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Section 1. History and archaeology

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CONTRIBUTING TO FIND SOME IMPORTANT CONTENTS IN THE VIEWPOINTS OF THE THIRTEENTH CONGRESS OF THE COMMUNIST PARTY OF VIETNAM IN THE DEFENSE AND SECURITY

Abstract. The viewpoints of the Thirteenth Congress of the Communist Party of Vietnam in the defense and security is the faithful expression and creative application of the theory of Marxism-Leninism and Ho Chi Minh's thought on the relationship between building and protecting revolutionary achievements as well as inheriting Simultaneously, it is a new development in the new thinking of the Communist Party of Vietnam on national defense and security, in the face of the objective movement of revolutionary practice in the country as well as the political and security situation in the region and the world. Studying and thoroughly grasping the viewpoints of the 13th National Congress of the Communist Party of Vietnam on national defense and security is the responsibility of the entire Party, army and nation of Vietnam, First of all, it is the responsibility of each cadre, party member, and Party organizations to unify awareness and actions, and practically contribute to bringing the resolutions of the Communist Party of Vietnam to life. The article contributes to clarifying some important contents of new thought in the view of the 13th National Congress of the Communist Party of Vietnam in defense and security.

Keyword: The viewpoints of the Thirteenth Congress, the Communist Party of Vietnam in the Defense And Security.

1. Introduction

Defense, security is the national defense of a country, including the overall internal and external activities in politics, economy, culture, science, ... of the State and the People to defend the country, creating a balanced comprehensive power. In particular, the armed forces are the core, in order to maintain peace, prevent and repel wars and be ready to defeat wars of aggression in all forms and sizes. The scope of activities of

national defense and security is very broad, covering many fields of politics, economy, culture, education, science, ... combine development of these fields to create potentials for strong national defense and security, make consolidating power to protect the Country.

Defense and security of the Socialist Republic of Vietnam led by the Communist Party of Vietnam and managed by the State of the Socialist Republic of Vietnam. In order to maintain peace, stability and

development, prevent and repel all threats of aggression, be ready to defeat aggression wars of any form and scale, firmly defend the Socialist Vietnamese Fatherland in all situations. Building a civil defense in association with a strong people's security posture is objectively inevitable.

Throughout the process of leading the country, the Communist Party of Vietnam has always taken care of building, consolidating and strengthening national defense and security and consider this to be a regular and important task of the Vietnamese revolution. On the basis of the Marxist-Leninist theory, Ho Chi Minh's thought, to acquire and inherit scientific values, progress on defense and security policies of countries in the world, as well as the practical cause of defending the socialist Vietnamese Fatherland in the Renovation work, the Thirteenth Congress of the Communist Party of Vietnam has determined views, goals, tasks and directions for defense and security work in the new period.

2. The viewpoints of the Thirteenth Congress of the Communist Party of Vietnam in the defense and security

Firstly, national defense and security are "vital, regular" and urgent issues of the Vietnamese revolution.

The Thirteenth Congress of the Communist Party of Vietnam affirmed the special important role of the defense and security to "timely detect and fight against all plots and activities of hostile forces, reactionaries and criminals; prevent conspiracies, activities of "peaceful evolution", riots, terrorism, sabotage, not to form opposition political organizations in the country, not to be passive in all situations" [8, P. 152]. The Vietnamese revolution is facing fierce opposition from hostile and reactionary forces with extremely sophisticated, malicious plots and trick, that causing political and social instability, lowering the leadership role of the Communist Party of Vietnam in the revolutionary cause of our People. Therefore, building, consolidating and strengthening defense and security has always been identified as a strategic issue and a "vital, regularly" task in the leadership of the Communist Party of Vietnam.

The goals and tasks of national defense and security today are not only to protect the independence, sovereignty and territorial integrity of the country... but also must be closely associated with firmly defending the socialist regime, defending the Communist Party of Vietnam. The State of the Socialist Republic of Vietnam and the Vietnamese people, the culture and interests of the country – the nation ... Defense and security are not only about dealing with war, but it is important to prevent and repel the risk of war, prevent the country from going to war, to effectively handle all situations related to national defense and security in the spirit of: "Actively detect, have options and countermeasures to prevent the risks of wars and conflicts early and from afar, and well control factors that can cause adverse mutations" [8, P. 68] to ensure a stable and peaceful environment for the development of Vietnam. In the new period, the 13th Congress of the Communist Party of Vietnam emphasized: "Absolutely protect the security and safety of important targets, works, activities of Party and State leaders, important political, cultural and foreign events of the country" [8, P. 152]. This is the responsibility of the whole society, of all forces. The Communist Party of Vietnam has always had the correct view of the nature and characteristics of national defense and security as the all-people, comprehensive, independent, self-reliant, self-reliant and self-reliant consider it to be the national defense work of the whole political system and the whole people, including the totality of political, economic and military activities associated with security, foreign affairs, culture and society, to create synergy, capable of defending the Socialist Vietnam Fatherland both in peacetime as well as in wartime; both internal and external; both military struggle and non-military struggle.

Secondly, the core of national defense and security is of the People, by the People and for the People.

The Thirteenth Congress of the Communist Party affirmed: "Consolidating national defense and security and firmly defending the Socialist Vietnamese Fatherland is an important and regular task of the Party, State, political system and the entire people, in which

the People's Army and the People's Army People's security is the core" [8, P. 156]. In the new situation, in the face of complicated, tough and drastic developments of the current class and national struggles in the world, to firmly defend the Socialist Vietnamese Fatherland, Vietnam needs to be alert and aware of friends and enemies, partners and targets, and at the same time strengthen defense and security strength be able to firmly defend the independence, sovereignty, unity and territorial integrity of the Fatherland; prevent, repel, frustrate all plots, acts of interference and sabotage of hostile forces. To carry out that task, the 13th Congress of the Party continued to advocate: "Building a revolutionary, regular and elite People's Army and People's Public Security and gradually modernizing a number of armed services and forces to advance towards modernity" [7, p. 157–158]; "Building a civil defense, people's security and people's diplomacy in association with the a civil defense posture, the people's security posture, and the people's heart position" [7, P. 174]. In particular, "the position of the people's hearts" is the solid foundation of the civil defense and people's security.

Thirdly, the strength of defense and security is the synergy of the whole political system combined with the strength of the nation, the strength of the times, strength of the civil defense posture and associated with the people's security position.

The consolidating power of the civil defense and people's security in Vietnam in the current period is the crystallization, reflects the strength of the political regime, the strength of National great unity, of Vietnamese intelligence and human strength, of Vietnamese national tradition under the leadership of the Communist Party of Vietnam, the management and administration of the State of the Socialist Republic of Vietnam. The Communist Party of Vietnam and the Vietnamese people and the Vietnamese people are always deeply aware that: The current cause of national construction and defense of Vietnam requires a combination of national strength with the strength of the times, between the all-people defense posture

and the people's security posture in a coherent whole. The document of the 13th National Congress of the Party defines: "Strictly combine socio-economic development with consolidating and strengthening national defense and security" [8, P. 152]. Simultaneously, "Strengthening the great national unity bloc based on the people, well done the work of mobilizing the masses to create a foundation for building a "war of people's hearts" associated with building the all-people national defense posture, the people's security posture firmly; establish a continuous security posture inside with outside national borders and in cyberspace; network security primarily interested in cyber security" [7, P. 280]. Therefore, it is necessary to "exploit all resources, potentials and strengths to build defense and security potentials associated with economic, cultural and social development. To supplement national defense and security content in the planning of regions and regions of strategic importance to national defense and security. Master plan on arrangement of national defense in combination with socio-economic" [7, P. 278].

Fourthly, the Communist Party of Vietnam has absolute and direct leadership in all aspects of defense and security.

This is a consistent view that defines the leadership principles of the Communist Party of Vietnam for the cause of defense and security. The 13th Congress of the Communist Party of Vietnam stated: "Maintaining and strengthening the absolute and direct leadership of the Party in all aspects, the centralized and unified management of the State over the People's Army, People's Public Security and the cause of defense and security" [7, P. 160]. Only the Communist Party of Vietnam has the capacity to organize, mobilize and fully mobilize all capabilities of the country and the people's forces in the process of building and consolidating the civil defense and building a solid people's security posture to prevent, repel and defeat all plots and actions of hostile forces and invaders. The Communist Party of Vietnam sets out guidelines and strategies for national defense

and security, leads the State of the Socialist Republic of Vietnam and the whole society to carry out construction activities, consolidate the all-people national defense and the people's security posture.

The Party's leadership in defense and security has comprehensive contents: The Communist Party of Vietnam plans military lines and strategies, identifies goals, tasks, major undertakings and policies on national defense and security in accordance with the actual situation, determine the basic direction to develop the country's defense potential, improve the combat strength of the Vietnam People's Army; at the same time, the Communist Party of Vietnam leads and directs the realization of views and ways to life. The Communist Party of Vietnam leads the implementation of ideological work, national defense and security education for the entire people in order to raise awareness, degree of knowledge and responsibility to protect the Fatherland of each Vietnamese individual and other subjects in society. The Communist Party of Vietnam makes the right decisions to encourage, encourage, rally, unite and promote the strength of the great national unity, creating social consensus, successfully performing defense and security tasks.

3. Conclusion

The viewpoint of the Communist Party of Vietnam in defense and security is the crystallization of the quintessence of Vietnamese military art and science and the absorption of advanced practical experiences in defense and security work in the world. Facing the new requirements of the revolutionary cause, along with determining the right innovation path, the thought of the Communist Party of Vietnam on national defense and security has been increasingly supplemented and developed. The view on defense and security in the 13th Congress of the Communist Party of Vietnam is the result of the correct application and creative development of Marxist-Leninist theory and Ho Chi Minh's thought in the specific conditions of the current socialist republic of Vietnam; expressing the concentrated will, aspirations and beliefs of the Communist Party of Vietnam and the whole Vietnamese nation. These are scientific and correct instructions to unify the awareness and actions of agencies, departments, sectors, mass organizations, the political system and the entire Vietnamese people to constantly consolidate and strengthen defense and security strength to ensure that it is strong enough to firmly defend the Socialist Vietnamese Fatherland in all situations.

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A FINAL TOUCH TO THE CHRONICLE STORY OF THE MURDER OF BORIS VLADIMIROVICH, PRINCE OF ROSTOV

Abstract. This article is devoted to the consideration of the possible reasons explaining the chronicle story that the body of the murdered Boris Vladimirovich, prince of Rostov, was buried on the outskirts of Vyshgorod, since the people of Kiev refused to accept it on their land. The version expressed in this article, according to which Boris Rostovsky made an alliance with the peoples of the Steppe, is an assumption based both on a little-known testimony from the Sbornik of Tver Chronicle and on the story of the Old Icelandic Saga of Eymund (Eymundar þátr hrings).

Keywords: Boris Vladimirovich Rostovsky; Saints Boris and Gleb; Svyatopolk Okayanny; Yaroslav the Wise; chronicle story about the burial of Prince Boris of Rostov in Vyshgorod; Saga of Eymund (Eymundar þátr hrings).

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ПОСЛЕДНИЙ ШТРИХ К ЛЕТОПИСНОМУ РАССКАЗУ ОБ УБИЙСТВЕ БОРИСА ВЛАДИМИРОВИЧА, КНЯЗЯ РОСТОВСКОГО

Аннотация. В настоящей статье рассматриваются причины, которые могли лечь в основу летописного свидетельства Тверского Сборника о том, что тело убитого ростовского князя Бориса Владимировича было похоронено на окраине Вышгорода, поскольку киевляне отказались принять его на своей земле. Версия, высказанная в этой статье, согласно которой Борис Ростовский заключил союз со народами Степи, является предположением, построенным одновременно на малоизвестном сообщении Тверского Сборника и на рассказе древнеисландской Саги об Эймунде (Eymundar þátr).

Ключевые слова: Борис Владимирович Ростовский; святые Борис и Глеб; Святополк Окаянный; Ярослав Мудрый; летописный рассказ о захоронении князя Бориса Ростовского в Вышгороде; Сага об Эймунде.

