843	1	721
Marx	Contribution to the Critique of Hegel's Philosophy of Right	1843	1	307
Marx	Letters in the *Deutsch-Französische Jahrbücher*	1843–1844	1	509
Marx	On the Jewish Question	1843–1844	1	525
Marx	Contribution to the Critique of Hegel's Philosophy of Right: Introduction	1843–1844	1	569
Marx	Critical Notes on the Article by "A Prussian": "The King of Prussia and Social Reform"	1844	1	591
Engels	The Movement on the Continent	1844	1	745
Engels	Outlines of a Critique of Political Economy	1844	1	747

Engels	The Condition of England: Thomas Carlyle's *Past and Present*	1844	1	787
Engels	The Condition of England: The Eighteenth Century	1844	1	826
Engels	The Condition of England: The English Constitution	1844	1	853
Marx and Engels	The Holy Family, or Critique of Critical Criticism: Against Bruno Bauer and Company	1844–1845	2	9
Engels	The Condition of the Working Class in England	1844–1845	2	317
Engels	The Rapid Progress of Communism in Germany	1845	2	699
Engels	Speeches at Elberfeld	1845	2	716
Engels	The Recent Massacre at Leipzig: The Workers' Movement in Germany	1845	2	746
Marx	Theses on Feuerbach	1845	3	9
Engels	The History of the English Corn Laws	1845	4	720
Engels	Preface and Epilogue to "An Extract from Fourier on Trade"	1845–1846	2	779
Engels	The Feast of Nations in London	1845–1846	2	788
Marx and Engels	The German Ideology: Critique of Modern German Philosophy as Represented by Feuerbach, B. Bauer, and Stirner, and of German Socialism as Represented by Its Various Prophets	1845–1846	3	15
Engels	The Situation in Germany	1846	2	751
Marx	Declaration	1846	2	806
Engels	The "True Socialists"	1847	3	794
Marx and Engels	Circular against Kriege	1846	4	9
Engels	The Violation of the Prussian Constitution	1846	4	33
Marx and Engels	Letter from the Brussels Communist Correspondence Committee to G. A. Köttgen	1846	4	35
Engels	The Prussian Banking Question	1846	4	39
Marx and Engels	Letter of Greeting from the German Democratic Communists in Brussels to Fergus O'Connor	1846	4	41
Engels	The Government and the Opposition in France	1846	4	44
Engels	The Prussian Constitution	1847	4	48
Marx	Pamphlet against Karl Grün	1847	4	59
Engels	The Constitutional Question in Germany	1847	4	63
Engels	The Protectionist Tariff System or Free Trade	1847	4	90
Marx	The Poverty of Philosophy: Answer to Proudhon's *The Philosophy of Poverty*	1847	4	97
Engels	The Approaching End and Collapse of Guizot: The Position of the French Bourgeoisie	1847	4	259
Marx	Communism of the *Rheinischer Beobachter*	1847	4	270
Engels	German Socialism in Verse and Prose	1847	4	291

Engels	The Congress of Economists	1847	4	352
Engels	The Brussels Congress on Free Trade	1847	4	364
Engels	The Communists and Karl Heinzen	1847	4	379
Engels	The Commercial Crisis in England: The Chartist Movement: Ireland	1847	4	404
Engels	Masters and Workers in England: To the Working-Class Editors of *The Atelier*	1847	4	408
Marx	Moralizing Criticism and Critical Morality: Contributions to the Cultural History of Germany—Against Karl Heinzen	1847	4	411
Engels	The Principles of Communism	1847	4	456
Engels	The Chartist Land Plan	1847	4	481
Engels	The Chartist Banquet on the Occasion of the 1847 Election	1847	4	485
Engels	Lamartine's Manifesto	1847	4	489
Engels	The Civil War in Switzerland	1847	4	494
Engels	The Reform Movement in France	1847	4	506
Engels	The Chartist Movement	1847	4	517
Engels	The Split within the Reform Movement: The Newspapers *Réforme* and *National*: The Achievements of the Democratic Movement	1847	4	520
Marx and Engels	On Poland: Speeches at the International Meeting in London Commemorating the Seventeenth Anniversary of the Polish Insurrection of 1830, 29 November 1847	1847	4	526
Engels	Commemoration of the Polish Revolution of 1830	1847	4	530
Marx	Pamphlet against A. Bartels	1847	4	533
Marx	Lamartine and Communism	1847	4	536
Engels	The Newspapers *Réforme* and *National*	1847	4	539
Engels	Louis Blanc's Speech at the Dijon Banquet	1847	4	543
Engels	Chartist Agitation	1847	4	548
Marx	The Protectionists, the Free Traders, and the Working Class	1847–1848	4	360
Engels	The "Satisfied" Majority: Guizot's "Reform" Project: Garnier-Pagès's Peculiar Views: The Democratic Banquet at Chalon: Ledru-Rollin's Speech: The Democratic Congress: Flocon's Speech: The Newspapers *Réforme* and *National*	1848	4	552
Engels	The Special Act concerning Ireland and the Chartists	1848	4	562
Engels	Fergus O'Connor and the Irish People	1848	4	566
Marx	Speech on Free Trade, Delivered at a Public Meeting of the Brussels Democratic Association on 9 January 1848	1848	4	569
Marx and Engels	Manifesto of the Communist Party	1848	4	591
Engels	The Movements of 1847	1848	4	647