Введение

История убийств братьев Бориса и Глеба хорошо известна в русской историографической и аги-

ографической традиции. Этой теме посвящено большое количество исторических трудов, число которых особенно увеличилось в постперестроечные

годы, после того, как широкому кругу специалистов стали доступны сведения о междоусобицах сыновей Владимира Святого из иностранных источников [4; 6; 9; 11; 12; 13; 21; 22].

При изучении русских источников, рассказывающих о подробностях смерти братьев Бориса и Глеба, историки и источниковеды многократно обращали внимание на то, что при описании этих событий русские летописи и церковная литература пестрят противоречиями [1; 7; 10]. Ныне этот феномен признается многими историками, как сторонниками исправления традиционных трендов русской истории на основании данных, появляющихся в результате исследования забытых известных или новых источников [4; 6; 13; 21; 22], так и сторонниками консервативного направления [3; 8; 23]. Тем не менее, обращаясь к неувязкам и противоречиям в описании событий убийства Бориса и Глеба в русских летописях, в настоящий момент мы не можем с уверенностью сказать, чем это было обусловлено: было ли это проявлением небрежности, причиной которой стало то, что летописный рассказ переписывался несколько раз и разными летописцами, или произошло потому, что первоначальные редакторы более раннего начального летописного свода, делая поправки к рассказу об убийстве братьев по заказу светского или духовного владыки, намеренно допустили в новой версии событий сохранение элементов оригинальной версии, стараясь таким образом привлечь внимание потомков к этому противоречию; после чего следующие поколения христианских монахов-переписчиков, не ведая истинных целей первых редакторов, бездумно копировали их труды.

В настоящем исследовании автор не ставит себе целью повторение уже известных непонятных моментов и противоречий в описании убийства Бориса и Глеба, которые с достаточной степенью подробностей описаны в работах других историков. Данная работа посвящена рассмотрению одного из последних непонятных свидетельств летописи в рассказе о смерти Бори-

са Владимировича, князя Ростовского, из которой следует, что тело убитого ростовского князя было тайно похоронено на окраине Вышгорода, у церкви святого Василия, поскольку киевляне отказались принять его на своей земле.

Первоначальное захоронение тела Бориса: русские летописи

Обращаясь к рассказам летописей о святых братьях Борисе и Глебе, историки обычно настолько озабочены попытками выяснения того, кто являлся настоящим убийцей святых братьев, что проходят мимо весьма странного факта, что тело блаженного Бориса, как впоследствии и тело святого Глеба, было похоронено на окраине Вышгорода [15]. Причем сделано это было тайно, непонятно кем (т.е. вышгородскими боярами, убившими Бориса в первый раз, или варягами Святополка, добившими его окончательно), более того, обращаясь к подробностям, православного князя Бориса просто закапывают в землю возле церкви Святого Василия [14; 23]. Произошло это, добавляет к скупому упоминанию о захоронении Бориса, известному из всех остальных летописных сводов, летописец Тверского Сборника потому, что киевляне отказались принять тело Бориса в Киеве. «И привезше на Днѣпръ, вложиша его в лодію, и приплувше съ нимъ подѣ Кіевь; Кіане же не пріаша его, по отпнухуша прочь. И привезше тѣло его тай, положиша у церкви святого Василиа, въ Вышегородѣ, въ землю погребоша» [18, 128, 23–28].

Сообщение Тверского Сборника вызывает очень серьезный вопрос, который редко поднимался историками, но который заслуживает самого пристального внимания. Во-первых, почему тело Бориса Владимировича, любимого сына князя Владимира Святого, его наследника, молодого ростовского князя-мученика, убитого, согласно той же летописи, князем-злодеем Святополком Окаянным, не было принято киевлянами? Во-вторых, если убийцы Бориса были посланы именно Святополком, почему они просто не бросили тело Бориса в лесу, как сделали впоследствии с телом Глеба Му-

ромского? Было бы чрезвычайно нелогично с их стороны тащить тело мертвого князя в Вышгород (после того, как его отказались принять киевляне), таким образом подтверждая как вину Святополка в убийстве Бориса, так и свое собственное в нем участие. Более того, почему летописное свидетельство Тверского Сборника настаивает на том, что именно киевляне воспротивились принятию тела князя Бориса в Киеве и его праву быть похороненным рядом с его отцом и матерью? Является ли это попыткой оправдать Святополка, который, несмотря на убийство Бориса и Глеба, тем не менее, был принят киевлянами своим князем, или за их непонятным поведением стоит что-то другое?

Из последующих свидетельств летописей мы знаем, что киевляне в принципе являлись крайне капризными в высказывании своих симпатий князьям. Отказавшись принять тело Бориса, они в то же время не особенно симпатизировали и Ярославу Мудрому, особенно на ранних этапах его правления. Допустим, Ярослава киевлянам было не за что любить, поскольку он был чужим: князем-северянином из этнически отличного от Киева Новгорода Великого, который явился в сопровождении иностранных легионеров – варягов, которых еще хорошо помнили в Киеве со времен Владимира Святого; более того, князем, склонным к узурпации власти, что, несомненно, не вызывало особый восторг веча, и, наконец, в свое время он отказался от уплаты дани Киеву, т.е. оспорил власть Киева над Новгородом. Однако, остается непонятным, почему киевляне так озлобились на Бориса Ростовского? Оба брата, Борис и Глеб, как можно заключить из сообщений разных летописей, будучи любимцами отца, провели в Киеве больше времени, чем в своих собственных княжествах, т.е. были хорошо известны и, возможно, даже любимы киевлянами прежде: именно Борис, согласно летописям, возглавил перед смертью Владимира поход киевских войск на печенегов, а затем, после смерти Владимира Святого, именно ему это войско предлагало помочь занять отцовский стол в борьбе за власть. Кажется, что князь-воин

Борис, защищавший Киев от печенегов, как и его брат, юный князь-юноша Глеб, пострадавшие в результате братоубийственной войны, как никто другой заслужили право быть похороненными в Киеве рядом с их отцом и матерью.

Тем не менее, этого не происходит. Киевляне не принимают тело убитого Бориса, “прощают” его убийство Святополку, оставляют последнего у власти и, более того, выходят сражаться за него против Ярослава Мудрого на берег Днепра у города Любеч. Чем же мог прогневить киевлян князь Борис Владимирович Ростовский? Неужели тем, что отказался от предложения отцовского войска взять власть в свои руки, а затем – в лучших традициях мучеников христианской церкви – дал себя убить боярам из Вышгорода и непонятым варягам Святополка? Найти ответ на этот вопрос из русских летописей невозможно.

Захоронение тела Бориса: свидетельство варяга Эймунда. Сопоставление свидетельств Саги, Тверского Сборника и летописей

Обращаясь к иностранным источникам, рассказывающим о событиях, связанных с междоусобицей сыновей Владимира, в общем, и событиях войны Ярослава и Бориса, в частности, мы имеем Сагу об Эймунде, которая, как известно, предлагает совершенно отличную от летописной и, на первый взгляд, невероятную историю борьбы Борислава-Бурислейва и Ярослава-Ярислейва, в которой не остается места Святополку Окаянному [25, 511–73]. Более того, из сведений, предоставленных Сагой, вполне возможно найти как ответ на сложный вопрос о непонятных причинах вражды киевлян к Борису, так и альтернативную версию о том, каким образом и почему тело покойного ростовского князя появилось в Вышгороде. Рассмотрим эти сведения подробнее.

Согласно сообщению Эймунда, откровенно сознавшегося в убийстве варягами Бориса (причем, не по приказу, а для того, чтобы помочь Ярославу в борьбе с братом), сначала тело убитого и обезглавленного ростовского князя было

брошено варягами на месте преступления – возле походного шатра, находившегося в центре сборного войска Бориса, набранного в Тюрклянде [25, 520]. Далее, после того, как варяги Эймунда принесли новгородскому князю голову убитого брата, Ярослав, озабоченный масштабом грядущих проблем (т.е. обвинением в убийстве Бориса), поручил им избавиться от улики. В результате варяги, не споря с князем, хотя они, возможно, и не были особо довольны таким поворотом дела, как следует из Саги, делали следующее. Они вернулись на место убийства Бориса, то есть в расположение его войска (предводители которого, по словам Эймунда, уже рассорились между собой и позволили войскам вернуться по домам), нашли его тело, а затем, под покровом ночи тайно отвезли тело Бориса (вместе с его отрезанной головой), буквально цитируя перевод Саги О. И. Сенковским, “домой” [25, 520]. О. И. Сенковский полагал, что отвезли его в Киев. Поскольку, с точки зрения Эймунда, дело было сделано, больше упоминаний о теле Бориса в Саге нет.

Зато они сохранились в одной из русских летописей – уже упоминаемом нами Тверском Сборнике, причем, сведения Тверского Сборника подтверждают сообщения Саги о том, что в посмертных приключениях тела Бориса участвовали варяги. Возможно, как утверждают некоторые историки, в рассказе составителя Тверского Сборника отразился определенный отголосок дружинной былины об убийстве Бориса варягами Ярослава, сохранившейся в княжеской среде, сведения о котором были удалены при позднейшем редактировании русских летописей. Вопрос состоит в том, были ли это мифические варяги Святополка, о которых невнятно упоминает летопись, или это были варяги Эймунда, который прямо признается в своем участии в убийстве Бориса (и у нас нет никаких достаточно веских причин ему не верить).

Прежде всего, обращает на себя внимание тот способ, каким тело Бориса было доставлено

“домой” в Киев. Оно было вложено в ладью и отправлено вниз по Днепру – поступок вполне в традициях варягов. Причем, судя по рассказу Саги, именно Эймунд настаивал на том, чтобы тело Бориса было похоронено со всеми положенными ему почестями [25, 520]. После того, как киевляне отказались принять его, в истории захоронения ростовского князя, как и в рассказе о его смерти, появляется вторая линия. Неведомые убийцы (или вынужденные друзья) забирают беспризорное тело князя и тайно перевозят его на окраину Вышгорода, где также тайно закапывают его в землю, причем в землю возле церкви Святого Василия. О захоронении Бориса в землю рядом с церковью, но не в церкви, кроме Тверского сборника, упоминается только в новгородской Софийской Первой летописи [17, 120, 102].

После этого немедленно возникают сразу два вопроса. Первый, если хоронили Бориса христиане, то почему они тайно закопали тело в землю без отпевания в церкви? Причем, закопали даже не на церковной земле, а возле церкви. Таким образом в христианском обществе хоронили только самоубийц и отступников от веры. Второй, почему оно было захоронено именно на окраине Вышгорода? Если убийцей Бориса был Святополк, то, даже если последний не был хорошим христианином, он не был и политическим самоубийцей – привезти тело убитого по его приказу вышгородцами Бориса в Вышгород в его положении было чревато серьезными политическими последствиями, как со стороны киевского веча, так и со стороны его главного соперника в борьбе за киевский престол – Ярослава Мудрого. Возможно, что варяги Эймунда, увидев, что приключилось на берегу Днепра у Киева, перевезли тело Бориса на окраину Вышгорода и тайно закопали возле церкви? В пользу вероятности участия варягов в захоронении тела Бориса говорит сам факт того, что оно оказалось именно в Вышгороде, бояре которого встали на сторону Святополка в борьбе за власть. Подобное совпадение слишком очевидно, чтобы

оказаться случайным – сделано это было для того, чтобы, таким образом обвинить в смерти Бориса именно Святополка Окаянного (что позднее и произошло). Кто был автором этого гениального хода, Эймунд или Ярослав, сказать сложно. Несмотря на то, что Эймунд приписывает авторство захоронения тела Бориса себе одному, мы склонны предполагать, что подобная идея могла родиться скорее в голове мастера политических, а не военных интриг. Вполне вероятно также, что подробности этой операции были известны современникам, а впоследствии – и митрополиту Илариону, креатуре Ярослава, которому, в числе его прочих заслуг, принадлежит заслуга развития русского летописания. Таким образом в летописном рассказе о бесчинствах Святополка, заново переписанном в монастыре Киева из начального свода, могло появиться (или сохраниться) упоминание о двух варягах, которые вторично убивают Бориса после того, как на пути в Вышгород к Святополку он оказывается живым. Это сообщение породило вопрос, который, как известно, продолжает интриговать русских историков на протяжении столетий – откуда в эскорте вышгородских бояр Святополка оказываются варяги, участвующие в убийстве Бориса? Вопрос, на который даже у тех историков, которые являются убежденными сторонниками летописного сообщения о вине Святополка в смерти Бориса и Глеба, просто не находится удовлетворительного ответа.

Вероятность того, что Святополк оказался грамотно “подставлен” в роли убийцы Бориса, и современники знали об этом, объясняет также тот странный факт, который был отмечен в свое время еще Н. Н. Ильиным, А. И. Лященко и М. Х. Алешковским – о том, что даже после злодейского убийства Бориса и Глеба, описанного в летописях, имя “Святополк”, принадлежащее, по сути, одному из главных отрицательных персонажей в русской истории, тем не менее, остается чрезвычайно популярным в среде южнорусских князей [1, 129–130; 7, 163; 10, 1061–86]. Между тем, крайняя непо-

пулярность в княжеском именнике имени Бориса (за некоторыми исключениями) до сих пор не привлекла должного внимания историков. Более того, не обращалось особого внимания и на то, почему практически во всех апокрифических источниках Борис называется “блаженным”, в то время как Глеб – “святым” [23, 1–26].

Рассматривая рассказ Эймунда о том, как Борису в кратчайший срок удалось собрать огромное войско в Тюрклянде, мы находим в нем вполне достойную версию, объясняющую непонятную нелюбовь киевлян к Борису и причины подобных метаморфоз с телом убитого князя. Не касаясь вопроса о родственных связях Бориса с торками [20], из повествования Эймунда следует, что Борис обещал своим союзникам-степнякам в обмен на их помощь в борьбе с Ярославом позволить им поселиться на своей земле и отказаться от своей христианской веры [25, 518]. Несмотря на то, что этот пассаж Эймунда, на первый взгляд, кажется парадоксальным, при ближайшем рассмотрении не стоит отвергать его вероятности. Если отойти от привычного христианского клише, связанного с именами Бориса и Глеба, и вспомнить, что почти все из братьев Владимировичей были крещены только после принятия христианства Владимиром, то в условиях раннехристианского полу-языческого русского общества подобная версия развития событий является вполне возможной. В ее поддержку также служит летописное свидетельство о том, что матерью Бориса и Глеба была совсем не византийская принцесса Анна Комнин, а некая “болгарыня” [16, 67, 31]. Эта версия принимается многими историками [2, 24; 19, 80], и находит косвенное подтверждение в рассказе Эймунда о том, как, потерпев поражение от Ярослава на первом этапе борьбы, убежавший в Бьярмаланд (местность, границы которой являются размытыми между Ростовской землей и землями Волжской Булгарии) Борис вернулся на следующий год с большим войском, набранным из этих мест [25, 516]. В таком случае, возможно, во-первых, Борис был несколько

старше, чем это следует из церковной повести, во-вторых, имел достаточно сильные родственные связи с язычниками (как со стороны матери, так и, возможно, со стороны жены).

Таким образом, нет ничего невероятного в том, что, озлобленный двумя крупными поражениями от Ярослава, на третьем этапе борьбы – после того, как ему удалось собрать большое войско в Тюрклянде – Борис был готов дать подобное обещание любым из своих союзников в обмен на военную помощь против Ярослава. В конце концов, даже его отец, Владимир Святой, подчинив своей власти некоторые племена торков и печенегов, в обмен на службу великому киевскому князю, позволял им селиться на пограничных землях [5]. Кроме того, обещание Бориса на самом деле могло быть обставлено определенными условиями, касающимися как территории проживания, так и вопросов вероисповедания. При этом, отказ от христианской веры, упомянутый Эймундом, мог означать несколько иное, чем то, о чем сказал прямолинейный варяг – если предположить, что кочевые народы русских степей были приобщены к вере еще греческими несторианами (о чем говорил еще Л. Н. Гумилев), то речь могла идти об обещании Бориса перейти в несторианство. Именно этот вариант развития событий, упомянутый в Саге, при всей своей, казалось, невероятности, может объяснить непонятную для киевлян враждебность, проявленную им по отношению к телу

Бориса и отказ захоронить его в Киеве, рядом с отцом – по их мнению, как и по мнению православного книжника-летописца, которому также был известен этот факт, Борис не просто обещал иноверцам поселения на их земле, но и являлся вероотступником (несторианин, как известно, был даже хуже язычника). Ирония истории в данном случае заключалась в том, что именно братьям Борису и Глебу несколько десятилетий спустя предстояло, по политическим причинам, стать главными святыми русской православной церкви.

Заключение

Версия объяснения поведения киевлян по поводу захоронения тела ростовского князя Бориса Владимировича в Вышгороде, а не в Киеве, высказанная в этой статье, является предположением, построенным одновременно на малоизвестном сообщении Тверского Сборника о захоронении Бориса и на рассказе древнеисландской Саги об Эймунде. Подлинность отражения реальных событий русской истории в скандинавской Саге об Эймунде часто отрицается русскими историками, которые, тем не менее, склонны вполне доверять сведениям других скандинавских саг о событиях того времени, в частности, сведениям, относящимся к личности и ко времени правления Ярослава Мудрого. Несмотря на это, предложенная версия, как и любая другая, опирающаяся на сведения источников, заслуживает право на существование.

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HAPPY “STRAW DOGS”

Abstract. While ideology of the Laozi, a Pre-Qin Chinese philosophical text, is seen as inhuman as it promotes for treating people indifferently, this article makes an argument that the Laozi, which promotes limited governmental involvement in people’s life, is actually beneficial for people because the Laozi regards active governmental interference in people’s life as detrimental to the peace of society and happiness of people. Textual analysis is applied throughout the article to prove the argument. In the first part, the Laozi is compared and contrasted with different Pre-Qin Chinese philosophical texts, including Analects and Mozi. The conclusion is obtained that the Laozi regards the Way of nature, which is to minimize active action and allow people to transform naturally, as the most effective law to manage the society; thus, the rulers should all model on it. In the following parts, textual evidence and analysis are applied to demonstrate the Laozi’s blueprint of an ideal society: people abandon desire and contention, governors have limited involvement in people’s life, and countries are independent and unaggressive. In the final paragraph, the benefits and costs of applying the Laozi philosophy in a modern society is analyzed.

Keywords: Laozi, Chinese Pre-Qin philosopher.

If you wonder where the ideology of Chinese people originates from, then you would be interested in Pre-Qin philosophical texts of various schools of thoughts, among which the *Laozi*, or *Dao De Jing*, deserves contemplation. For the modern reader, the *Laozi*’s argument in chapter 5 that sages should treat people as “straw dogs,” i.e., as the cheap and disposable props of a ceremonial sacrifice, is astonishing:

Heaven and earth are not benevolent;

They treat the myriad creatures as straw dogs.

Sages are not benevolent;

They treat the people as straw dogs.

Is not the space between Heaven and earth like a bellow?

Empty yet inexhaustible!

Work it and more will come forth.

An excess of speech will lead to exhaustion,

It is better to hold on to the mean (Chapter 5. 161). (For this and all subsequent Laozi translations, see Philip J. Ivanhoe (trans.), “Laozi (The Daode-

jing)”, in *Readings in Classical Chinese Philosophy* (1st ed.), chap. 4, eds. Philip J. Ivanhoe & Bryan W. Van Norden (New York: Seven Bridges Press, 2001) [5].

In contemporary society, respect for humanity is the foundation for people’s mutual love and compassion. Thus, the *Laozi*’s dehumanization of common people is disturbing to us because it is a denial of our basic dignity and rights. However, does the *Laozi* really mean to mistreat people? What is the reason for treating people indifferently as if they are “straw dogs”? In my view, the *Laozi* promotes indifference as a way of discouraging sage-rulers from becoming over-involved in people’s life, because the *Laozi* regards active governmental interference in people’s life as detrimental to the peace of the society and happiness of the people.

“Straw dogs” don’t have knowledge or desire. By comparing people with “straw dogs”, the *Laozi* aims at preventing people from having knowledge or will.

The *Laozi* suggests that the pursuit of knowledge is opposite to the pursuit of Way because “in the pursuit of learning, one does more each day; in the pursuit of the Way, one does less each day” in chapter 48. To pursue the Way, *Laozi* suggests rulers should “make sure that the people are without zhi, ‘knowledge’, or desires” in chapter 3 (p. 181). The *Laozi* is not evident about why knowledge is detrimental to the states, but we can speculate that the *Laozi* attempts to make civilians easy to manage. The juxtaposition of “knowledge” and “desire” indicates that these two concepts are highly associated. In my opinion, since “knowledge” is placed before “desire” in the text, “knowledge” gives rise to “desire” first. The *Laozi* criticizes desire for materialistic prosperity by telling people “do not desire what jingles like jade, but what rumbles like rock!” in which “jade”, the most valuable stone, symbolizes wealth, and “rock”, the normal stone, symbolizes frugality (Chapter 39. 179). After knowledge broods desire for richness, this desire would cause contentions between common people as it propels them to compete against each other to gain wealth. Generally speaking, a ruler who cares about people wouldn’t discourage people from learning knowledge and achieving affluence, thus the *Laozi*’s advocacy of “without knowledge or desire” evinces apathia.

The *Laozi*’s indifference towards people distinguishes it from other philosophical texts in ancient China which promote love or concern for the people. *Analects* 1.5 promotes love by advising elites “to guide a state great enough to possess a thousand war chariots: be attentive to affairs and trustworthy; regulate expenditures and treat persons as valuable; employ the people according to the proper season” (For this and all subsequent *Analects* translations, see R. Eno (trans.), *The Analects of Confucius* chap. 1, eds. R. Eno 2015) [1, 1–4] Besides advising the ruling classes to “treat persons as valuable”, or care about people, the *Analects* advocate common people to love each other broadly. In Kongzi [2], claims that “a young man should be... .. broadly caring of people at large” and defines *ren* 仁 (humaneness),

the core value of Confucius, as “cherish[ing] people” (1. 6. 2). Likewise, the *Mozi* claims in chapter 4 that “heaven desires to have men benefit and love one another”, and “the ancient sage-kings, Yu, Tang, Wen, and Wu loved the people of the world universally, leading them to revere Heaven and worship the spirits” [4].

The *Laozi* has a very different view of such values:

When the great Way is abandoned, there is benevolence and righteousness.

When wisdom and intelligence come forth, there is great hypocrisy.

When the six familial relationships are out of balance, there are kind parents and filial children.

When the state is in turmoil and chaos, they are loyal [5, 167].

The *Laozi* regards the Way of nature as the most effective law to manage the society, rulers should model themselves the highest law instead of depriving it into artificial “benevolence and righteousness”. In other words, broad love for people is an excess of emotion, which leads to excessive involvement, so it is not as effective as the great Way. *Mozi* regards Heaven as a caring figure “because it claims all and accepts offerings from all”, but the *Laozi* regards Heaven as indifferently limiting its involvement and facilitating creatures’ spontaneous development because “the Way does nothing yet nothing is left undone” (Chapter 37. 177). The *Laozi* explains the relationship between humans and heaven:

People model themselves on the earth.

The earth models itself on Heaven.

Heaven models itself on the Way.

The Way models itself on what is natural (Chapter 25. 192).

The Way never intentionally constructs orders and forces people to follow but people will all grow themselves. To follow the Way, the rulers shouldn’t disturb the natural transformation process of people and the government should not disturb people’s life. The *Laozi* draws a blueprint for an idealistic political structure in which “the more dull and depressed the government,

the more honest and agreeable the people. The more active and searching the government, the more deformed and deficient the people” (Chapter 58. 188). “Active and searching” is exemplified by enacting prohibitions and laws to constrain people’s freedom. The effect of an active government is “the more taboos and prohibitions there are in the world, the poorer the people... ..The more clear the law and edicts, the more thieves and robbers” (Chapter 57. 187). In other words, the more rulers want to make changes by constructing orders, the more people would break these orders since the laws are unnatural. Therefore, the reason why *Laozi* advises rulers to be indifferent is to reduce their interference in people’s lives.

At the same time, *Laozi* advocates rulers to keep people unenlightened to manage them smoothly.

In ancient times, those good at practicing the Way did not use it to enlighten the people,
but rather to keep them in the dark

The people are hard to govern because they know too much.

And so to rule a state with knowledge is to be a detriment to the state.

Not to rule a state through knowledge is to be a blessing to the state (Chapter 65. 213).