Engels	The Beginning of the End of Austria	1848	4	661
Marx	The *Débat Social* of 6 February on the Democratic Association	1848	4	672
Marx and Engels	On Poland: Speeches at the Public Meeting in Brussels Commemorating the Second Anniversary of the Kraków Insurrection of 1846, 22 February 1848	1848	4	684
Engels	A Few Words to the Newspaper *Riforma*	1848	4	695
Engels	The Revolution in Paris	1848	4	699
Engels	Letter to the Editor of the *Northern Star*	1848	4	704
Marx	Letter to the Editor of the *Réforme*	1848	4	711
Marx	The Persecution of Foreigners in Brussels	1848	4	714
Engels	The Situation in Belgium	1848	4	717

Table 3: Lookup table for the major works of K. Marx and F. Engels in the 1839–1848 period (Note: The years, volume numbers, and page numbers follow the Vietnamese source table. English titles are translations; titles of works with established English editions should be checked against the relevant editions before formal publication)

2.3.3. K3 – Kết nối (Connection)

Once learners have explored an issue and constructed knowledge, the final and crucial stage—serving as the basis for evaluating the outcomes of the learning process—is the application of knowledge and its connection to real life. In Bloom's six-level taxonomy of cognitive learning [17], four levels place particular emphasis on higher-order cognitive engagement: application, analysis, evaluation, and creation. The development of Marxism–Leninism has proceeded alongside the emergence of its classical philosophical works, each of which marks an important milestone in that development. Consequently, these works are interconnected through the logical relationships among their contents. Learners must therefore establish connections between works to explore the thought of the Marxist classics comprehensively and trace its development over time. For example, understanding C. Marx's early intellectual development is essential to recognizing how his thinking changed as he matured and to understanding the turning point in his thought from revolutionary democracy to scientific communism. Connecting the knowledge contained in these works with learners themselves is equally essential, since Marxist–Leninist philosophy equips learners with a scientific and sound worldview and methodology. On the basis of this intellectual foundation, learners should connect what they have learned with their own lived experience. This is precisely an area in which many learners today struggle, for various reasons. When they fail to apply knowledge to their own lives, they may easily come to feel that the subject is "already difficult, yet seemingly useless!" Connecting knowledge derived from classical works with the resolution of practical problems is a principle that must be consistently emphasized. This is the stage at which theory is applied to practice. The rich, diverse, and dynamic nature of practice provides the criterion for testing the truth of the classical works of Marxist–Leninist philosophy. If practical application is neglected, learners may, on the one hand, fall into bookishness, excessive abstraction, dogmatism, and rigid thinking; on the other hand, theoretical truth is deprived of the opportunity to be tested and risks becoming static and losing its practical value. The distinctive nature of the course on the classical works of Marxist–Leninist philosophy lies in the fact that learners are not expected merely to read and analyze the "merits and beauty" of these works, as they might with literary texts. Rather, they must uncover the breadth and depth of the ideas they contain and explore how their principles can be applied to the process of understanding and transforming the world, as well as understanding and transforming themselves.

III. Conclusion

Thus, a thorough understanding of the characteristics of the classical works of Marxist–Leninist philosophy provides the foundation upon which learners and researchers can select appropriate methods for their own study and research. It is worth reaffirming that the most effective approach lies in the flexible combination of multiple methods, with particular emphasis on objectivity, suitability to learners' cognitive abilities, and sensitivity to the specific characteristics of each work. The 3K Method proposed by the author serves as a guide

to improving the effectiveness of studying and researching the classical works of Marxist–Leninist philosophy. It enables students majoring in Philosophy to develop knowledge independently, proactively, and creatively, affirming their position as the central agents and active subjects in the process of acquiring knowledge. The integration of the three components of the 3K Method can serve as a continuing impetus for the study and research of the classical works of Marxist–Leninist philosophy, enabling learners to overcome their difficulties and discover the inherent intellectual appeal of the subject. However, the method must be applied with considerable flexibility and creativity if it is to yield effective results. Its greatest limitation lies in learners' willingness to take initiative, their self-discipline, and their perseverance. Ultimately, the Marxist classics did not write their works to confound their readers. Rather, learners must discover these works as some of the most refined achievements in the current of human thought. As K. Marx wrote: "Philosophers do not grow like mushrooms out of the earth; they are the products of their epoch, their nation, whose subtlest, most precious and invisible juices flow in the ideas of philosophy" [19]. Therefore, "There is no royal road to science, and only those who do not dread the fatiguing climb of its steep paths have a chance of gaining its luminous summits" [20].

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