“Knowing too much” makes people “hard to govern” because intelligent people can not be completely agreeable since they perceive the drawbacks of the ruling system. The fact that the *Laozi* wants people to stay “honest and agreeable” demonstrates that it aims at preventing common people from challenging their rulers (Chapter 58. 188). If we think from a modern standpoint, it seems cruel to keep people from thinking freely. However, the *Laozi*’s aim is to prevent people from having conflicts. The *Laozi*’s disapproval of contention is demonstrated in chapter 3 which claims that “not paying honor to the worthy leads the people to avoid contention” (Chapter 3. 160), in chapter 8 which claims that “only by avoiding contention can one avoid blame (Chapter 8. 162), and in chapter 81 which claims that “the Way of Heaven is to benefit and not harm. The Way of the sage is to act but not

contend (Chapter 81. 200).” Therefore, although anti-intelligence appears to be harmful to people from a modern standpoint since it hampers the development of technology, culture etc, the *Laozi* regards it as a balm because it prevents potential conflicts.

When people are all agreeable and uncontentious, the rulers can indeed minimize their effort in managing people. When the governmental officials have limited power, the people remain “honest and agreeable.” This beneficent cycle operates automatically without intentional care.

Since *Laozi* suggests that contentions stem from desire, it advises all people to discard their desire regardless of their social status. *Laozi* claims that desire hampers people from achieving happiness.

The greatest misfortune is not to know contentment.

The worst calamity is the desire to acquire.

And so those who know the contentment of contentment are always content (Chapter 46. 181).

The *Laozi* regards desire as greed; the greedy people are never satisfied with what they have so that they keep searching, acquiring and conquering. The worst calamity is when everyone thinks more achievements can bring more happiness, and they compete against each other to fulfill their own purposes so that society falls into chaos. While common people’s desire is mostly demonstrated by yearning for wealth and upgrade, the ruling classes’ desire is manifested by their ambitions to conquer territories and hold power above the other people.

When rulers don’t have desire, the world can be peaceful. Thus, the *Laozi* claims that a good ruler shouldn’t long for conquest and acquisition. *Laozi* promotes peace:

Peace and quiet are the highest ideals;

A military victory is not a thing of beauty.

To beautify victory is to delight in the slaughter of human beings.

One who delights in the slaughter of human beings will not realize his ambitions in the world (Chapter 31. 174).

A peaceful and stable society is the prerequisite for the overall happiness of citizens. The *Laozi* pictures the idealistic society in which peace and harmony lasts:

Reduce the size of the state;
Lessen the population.

... ..

Their clothes fine,
Their houses comfortable,
Their lives are happy.

Then even though neighboring states are within sight of each other,

Even though they can hear the sounds of each other's dogs and chickens,

Their people will grow old and die without ever having visited one another (Chapter 80. 199).

To ensure all civilians can afford "clothes fine" and "houses comfortable", the government ought to reduce financial burden on people because "the people are hungry because those above eat up too much in taxes" (Chapter 75. 196). In order for people to not pay heavy taxes, the government should be less corrupted, which means the rulers should be selfless, or altruistic, because the greedy rulers achieve superabundance by exploiting people at the very bottom of the society. "This is why sages cast off whatever is extreme, extravagant, or excessive" (Chapter 19. 173).

Then how should the ruler apply his power for the sake of its people? The *Laozi* argues that "the greatest of rulers is but a shadowy presence; Next is the ruler who is loved and praised ... Their people all say, "This is just how we are." (Chapter 17. 188). The highest virtue a ruler can display is to minimize his figure and let people live according to their nature instead of rules. The *Laozi* suggests "sages know themselves but do not make a display of themselves; They care for themselves but do not revere themselves" (Chapter 72. 216). "Not making a display" means not to demonstrate their strength by holding power above other people or winning wars against competitors because "the worst calamity is the desire to acquire" (Chapter 46. 182). When the rulers do not have desire to reign more population, they

won't make wars with foreign countries, but they can ensure the abundant material conditions for people to live merrily. When rulers distribute enough resources for everyone to live on, people have less desire to compete against each other to acquire more resources, then the society can be peaceful.

But what if people still want more when they already have sufficient food to eat, clothes to wear and houses to live in? In fact, the *Laozi* not only advises sages to devalue the common people as "straw dogs", but also to devalue themselves.

The *Laozi* advises superior men to be humble.

This is why sages put themselves last and yet come first;

Treat themselves as unimportant and yet are preserved.

Is it not because they have no thought of themselves, that they are able to perfect themselves? (Chapter 7. 162)

Likewise, the *Laozi* advises sages to put themselves in the lowest position to be effective:

If you want to be above the people you must proclaim that you are below them.

If you want to lead the people, you must put yourself behind them.

This is how sages are able to reside above the people without being considered a burden (Chapter 66. 193).

When the superiority of the sages is not acknowledged, people do not contend because "not paying honor to the worthy leads the people to avoid contention. Not showing reverence for precious goods leads them to not steal" (Chapter 3. 160). Contrary to the *Analects* and *Mozi* which advocate honoring superior men, the *Laozi* advocates not honoring the superiority of sages because once people all want to move upwards of the hierarchy, the original hierarchy will be unstable. Once the original hierarchy is challenged, people would compete against each other to edge into a higher social position, then the society cannot maintain peace. In other words, the sages should be humble in front of the common people so the com-

mon people don't feel like they are less happy than people from a higher social status. The superior men usually feel an excess of self-esteem because they are more knowledgeable and influential. To abate this self-esteem, the *Laozi* advises sages to forget their thoughts and achievements—just like the common man forget the pursuit of knowledge and wealth:

They do not make a display of themselves and so are illustrious.

They do not affirm their own views and so are well known.

They do not brag about themselves and so are accorded merit.

They do not boast about themselves and so are heard of for a long time.

Because they do not contend, no one in the world can contend with them (Chapter 22. 169).

If sages abandon their sense of superiority, the common people would be satisfied with their own life and stay simple. Staying simple is beneficial for both common people and rulers because it is the smoothest way for individuals to live and the easiest way for the rulers to govern. When common people and the ruling-class form a harmonious relationship, all people can be content with their situation and the society would become stable.

The *Laozi* claims that if the sages set themselves as examples to be frugal, then common people will not be greedy.

And so sages say,

“I do nothing and the people transform themselves;

I prefer stillness and the people correct and regulate themselves;

I engage in no activity and the people prosper on their own;

I am without desires and the people simplify their own lives.

When people aren't greedy, the society would maintain harmony (Chapter 57. 208).

Then what exactly should the sages do to display their humility, and what benefits is it for the com-

moners to be unambitious? The *Laozi* exemplifies the effect of sage's modesty that when the sages “cut off cleverness, abandon profit, and robbers and thieves will be no more”, people will “not think just of [them] selves” and “make few desires.” (Chapter 19. 167, 168). The *Laozi* implies that criminality, exemplified by “robbers and thieves”, stems from people's longing for excessive wealth. When people covet more than what they need, they go against the Way of Heaven which “takes from what has excess and augments what is deficient” (Chapter 77. 197). However, “the Way of human beings is not like this. It takes from the deficient and offers it up to those with excess” (Chapter 77. 197). Therefore, the *Laozi* claims that the sages should distribute wealth equally for everyone to maintain the balance of the society instead of widening the economic gap between common people and the superior men. When equal distribution ensures people enough resources to live on and not honoring the superior reduces the psychological gap caused by social status, people can achieve the sense of satisfaction with their material life.

Contentment for material life lays the foundation for people to live spontaneously. *Laozi* regards spontaneity as essential to happiness because it stems from the Way of Heaven, the natural law. The *Laozi* claims that people are naturally prone to stay still, as opposed to strive or contend, when no outside forces are applied to alter them. Since “purity and stillness give the correct law to all under heaven” (Chapter 45. 181), “the teeming multitude of things, each returns home to its root; and returning to one's root is called stillness” (Chapter 16. 166). The *Laozi* indicates that people would undergo three stages when they transform: “nameless” is “the beginning of Heaven and earth” (p. 159), then “the myriad creatures are all in motion” (p. 166), finally everything returns to “stillness” (Chapter 16. 166). When people are in the stage of motion, their desire grows and their action increases, so they should simplify themselves to find peace and happiness.

Contrary to our initial impression, the *Laozi* is much more pro-people than chapter five would seem

to suggest. Despite telling rulers not to care about their people, paradoxically it shows a great deal of concern for people because it promotes indifference and non-action by that grant people spontaneity, small government and limited management that allows people to live without constraints of rules, simplicity and modesty that blurs the differences of hierarchy. In the *Laozi* blueprint, countries are independent and unaggressive towards each other because the rulers are unambitious; people are content and uncontentious because they are simple and unenlightened.

However, the *Laozi*'s blueprint has its own cost. Since knowledge is the root for miseries and unrests, –knowledge gives rise to desire; desire drives people to act; action causes conflicts – the *Laozi*

aims at cutting the seedling to prevent all maladies. Therefore, peaceful simplicity comes at the price of restraining knowledge and sacrificing culture, which appears to be unbearable to those who seek happiness from wisdom and truth. Eventually, the stability of society is of the utmost importance, then should we be willing to live in a country without culture if its people don't need to suffer from ongoing wars? The happiness of people is of the utmost importance, then should we care if "straw dogs" are benighted if they are able to live in harmony and rest in peace? Although the high price of simple happiness suggested by the *Laozi* appears to be unaffordable for modern society, it can serve as a cogent reference for those who yearn for a modest government.

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Section 2. Cultural studies

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THE FOURTH INDUSTRIAL REVOLUTION AND SOME REQUIREMENTS FOR INFORMATION – LIBRARY OFFICERS IN VIETNAM NOWADAYS

Abstract. In the fields of social life in general as well as in the work of information – libraries in particular, people are always the key factor, keeps the center of development, is the agent, the purpose of the development and plays a decisive role in the success. Information – libraries officers always play a decisive role in the quality of the organization, building and developing information – libraries production and service, also is the “soul” of the library. The article generalizes the basic theoretical issues of information – library communication and proposes some basic solutions to improve efficiency.

Keyword: Information – library, officers, the Fourth Industrial Revolution.

1. Introduction

Currently, the 4th Industrial Revolution with the development trend based on highly integrated platform of digital – physical-biological connection system with the breakthrough of the internet of everything and artificial intelligence is fundamentally changing world production. The Fourth Industrial Revolution is characterized by the full use of the pervasive power of digitalization and information technology. This new technology wave is happening at different speeds in countries around the world, but it is creating a strong and increasing impact on all aspects of the socio-economic life, leading to a change in the mode and production force of the society.

In order to proactively approach the Fourth Industrial Revolution, Vietnamese libraries need to be fully aware of it's the basic characteristics and values in the field of information – libraries; constantly researching and applying the achievements of this

Revolution to the work of information – library to avoid lagging behind countries in the world. This requires library information officers to have new qualities, qualifications and skills to adapt to the change set by the Fourth Industrial Revolution.

2. Content of researching

2.1. The impact of the Fourth Industrial Revolution on information – library activities

The Fourth Industrial Revolution has created a great leap in science and technology, especially in the field of Biotechnology with breakthrough research on genes, in the field of Physics with leaps and bounds in robotics and nanotechnology, in the digital realm with the core elements of Internet of Things, big data and artificial intelligence. In particular, the core elements of digital are directly related to the library – information industry, bringing about major changes in the development of information – library products and services.

With the application of information technology achievements such as software technology, digital technology, web technology, barcode technology, ... libraries can automate all stages of the communication line – the library from the complementary stage, cataloging to serve readers, helping the library to save space, time, effort, and information products and services – the library provides users with more and more convenient, user – friendly and smarter.

Firstly, the library has additional opportunities to develop digital collections

The achievements of digital technology have created a huge digital resource for mankind, library information resources in addition to traditional printed materials also have digital documents or collections: Electronic documents, electronic publishing; Endogenous digital resources; Electronic materials / lectures; free / paid database of books and magazines; Open resources, ... Data / collections will have “Mash-up” data integrated within each library or between libraries within the group / consortium / country; or can integrate library data with other data systems. Together the use of open and digital sources of organizations and individuals to enrich their digital collection, create links to lead readers to websites, libraries has helped readers have more opportunities to access information and knowledge.

Secondly, the library can carry out communication, provide online access services for readers anytime, anywhere, without any space or time restrictions

The fourth industrial revolution with the application of the Internet of Things helps multilateral connections create librarianship relationships. Internet of Things also helps to connect devices with robot technology applications such as printers, computers, photocopiers, cameras, ... are integrated and processed on the same management software or the stages of the library technical processing are integrated on the same smart library software. Together with the cataloging, the creation of metadata, and the borderless and cross-border nature of the Internet, libraries can share data or have global access to databases and knowledge

resources in the world. On the Internet environment, with the application of digital library administration software and web technology to help libraries provide online services for readers with many utilities: from card registration, online directory lookup service, online directory products provision service, online inquiry service, on – demand information provision service, information consulting service, ... These library services can be performed on mobile devices, users can completely borrow, return, order documents, renew documents right on their personal devices connected to the Internet (Smartphone, I phone, I pad, ...) without going to library.

Thirdly, libraries easily share and exploit each other's information resources

The high automation in libraries including bibliographic databases, full-text databases and digitalization has opened around the world. With big data and the Internet of Things connected, libraries integrate or link or share a lot of data in different fields to ensure the provision of the most diverse, convenient, fast and intelligent information. In essence, big data is the process of processing large volumes of data ranging from structured data to unstructured data and time limited data. These data sets cannot be processed and exploited using traditional and manual methods. In today's integrated library management software, the amount of structured data ranges from document directory description to unstructured data from document content summary data about readers can be easily stored and processed quickly. The integration of modules in library management software is the application of big data and internet of things.

In addition to the above opportunities, the Fourth Industrial Revolution also poses many challenges for the library industry to face with challenges and difficulties. Without innovative methods of operation, libraries will face the risk of falling behind and increasing distance compared to the world library community. At the same time, if it is not possible to build a rich information resource, especially to build a digital collection with a system of databases

together with metadata is able to meet the needs of its users, the library will lose its position as a provider of information and knowledge. The Fourth Industrial Revolution will pose more challenges in information security and security, especially when data will be everywhere.

2.2. A number of requirements are placed on officers performing the information – library work

Firstly, having a good knowledge of information technology and knowing how to use modern facilities in library operations

The development of science and technology has pervasive effect affecting all areas of social life, including information – library activities. Many advanced achievements of information technology have been applied to the library work, not only contributing to reduce the labor effort for librarians but also improving the efficiency of serving users. The development trend of libraries is gradually changing from traditional libraries to electronic libraries, digital libraries and in the future to virtual libraries. As a person working in such an environment, in order not to be left behind, a library information officer must be someone with computer skills, capable of applying information technology to library work; master new technologies and modern technical means; capable of evaluating and using library software; developing and using machine reading cataloging formats; proficiently using the network and computers to exploit information; using new technologies to manage and transfer information services, manage, maintain and exploit electronic documents; creatively operate and improve web-based information environments; solving well economic and technological problems in information activities.

Secondly, have the ability to create quality information products and services

In the new era, the library will not only be the place to store books as previously recognized, but also provide and promote valuable and quality information products and services to users. believe actively. The task of a librarian is not only to look after the book,

passively take out the book and put it in at the request of readers, but also be an information specialist, the organizer and the information server digitized environment. This requires librarians – information not only need specialized knowledge, but must be knowledgeable in many fields, have knowledge and skills to work with different media (paper, microfilm, microfiche, magnetic tapes, electronic documents ...). They also need to know how to collect, process, organize and preserve documents and information resources, know how to screen, evaluate information, have a quick response to different information sources, know well training, processing materials, creating quality information products and services, increasing the use value of information, both in content and form, in accordance with the needs of users.

Thirdly, knowing the direction and advising information users

In the current information explosion context, without support and orientation, users will be very vulnerable to being played in the middle of the vast sea of information. The role of “navigator on the information sea” – the role of the librarian between information and information users has become even more essential. It is librarians with trained professional knowledge and skills that will be the “beacon” that guides users to use information in the most complete, accurate and timely manner. So librarians must have broad knowledge, knowledge that is appropriate for their target audience to be able to guide reading for readers. Library staff must know how to guide and convey information to a large number of readers. They must have pedagogical skills, presentation skills, must be proficient in using library search tools, modern facilities and equipment to be able to guide and help readers access the resources quickly and accurately. Librarians are not just people who enter the warehouse to take documents for service on request but also a guide on how to search as well as orient to create new information needs for users, helping them to have the skills to correctly identify their information needs.

Fourth, always active, creative, innovative

The dynamism and creativity at work is an essential factor for all people, all professions in society. Libraries in the world today have been developing and innovating every day. They constantly promote creativity, apply new technologies, new professional standards in libraries to make changes in both quantity and quality of information products and services. However, in reality in Vietnam today, Vietnamese librarians are still considered “quiet” and “simple”. Many librarians are still afraid to innovate, just always want to follow the paths of their predecessors, have not had much creativity or change even in their thinking. This contributes to creating a “inertia” that is too great to limit the development of the career of a Vietnamese library. Facing the trend of integration and development, in order to build a modern library, librarians must get out of “stagnation”, must be aware of their weaknesses in order to improve adaptability, have to proactively change, constantly be creative and dynamic, always ready to apply new things to the reality of work to quickly change the quality of library activities.

Fifth, the ability to use foreign languages and understand the law

Along with the international integration, the current libraries are and will develop in the trend of linking, linking and sharing information resources between domestic and foreign libraries. Foreign language is a tool to help librarians fulfill their role in the integration process. In fact, resources with a high level of scientific information come from developed countries with commonly used languages such as English, French, Chinese and Japanese. In order to understand and evaluate the content of foreign language documents and exploit and handle foreign language sources, information librarians must be fluent in at least one foreign language – especially English, at the same time must be knowledgeable about the Intellectual Property Law, the Copyright Law, the information confidentiality issues and other legal issues in the electronic information environment. To firmly grasp the Party’s lines, undertakings and policies, and

the State’s legal documents on library information activities in order to effectively exploit, disseminate and use information without violating the law.

Sixthly, having soft skills

Besides the requirements mentioned above, soft skills are also essential. Librarians in the new era must be able to work in groups, communicate, present, ... to be able to promote the image of the library, introduce the library’s services and information products to users, attract more and more users to believe in the library and use the products and services of the library. This skill is especially necessary for the staff directly working with readers. It determines the success and quality of the job and is one of the most important evaluation criteria for librarians.

Seventhly, having a passion for the job

In the context of the Fourth Industrial Revolution, the information – library industry is gradually approaching modern world achievements. To adapt to the new environment, each information officer – library must regularly update their knowledge and professional qualifications as well as necessary skills in the profession, ready to face all difficulties, challenges, pressures at work, ... Library information products and services offered to readers go beyond the library wall, the group of readers is also not fixed within the library but can be any reader connected to a computer network. Therefore, to contribute to building Moreover, the current trend of libraries is moving from traditional libraries to digital libraries, building and developing libraries to meet the requirements of the new era, necessarily, this officers should have love for the profession, wholeheartedly for the library profession. People who are willing to sacrifice their immediate interests for the long-term development of the library in the future.

3. Conclusion

The Fourth Industrial Revolution brings us both opportunities and challenges, and at the same time poses new requirements for the future library human resources. Any change can face difficulties but is already a challenge which means a chance

to break through. To take the good opportunities of this revolution to contribute to promoting the information – library industry, Vietnam needs to develop on a par with other countries in the region and the world in the period of international integration that requires an education system and the library system needs to be renovated to be able to create human resources with outstanding expertise,

ability to work with smart technology and foreign language ability to “stand on the shoulders of giants”. In order to have a team of librarians to adapt to the Fourth Industrial Revolution, in addition to each individual’s efforts to self – improve, there should be the attention of managers and leaders in developing orientation, training and fostering the quality of human resources.

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SUSTAINABLE TRADITIONAL VALUES OF VIETNAMESE FAMILY

Abstract. During the development process, Vietnamese families have formed, fostered and passed on good traditions, creating a unique cultural beauty of the family. In the current process of renovation and international integration, the Vietnamese family has been continuing to preserve and promote traditional values, contributing to building a modern family but not leaving its roots. The article focuses on the sustainable traditional values of the Vietnamese family in order to affirm and preserve the Vietnamese family culture in the new conditions.

Keywords: Family, traditional values, culture, Vietnam.

1. Introduction

Family is the place that arises and preserves national culture. It is in the process of accompanying by the ups and downs of national history, the Vietnamese family has gradually formed and fostered fine traditions, handed down from generation to generation. These traditions are a continuous and sustainable flow, creating a unique cultural appearance of the Vietnamese family. Currently, the strong impact of comprehensive national renewal and deepening international association, the value system of the Vietnamese family has been changing, but its original values, traditional values of Vietnamese families have always been preserved, transmitted and spread, creating a solid foundation for building a modern family.

Vietnamese family was formed and developed in association with agricultural civilization. Along with the development process, generations of families have formed habits in thinking, lifestyle and dealing with nature, society and themselves. These habits gradually become stable, repetitive, passed down from generation to generation but become a family tradition. Vietnamese family traditions include both positive and negative factors; in which there are many positive factors, of great value to the present and the future [10]. In particular, ethical values, behavioral standards in family relationships, community behavior and family

education have been formed and developed throughout history. These values are recognized, directed, preserved and passed on by the social community as well as each family to the next generations.

2. Content of the research

2.1. Traditional values in family relationships

From the past to the present, the Vietnamese family has always focused on building and strengthening relationships among family members, considering this as a decisive factor for the survival and development of the family. Behavior among family members is passed down from generation to generation but becomes the norm. Outstanding traditional values that dominates family relationships are love and sharing. With the Vietnamese family, the highest standard of family happiness is not material wealth but affection, attachment, love and mutual support [12]. Affection has made family members become responsible for each other, embrace, share, depend on each other, help each other in all circumstances. Whether young or old, regardless of doing whatever work, each Vietnamese is family oriented, and aspires to be loved and shared.

Research results of many recent scientific works show that the vast majority of Vietnamese still consider family number one. Although modern life is undergoing many changes, family life has also changed, this

is still a loving home, an indispensable part of everyone's life. "Family" is still the most sacred two words, engraved deeply into the soul and mind of every Vietnamese, becoming the spiritual driving force for each family member to overcome all difficulties and challenges of life. In particular, under the great pressure of modern society, the relationship between members in many families become more solid, love and sharing are highly appreciated, creating great power to protect and build a family before the waves of life [10].

In the relationship between husband and wife, affection, loyalty, harmony are both moral standards, requirements and basic principles. Love, meaning that unites husband and wife in all circumstances and becomes a bond that holds couples in danger of breaking up. Couples also always focus on fidelity, considering it as the top standard and criterion in the marriage relationship. Simultaneously, the harmony between husband and wife, "Behind every great man, there is a great woman", is also a particularly important factor to maintain family happiness. Although modern life poses many difficulties and obstacles, each couples pay attention to preserve fidelity, gratitude and harmony, creating great strength for each family to overcome difficulties, rise up in life, together building happiness and future.

In the relationship between grandparents, parents and grandchildren, the standards of loving parents, filial descendants are characteristic of the Vietnamese family [4]. In any period, the "loving" is also the starting point, the basis for forming "filial piety", love affair, care and teaching of children always the affection, responsibility and an obligation of the grandparents, parents. Simultaneously, the filial piety of the children towards their parents is the morality and personality of each person. The greatest happiness of every father and mother is to take care of and raise their children to be a human being, to create a better material and spiritual life for them. Grandparents always love their children and grandchildren, helping them take care of building a family, career, and happiness. In order to deserve the merits of parents' birth and nurturing, paternity not

only respects, loves, obeys and takes care of parents and grandparents, but also strives to cultivate oneself, never stop learning to rise up to honor themselves, bring parents pride in their children's success. The "filial piety" in Vietnam expresses the noble and human sentiment, it is associated with ancestor worship beliefs, gradually enriched by Buddhism, raised by Confucianism to become the first requirement of family morality. Grandparents, parents always give their children great love and sacrifice. Most descendants preserve and promote the religion of their children, always respect, love and care for their grandparents and parents.

In the sibling relationship, harmony, love and mutual support are the traditional values of the Vietnamese family [4]. The sibling relationship is the longest, deepest, deepest relationship associated with each person's destiny and life. This is a two-way sentiment, deeply rooted in each person, so brothers and sisters in the family must love, be harmonious, support, defend, and protect each other, not conflict, fight for interests with each other even when have own family, private life. In which, "harmony" is considered the basis requirement and standard. That is not only the internal needs of the sibling relationship but also the requirements, wishes of parents and relatives. Although there are many changes in the society, the harmony and durability between people of the bloodline still holds a very high position in the social life. Whether rich or poor in material, brothers and sisters still keep their loving for each other, always be in harmony, sticking, be strong, ready to share, and help each other to rise in life.

2.2. Traditional values in community relations

Along with family relations, Vietnamese family always upholds the sense of community, focuses on responsibilities and obligations towards the community and society. Each family member becomes an inseparable part of the village community and ethnicity. In the environment of family, clan, village community, and largely the ethnic community – Fatherland. Each person naturally matures, develops, and naturally permeates the standards of community conduct, from

which they bring the spirit and lifestyle of the community. The basic personality of Vietnamese people is the community personality, in which individuals must submit to the community, people must sacrifice their own interests for the common interests of others in the community. Those are the highest principles in how to deal with personal and social relationships. Each person lives, works and lives in the obligation and responsibility of family and community [4]. Throughout life, individuals always shoulder responsibility to family, community and obligations to the Fatherland. That sense of responsibility penetrates deep into every thought, emotion, becomes joy, sadness, orientation of every human behavior.

On the basis of natural, cultural and social conditions in each community, the family exists, develops and affirms the family's position in the community life. Each family is an integral part of the community, operating not only for its own purposes but also influenced by community benefits [3]. Each Vietnamese family always puts its family in a close relationship with the village and the country, attaches the family to the community and the nation.

Community forces the realization of family functions to adhere to community values. The duties and responsibilities of each family not only revolve around the needs and benefits of family members, but also with the village and, more importantly, the nation and the Fatherland [3]. Each family always pay attention to the feelings of relatives and lineages, with the concept "Blood is thicker than water". Families always respect gratitude, live harmoniously in the village love, neighbors, "A stranger nearby is better than a far-away relative", "The good leaves cover up the bad" ...

Today, the influence of the negative side of the market mechanism, village sentiment has changed. Some families pay little attention to the surrounding families, especially in the cities, but when the family has a big job or difficult times, they come to each other, share, and help each other. However, the relationship between house-village – water has been basically maintained, family members are still

closely linked with the village community and with the Fatherland [10]. And this is still a sustainable value transferred in community life, becoming a fine culture of Vietnamese family.

2.3. Traditional values in family education

Vietnamese families always pay attention to family education, considering as the first foundation that has a continuous, regular and long-term impact on the formation and development of human personality. The family education establishes for each person the basic foundations of morality, love, responsibility, energy, life skills and the will to rise. Each family is always interested in educating "family ethics", "family tradition" and "family rituals" [5] in order to impart moral values along with the family background. In every era, patriotic traditions and national solidarity are always the core values preserved and passed by each family from one generation to the next. Simultaneously, each family always upholds the tradition of filial piety, veneration to teacher and respect to morality, taking study as the basis for implementing human morality; educating industriousness, hard work and the will to overcome difficulties in life. Each family not only trains the habits, the ability to develop thinking, creative capacities, and working skills, but also educates their children to appreciate the achievements of labor, have the virtue of industriousness and hard work, thereby training the children's independence and self-awareness, helping the young generation to become more mature and have the will to rise in life.

Although the "digital life rhythm" is now significantly changing people's needs and lifestyles, most families in Vietnam still pay attention to educating the "family ethics", "family tradition" and "family rituals. Grandparents and parents always teach their children and grandchildren with good and right things, sharing responsibility with community and society. Many families have paid attention to carry out family rituals on the occasion of the festival, maintain family cultural activities, and make the truthful, good and beautiful values from the family cultural tradition passed naturally for children. That

has contributed to forming a healthy lifestyle, developing human personality, preserving and promoting the Vietnamese people's character, preserving the national cultural identity in modern life.

Currently, the strong and multidimensional impact of the process of industrialization, modernization, international integration and the industrial revolution 4.0, the Vietnamese family has also many changes. Along with this process, family culture has been changing in both positive and negative directions. In the current family life, there have been some signs of standard deviation; some negative traditions are still maintained, but these are only phenomena, only a few. Most families have always focused on preserving, promoting, transmitting and spreading good traditional values, "Traditional values are focused and prioritized over modern values. Particularly for traditional values, those derived from indigenous culture have more lasting vitality than values borrowed from outside" [10, P. 129].

3. Conclusion

The traditional values of Vietnamese family is the crystallization of family culture and national culture. It was formed, fostered, circulated, transformed, absorbed and spread into family life, dominating awareness and behavior of family members. In modern society, Vietnamese family is in the transition from traditional to modern, traditional family values continue to be fostered and spread, overcoming all changes of time and space. These sustainable values are endogenous factors, creating a solid foundation for the process of building a truly worthy family as a loving home, nurturing and protecting each person's life. Currently, under the strong impact of modern life, some traditional values have had certain changes, some values have been fading or deforming. Therefore, each family and the entire society need to fully and deeply recognize this issue, proactively promote good traditional values in building a modern, prosperous, happy, progressive and civilized Vietnamese family.

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Section 3. Literature

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BUKOVYNSKY REQUIEM BY MARIA MATIOS: AN ATTEMPT AT PSYCHOANALYSIS OF THE “UKRAINIAN HISTORICAL HELL” (BASED ON THE STORY “CHEREVICHKI OF THE MOTHER OF GOD”)

Abstract. This article offers an example of archetypal analysis of one of the stories of the Bukovinian cycle by Maria Matios – “Cherevichki of the Mother of God”. The historical and artistic equivalence of the events of Bukovynian history is analyzed. The structure of the personality of Ivanka Borsuk was investigated, the boundaries of the ego-conflict (Z. Freud) and the archetypes of the Self, the Eternal Child, the Wise Old Man, the Great Mother (K.-G. Jung) were determined.

Keywords: bukovynsky requiem, psychoanalysis, Maria Matios, “ukrainian historical hell”, “Cherevichki of the Mother of God”.

The writing of this scientific article is due to many circumstances. Earlier, we made several successful attempts to study the Bukovinian area of the novelist prose of Maria Matios, using the basic theses of Freud’s psychoanalytic theory as applied to literary analysis (in particular, ego-conflict, oedipality) [4; 5; 6], as well as the model of K.-G. Jung (archetypal research) [3].

So, we analyzed and psychoanalytically substantiated the features of the meta-heroine, the heroine-text – Darina Ilaschuk (historical story (novel) “Sweet Darusya”). The trail of “history that travels with wheels over people” stretches much further, and covers not only the events that took place in the village of Cheremoshnoye in the 40–70 s of the XX century; it covers the events of the Austrian-Roma-

nian-communist – “Soviet” occupation of the Bukovina region as a whole.

Topographically, the “Ukrainian historical hell” is rather difficult to localize: at every micro-moment of the new and recent history of Ukraine, the political and ideological context was very harshly and aggressively refracted through the fate of the heroes who fell into the millstones of history.

According to Drozdovsky D., this story of Maria Matios is “a parable about good and evil, about love and fear, about “ours” and about “strangers”. “Ukrainian Macondo” is a traumatic topos on the map of Ukraine, and its inhabitants are “at a crossroads, they no longer know what to believe in, who to trust” [1].

The event chronicle and content of the Bukovinian tragedy, described by Maria Matios, is very differently reflected in the character images of her "torn page from the Bukovinian saga". Some of them, in particular, meta heroines Ivanka Borsuk and Severina Katerinovna Severin (characters of intertexts, subjects of history, multimodal heroines) behaviorally and psychologically, metaphorically and literally, while very consistently "humbly resist" – O.P. the grip of historical reality. Becoming participants in the "chronicles of Bukovinian executions", being exposed as "not like everyone else" – either because of their origin: "A child born of a Russian soldier by a village girl Katrinka raped by him during an unprecedented fire – in the First World War – is already in the mother's womb they called *a Muscovite*" [2, 78], or because of ill health: "<> Ivanka began to stutter, and sometimes she was overcome by epilepsy, which in the village was called black disease [2, 62]. The black ailment did not really recede from her. She held on to her in such a way that God forbid: if she does not throw it to the ground, then it takes away the words. Now, few people understand Ivanka: she has become a stutterer" [2, 67], both of them "love to think more than to speak" [2, 42–43].

In this article, we deliberately omit the ethnographic component, so masterfully written by the author. A very rich material about the beliefs and some pre-Christian cults that have survived to this day in the life of the Ukrainian highlanders, was carefully and correctly collected by M. Matios, processed, artistically rethought and introduced into the outline of the text. Separately, we note that in the story the world of magic is sacred, while all the circumstances of the profane world are absolutely subordinate to it. So, in explaining Ivanka's "otherness and suffering", various arguments are put forward (evil eye, libel, damage, fear), and among them is God's punishment. An inquisitive girl Ivanka, who has "sensitive ears and an open heart" [2, 52], sincerely wants to know "how it is there, in the sky" [2, 14], because "On earth – not good. / In the sky – too. / Where is

it good? [2, 11]. A possible way to learn about the "battle under the moon of Abel and Cain" and attempts to reconcile them, the girl sees ... a ladder, "such as to secretly climb and see what is happening in the sky ... But no one in the village has such a long, long ladder that I would reach the sky" [2, 14]. But ... the Mother of God can punish for this, and after the first, and then often repeated, attacks of epilepsy, Ivanka herself, despite her age – less than 12 years old – finds the reason for this "punishment through suffering". In her childhood desire to find out how it is there, in heaven, Ivanka was not alone: many neighbors, Jews by origin, especially several years earlier, supported her interest, but with an eye to religious canons and the prohibitions of her faith and traditions of Jewish cults. And Yakov Kapetuter, and Eli Sherf, and Zis Klugman, knowing about one of Ivanka's wishes, were in no hurry to help in its implementation. After all, they know the canon of Orthodoxy: "Yes, your Mother of God, Ivanka, can punish us for this" [2, 15]. Jewish children also know that "You cannot look into heaven to God, God herself calls to him whoever he wants" [2, 15]. And, perhaps, the only thing that neither these children, nor other Bukovinian and, in the past, Galician Jews know, is how "terrible and inhuman" their "very long staircase to heaven" will be.

Note that the tragic events of Bukovynian history, analyzed by us, take place in the summer of 1941. And they will start with men, "who, since the middle of last summer, began to walk around the village in military uniform, and they were called *red commissars*" [2, 68]. Obviously a turbulent time, a time of turmoil, "<> "This is a bad time, but it will be even worse. See what's going on in the world! What will happen next?" [2, 60]. And people, some whose worldly wisdom, proficiency and past military experience, in particular, Ivan Borsuk, Ivanka's paternal grandfather, make disappointing predictions about the tragic and long-term aftertaste of political technologies and other ideological schemes "from the *Muscovite*". Let us refer to the text: "*Moskalik digs in*

well, I tell you. What's on the Galician, what's on the Bukovinian side. Oh, the Muscovite came to us for a reason in a leap year! And there, look, the war is not today, tomorrow and we will begin. You see how Poland fell, like a sawn tree, in front of the German ... and who would have thought that Poland would give Galicia to the Muscovite, and the Romanians would not twitch without Bukovina? They are sorting through people and lands like nuts, I tell you. And they do not sort out in heaven, but on earth. And there, look, one of these devils will break his neck. **And again it will touch us like nuts. But people how they lived for themselves – they will continue to live on their land, only it is getting harder and harder...** And no one decides to them... [2, 60] / ... the Muscovite, maybe he will somehow disappear... – finished Petro instead of grandfather. – Well, everything will go all over again ... / You know, Petro, **when someone comes somewhere, it is not in order to quickly disappear**" [2, 61].

Note that the expectations of the local population from the "era of red commissars" were diametrically opposite. Many – including Augustina – Ivanka's paternal aunt, "always dissatisfied ... Now she smiled and rejoiced for some unknown reason, walked with her head held high.<> Unnaturally stretching out both hands in front of her, my aunt carried round white bread on an embroidered towel. Nobody baked such bread in the village even at Christmas [2, 133]. <> very low – even the fringe of the towel touched the road dust – bowed to the red man,/and began to speak for a long time, quietly and indistinctly something ardently to him, looking straight into his eyes – and she was so joyful and even amazed, as if someone had made her rich" [2, 134]. There were also those who did not share the pathos of the new government, for example, Ivan Borsuk, father's father, who initially questioned the criterion of humanism and "what will eventually be in the village of Kalagoz and everyone will become equal" [2, 135]: "But did we expect such people here? ... Oh, there will still be dashing, I tell you ... oh, it will be, with those communists ..." [2, 61].

Trauma-centric discourse, in particular the studio of historical Ukrainian ethno-trauma, is also described within the framework of Judaism. After all, a fairly pronounced percentage of the population of Ukraine and its western regions (Galicia, Bukovina) was the Jewish cohort. And with the beginning ... of the era of the red commissars, the property and industrial sites of local Jews for earning private capital ... were monopolized by the local economy of the new – red – owner. Thus, "Klugman's tavern was closed last summer. There is now an office of the red commissars" [2, 71], "in the Sherf's tannery Ivankin's dad, and even Sherf himself and his children sew boots for the red commissars, and Eli also bales a hammer on the thick skin. And he no longer laughs loudly, so that not a single soul runs out of the Klugman's tavern, which has become an office, and scolds for loud laughter" [2, 71–72]; Yakov is no longer visible on the street either – he grinds flour at his father's mill on Kalyuga" [2, 72].

The whole kaleidoscope of events and historical tragedy was reflected, of course, in the language practice of local residents. So, words that were rarely used by them until now, namely *a truck, a red commissar, brothers-Ukrainians, communists, kalagoz* – have become a segment of the active vocabulary. The metaphor of the new government's misanthropy will be ... a mechanized hearse of repression – a truck, when it appears from the side "<>Vizhnits, mothers, with their heads, drove the children home from the street, the men bowed their heads dejectedly, and the women, who had previously scurried from the barns to the gardens, immediately, as one, broke in the lower back and did not raise their heads from the boot or rake in front of them" [2, 138]. From the words of his father, Ivanka knows that the red commissars in these trucks "carry human misfortune" [2, 138]. The victims of the first bloody harvest that Ivanka saw ("Why are they all asleep when this is happening here?!" [2, 150]) were ... unreliable according to the definition of the operational troika of June 13, 1941; sanction: eviction of "socially dan-

gerous and socially harmful elements from among the kulaks, members of the nationalist organizations of education, sich, additional comradeship, as well as members of the counter-revolutionary parties of the Tsaranists, socialists and the Communist Party of Western Ukraine, to remote areas of the SSR, who are accused of high treason – preparing a military transition from the SSR to Romania, as well as sabotage activities against the sovetsk authorities under the guise of social activity” [2, 153]. Among the lists of the first stage there are also those who ... joyfully met the red regime technology and in every possible way contributed to it: “Is that how you thank us for all our good, communist? Both Shandrov and Dariichukov! For our bread and salt! For the fact that we are to you with all our soul, with all our kind hearts! For the fact that the neighbors spat in my back when I sewed flags for you and knocked good hosts out of the way! For the fact that people called me a troublemaker. <> People said correctly that they will still show their communist! And are you not ashamed, sir-comrade, to be so false? <> I urged people to wait for you! And you trampled blind human faith with your boots – and you are not afraid of God” [2, 156]. The second, which rolled almost close, the truck ... is designed for the Jewish population, called “pests and pris-pasa-blants, who managed to get into the credibility of the Savets’ power, but were successfully exposed by the vigilance of the employees of the enkavede and the vigilance of our local ta-va-rishis. In accordance with Articles 54–2 and 54–11 of the Criminal Code of the Uesser, for counter-revolutionary activities, many of the local Jews who temporarily helped the regime – Lev Solomonovich Randigevich – are isolated from the native society.

We are convinced that the described content is a field for initiating Ivanka’s adulthood, because “Something happened to her last night that you don’t know how to live with it. <> Ivanka does not want to eat or drink, or cry or scream. He wants to lie down indefinitely and never talk to anyone. It seems to her that one of those *trucks*, or maybe both at once, ran

over her with large round wheels and broke all her bones, because why would every bone and every hair, every finger and all teeth hurt so much” [2, 168]. This is how the special Self of the heroine continues to be outlined: each situational historical trigger factor brings to life a metaphorical rejection / humility and reinforces the implicit archetypal structures that determine behavior and the search for one’s “I”.

Third decade of June 1941. The beginning of a new military page in world and national history is also reflected in the book of the life of the Bukovinian people, to whom “someone from Vizhnitsa brought the news that on Sunday a German attacked a Muscovite and a war began” [2, 171], and “the *red commissars* no longer traveled in *trucks* and did not even walk around the village, except that this bastard Geller, with a pistol on his side, then stuck out all day near the village council, then lacing down the street and wrote down on paper who was with whom, how much and to who goes to” [2, 170]. In ambivalent judgments about the benefits or harms of war, Ivanka finds mature arguments for deriving her private utility, after all, “the *red commissars* will never return to the village” [2, 172], and “Chaya without her, without this war, could not have returned home” [2, 173].

Yes, “the *red commissars* have fled! / <> But others may come. That’s why it is the war” [2, 177]. And the mature wisdom of Ivanka’s grandfather sensibly predetermines the imminent future of local history and its bitter martyrology.

The artistic version of the events described by Maria Matios is more reliable than many sources of Soviet historiography about Bukovinian military history. Bukovinian Judaism from M. Matios is an archive of the “bloody exodus of the Jews” under the pressure of “a German and a Romanian”.

Even earlier, the behavior of members of Jewish surnames changed: for example, “Klugmans this summer even Zisya is not allowed out of the hut” [2, 68]: the mouth is not locked. **More precisely, until this summer he was not locked (mouth – O.P.). And now something has happened ...** [2, 72]. And “Yakov

thinks first – and then speaks” [2, 72]. Reason: “*The Jews who remained in the village after the arrival of the red commissars can begin to beat to death in the same way as drunken Circassians beat them in the First World War. And what happened to the Jews in Galicia last year? Vasil Shpanok choked on their gold when Jews from Poland fled from a German and a Muscovite ... Holy, holy, holy, God save ...*” [2, 68]. Ivanka does not understand such illogical logic: “*how is it to beat Jews to death?*” [2, 69]. “They sometimes play with the Jewish children so much, they will put on that the smoke is like a rocker! But no one is afraid of this. And no one beats anyone “to death”. Just childish pranks – why be afraid of them? For stupidity they will hurt one another’s leg or arm, but the ears will not be torn off! They will call each other a filthy bastard or a stinking Jew – that’s all” [2, 69]. And the inner resistance of such a young and so adult girl is “out of this world” [2, 75] (Eternal Child, Wise Old Man), logic (“thinks more than she says” – Animus) and sensitivity (“her ears are sensitive and her heart is open” [2, 52] – Anima) refuses to accept and understand the stupid and barbaric truth of the “coming kata”, which consists in the action “to drive and beat the Jews”: “*A miracle – and more! What is different in that Jewish God? And what else does Eli have except curls? Hands and feet are the same as hers. Eyes – like all people. He says almost the same, Ivanka understands him. And that she spits with her other Jews in a Jewish way – so Ivanka herself is a little able to talk like that next to them, and even understands what they are talking about among themselves*” [2, 70].

Ivanka Borsuk’s ego-conflict is intensified ... by the betrayal of people who lived side by side and helped each other of their own free will (“Near Berko (Zaremba) one of Dyachuk’s infinitely young children was hovering about, helping Zaremba with the housework [2, 209]), and only by the will of the regime that ended a week earlier, exposed to become his accomplices. “The road to heaven” (“Zisio, where are you, Zisio? / To heaven, Ivanka...” [2, 197]) is lined with the evil intentions of those local residents (“Dyachuk Petro, together with Shpanyuk,

ran around the huts and drove them out with whips. The Germans and Romanians did not know where the Jews lived. Many were in the house of prayer” [2, 198]), some Jewish fellow villagers were accidentally involved in the arrest of whose relatives: “They are with me, these Jews and this Randigevich, with their commissars, a cousin Chuchka Pantela, perhaps they heard, a week before the war, they were taken from the hut without “be healthy” [2, 206].

One of the reasons for the fierce hatred, in addition to acts of retaliation for previously deported relatives, is envy of the industrial and commercial activity of Jews, who constantly received income and profit from the “bread” they cultivated in their subsistence farms. It must be said that the Jew as a denunciation, supported by a stable negative stereotype of cunning, deceit, impudence is viable, but not ubiquitous: after all, we are all different people, and among the Jews, of course, too (“We do not love everyone and not everyone hates us” [2, 207]). Nevertheless, many residents, who witnessed this “hell that descended to the earth,” “did not turn to stone, but simply looked, breathed, swept, milked the cows, sighed, cradled the children, stacked hay: they lived” [2, 214], watching scenes of executions and listening to... hard-won and at the same time “wild” arguments, for example, Petr Dyachuk: “These Jews would be glad to continue harming people for their own benefit. They are here a hundred people from our people drinking blood. They have mills, taverns, tanneries, they have gold, lands. And fraud is theirs too! They take the land by deception, they get our people drunk in taverns! I had to hunch back at them in their mill, and they looked in the mouths of the communists and baked white bread for the red commissars! Unless they clapped their hands with joy that the communists came to the mountains to help them cheat our people” [2, 205]. There were also those who indifferently watched the action with the intention of fulfilling an important mission: to meet with dignity and thank the new regime and its apologists who saved from the Jews, namely “Three

country girls with iron hearts," who "patiently kept bunches of lovage and chamomile wilted in the sun near the post office, apparently intended for the Germans and Romanians" [2, 208]. There were also those from among the "who had a grudge against the Jews", who never letting go of their braids and pitchforks, shifted from foot to foot [2, 208].

And, probably, it is filled with a special tragedy... the story of great motherhood, as if descended from the canvas of the Madonna and Child – the 18-year-old mother of Chaya Randigevich. She, who became a mother in spite of the "ceremony of expulsion and death" from the *red commissars*, remained a godlike Great Mother, despite the death caused by a German bullet. Having told the truth about the cause of the conflict ("The commissars are hiding in the forest. They are shooting both you and us" [2, 207]), she believed in honesty, but ... humbly accepted the fate of the Jewish exodus. It seems to us that for Ivanka Borsuk "the broken, but still graceful red shoe of Chaya Randigevich", which she "does not let go of her hands for a minute" [2, 216], becomes the reification of a real stem of the Mother of God, a sacrificial symbol filled with great love, great sadness, great power ("But the Mother of God was left barefoot. Like a simple woman who has no shoes. Therefore, she is powerless to stop evil. After all, would the Mother of God have allowed some people to do over others what they do?" [2, 216]).

Atonement for false guilt on the basis of nationality... Of course, the anti-Semitic doctrine was known to all the participants in this "Ukrainian historical hell": it was initiated in the center and at the local level by the councils, it was created by the ideologists of National Socialism, it was supported by the reality of literary texts, it was common in everyday life. But the big historical mistake is that the thesis of tolerance and the sin of chauvinism, Nazism and other isms that caused historical and moral catastrophes is alien to ideology. And yet, we venture to suggest that the wisdom of Aron Capetuter ("Kill me. Just leave these people. They are not to blame that their

mothers gave birth to them as Jews") and charity for the one who is higher by definition.

Most of the executions were carried out by exalted people, the Jewish Shuhn, whose apotheosis of hatred finally acquired the dimensions of political doctrines. Execution of Rivva Zaremba by beating with a whip with an iron head and a shot, execution of Zis Klugman by inflicting chopped wounds, dropping bodies into a ravine – all of them were carried out by the hands of Pyotr Dyachuk and Shpanyuk – "merciless people and chosen by a crazy time" [2, 214] for the execution of the "wild" sentence.

In this apocalyptic plot, many heroes grow up, and many lose their "I". Absolutely matured and without that adult, "out of this world", twelve-year-old indigo girl Ivanka Borsuk ... within a week she became "already as old as those who are waiting for death" [2, 222] (Wise Elder, Self), she "became blind and deaf. And she died together with all" [2, 215] (Wise Elder, Self). Her former world is empty, and some expectations about the longed-for miracle – the road to heaven – are full of wordless horror, deep sorrow and sadness. She will no longer be able to become stronger than she is, and "Ivanka wasn't looking for a fern flower for the first time. And now *she* is not looking for the slivers of *the Mother of God* either" [2, 216]. The red shoe with stains of brown blood [2, 222] becomes, as we are convinced and commented on this earlier, the reification of the metaphor of real power, the great sacrificial power of motherhood, love and philanthropy [2, 216].

From childhood, Ivanka remembers the words of grandmother Varvara: "Nothing is ever interesting in life, everything is the same: who is waiting for death, and who is waiting for birth" [2, 184], and the trauma of the experience, oversaturated with the horror of inflicting death and the noble humility of its acceptance, allow her metaphorically dying, reborn, empty of grief and full of wisdom (Wise Old Man, Eternal Child). Now she knows exactly how the "Cain-Abel confrontation" ends in the moonlit sky and ... that she will see dear and untimely departed people in the

sky: “I will wave my wings. Look to the sky and you will see me there” – Zisio shouted to the sky to an unknown person, choking with pain and tears [2, 212], “I will wave my wings from the sky... Mistame, Dus in Indzer Toit. Dus from shreklich...” [2, 213]. And in the great desolation and sorrow there is a goal that fills her – to find and save the life of Eli Sherf, the last of the Jews, to keep him alive in memory of the tragic bloody exodus of the Bukovinian Jews, by all earthly means (Fear caught up with him. And he is afraid to go out. She will lead him to the Muscovite to drain his fear. Not. Eli cannot be shown to anyone.

Even Severine” [2, 220–221]; “Eli, I have a shelter for you,” she whispers so that she herself cannot hear her own words. – Nobody knows about him. Just show yourself, Eli...” [2, 221] and by God’s providence: “God! Leave him alive, God!” [2, 222] (Self, Great Mother).

This is how the Self acquired “not like everyone else, the ailing Barsukova girl”, for whom the hazel tree rustles with the crying voice of Zisya Klugman “Bet Got far indz (Pray for us)” [2, 221]; “The grandfather thinks that she is in the village, while dad and mom think that at the grandfather’s” [2, 220].

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I dedicate this scientific article to the blessed memory of my Grandfather, Mother’s Father – Patoka Grigory Akimovich, a man of great soul, who saw the atrocities of the regimes and preserved his humanity after the hard lessons of history...

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“DESCRIPTION OF EVERYDAY LIFE” AND “OUTLANDISH PLOTS” IN SHORT STORIES BY A.I. KUPRIN AND N.S. LESKOV

Abstract. The article studies the works of Kuprin and Leskov, dedicated to one and the same real event, determines the role of an artistic experiment in the prose of writers, traditionally considered realists describing everyday life.

Keywords: Kuprin, Leskov, plot, authenticity, fiction.

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«БЫТОПИСАТЕЛЬСТВО» И «ДИКОВИННЫЕ СЮЖЕТЫ» В МАЛОЙ ПРОЗЕ А.И. КУПРИНА И Н.С. ЛЕСКОВА

Аннотация. Исследуются произведения Куприна и Лескова, посвященные одному и тому же реальному событию, определяется роль художественного эксперимента в творчестве писателей, традиционно считающихся реалистами-«бытописателями».

Ключевые слова: Куприн, Лесков, сюжет, достоверность, вымысел.

Известно, что многие произведения Куприна могут быть возведены к реальным случаям из действительной жизни писателя. Отражая в сюжетах своих произведений события собственной биографии, полной переездов, смен профессий, знакомств, писатель получил звание «репортера жизни» и славу «бытописателя» и «великого жизневеда». Вместе с представлением о Куприне как о «не-книжном человеке», исследователи находили у него невероятные сюжеты [3, III: 488], критики рассуждали о значении в них совпадений и случайностей: «Читатель отказывается верить <...> Подобные совпадения, конечно, бывают в жизни, но они носят слишком исключительный

характер, а обработанные в беллетристической форме, невольно кажутся мало правдоподобными, как будто искусственно подтасованными» (цит. по: [3, I, 499]). Однако именно такие исключительные совпадения, как правило, и оказываются объектом внимания Куприна.

И. Н. Сухих высказал мнение, что Куприн был писателем второго ряда, а не «победителем-учеником», «новым Гоголем», хотя литературоведы и пробовали его на эту роль: «Корни Куприна надо искать не у Толстого с Чеховым, что чаще всего делают, а во «второй литературе» золотого века нашей прозы – у Лескова, Писемского, с их «приземленностью» и недоверием к теориям»

[6, 166]. Затруднение в интерпретации купринских произведений И. Н. Сухих объяснял тем, что его талант был эмпирический, предметный, и именно поэтому так трудно определить его внутреннюю тему, вписать его в привычную идеологическую парадигму [6, 165–166].

За точными описаниями в прозе Куприна для одних открывается достоверность, а для других – «диковинный» вымысел. Особенно интересно в связи с этими противоречиями рассмотреть произведение Куприна, восходящее и к реальному случаю, и к художественному произведению, этому случаю уже посвященному писателями-предшественниками Куприна, в том числе Н. С. Лесковым. На мой взгляд, важной особенностью и таланта Лескова, и Куприна была экспериментальная, игровая направленность при внешнем привычном «бытописательстве». Цель работы – определить особенности и значение эмпирического опыта и художественного эксперимента, их соотношение в новеллистике Куприна и Лескова.

Например, Лесков и Куприн создали произведения, «Интересные мужчины» (1885) и «Брегет» (1897), соответственно, посвященные одному и тому же бывшему в действительности случаю: самоубийству корнета Ямбургского уланского полка Н. Е. Десятова, произошедшему в 1860 году. Из исследования С. П. Шестерикова известно, что среди материалов личного архива Н. Г. Чернышевского сохранилась небольшая рукопись об этом событии, предназначенная для «Современника», но так и не опубликованная. Лесков мог узнать историю о самоубийстве молодого офицера от В. Крестовского, с которым он был дружен: автор популярного авантюрного романа «Петербургские трущобы» служил в том же полку, что и застрелившийся Десятов, и именно В. Крестовский в истории этого полка описал случай самоубийства молодого офицера.

С. П. Шестериков, вслед за Чернышевским, видел в истории корнета Десятова «разоблачение гнилых морально-правовых устоев дворянства»

[7, 153], а В. Крестовский и Лесков, по его мнению, отходят от такой интерпретации событий, в своих произведениях показывая представления о личной чести в романтическом свете. Никак не интерпретируя купринский «Брегет», С. П. Шестериков отмечает, что его «зависимость, в порядке реминисценции, от «Интересных мужчин» несомненна» [7, 157].

Представляется, что Лесков в «Интересных мужчинах» далек от социальной проблематики и романтизации представлений об офицерской чести. В «рамочном» рассказе противопоставляются правдивые и лживые писатели, потом интересные и неинтересные люди: «По профессиям мужчины теперь стали свободнее и одеваются как хотят и разные большие идеи имеют, а при всем том они стереотипны, они скучны и неинтересны» [4, 318]. Для демонстрации этой мысли рассказывается история: той ночью молодая жена полковника рожала ребёнка; влюбленный в нее юный офицер Саша грустил по этому поводу; офицеры играли в карты, пили и веселились; незнакомец поляк Август Матвеич приехал как раз в тот трактир, где грустил Саша и играли офицеры, он тоже принял участие в игре и много проиграл, тогда он заметил, что пропали его деньги. Поскольку в комнате были только офицеры, Август Матвеич предложил всем дать обыскать себя, и все согласились, кроме Саши; деньги не нашли; Саша застрелился.

Все эти события *совпали* во времени, случились в одну ночь, и гибель Саши явилась результатом рокового *совпадения*: он не дал обыскать себя, так как обнаружилось бы, что на груди у него был акварельный портрет полковницы, подаренный ему ею с надписью «Милому Саше его верная Аня», и он не хотел скомпрометировать ее. Самоубийство должно было доказать, что он благородный человек, и действительно, позже выяснилось, что деньги были украдены слугой Марко. Но было еще одно *совпадение*: Август Матвеич *случайно напугал* – в той комнате, где играли офицеры, его денег никогда не было, и с самого начала была ошибка и путаница.

В финале «Интересных мужчин» особенно отчетливо слышна ирония, несмотря на смерть героя: комично желание вора загладить вино, заказав еще один «звон на подбор» на сворованные деньги; смешна «романтическая» история с акварельным портретом женщины, которая в этот момент рождает; иронично высказывание рассказчика, что самоубийство героя показало его «интересным мужчиной»: «все всплеснули руками и отерли слезу за бедного Сашу, а потом пошли с радости пировать» [4, 367] и т.д.

Тему «личной чести» рассказчик еще раз подчеркивает в «рамке», объясняя смысл своей истории, но это ложное указание. Для такой простой морали сюжет слишком сложен, запутан, перегружен случайными, не связанными друг с другом совпадениями. В финале есть и другой намек рассказчика на идею рассказа: «Так наша грустная история и кончилась. В ней нет идей, которые бы чего-нибудь стоили, а я рассказал ее только по интересности. Тогда было так, что что-нибудь этакое самое ничтожное затеется и пойдет расти, расти, и всё какие-то интересные ножки и рожки показываются» [4, 368].

Выходит, «Интересные мужчины» не о противопоставлении честных и бесчестных людей, и даже не об «интересных» и «неинтересных» людях (хоть это одна из любимых тем Лескова), а о торчащих «ножках и рожках» самой действительности, в которой сложным, часто случайным образом смешиваются комизм и трагизм, путаются действительное и кажущееся.

По сравнению с Лесковым, Куприн сокращает количество сюжетных линий и персонажей, еще более редуцирует их социальные и психологические характеристики. Никакого загадочного и ловкого иностранца, вроде Августа Матвейча, в рассказе Куприна нет, только офицеры-однополчане. Застрелившийся офицер – Чекмарев – не был влюблен и расстроен. Вора не было, и кражи не было: пропали не деньги, а часы, и выяснилось, что это было недоразумение – часы не смогли най-

ти, решили, что они украдены, но потом они сами собой нашлись, и оказалось, никуда не пропадали, а все время были на месте.

Однако самоубийство молодого офицера в результате невероятного совпадения остается кульминацией сюжета. Корнет граф Ольховский хвастал перед товарищами, что у него есть старинные золотые часы, особенно гордясь тем, что «подобных часов во всем белом свете не больше двух-трех экземпляров» [3: II, 243]. Как и у Лескова, все офицеры были обысканы, кроме одного, и его несправедливо обвинили в краже, что привело к его гибели. Однако обвинившие его тоже не виноваты: по роковому *совпадению*, Ольховский думал, что его часы очень редки, а у Чекмарева оказались такие же в тот же вечер, когда брегет ошибочно посчитали пропавшим, и не оказалось никого, кто мог бы подтвердить, что часы достались Чекмареву от деда и т.д. В целом купринский рассказ отличается от лесковского отсутствием иронии, на первый план в «Брегете» выходит ощущение ужаса от случайности и неизбежности гибели самой жизни.

«Брегет» Куприна композиционно представляет собой «рассказ в рассказе», как и «Интересные мужчины» Лескова. И у Куприна, и у Лескова затронута тема правды и вымысла в литературе. Но если у Лескова в рассказе – «рамке» разговор идет больше о характерах людей, их способностях и судьбах, то у Куприна речь сразу же прямо заходит о роли *случая* в жизни человека: «Ты говоришь – случайности <... > а ты знаешь ли, что *жизнь иногда возьмет да удерет такую штуку*, что никакой твой романист ничего подобного не придумает» [3: II, 242]. Завершает свое повествование об истории застрелившегося поручика купринский рассказчик тоже словами о случае: «Вот видишь, *какие случайности есть в запасе у жизни*, голубчик ...» [3: II, 249]. Очевидно, ту сложность действительности, которую ироничный рассказчик Лескова обозначает как «интересные рожки и ножки», более простодушный, но тоже чуткий к тайне мира купринский рассказчик прямо называет «случаем».

А. К. Жолковский «оригинальную особенность» Лескова видит в том, что он «и как личность был непредсказуем, менял точки зрения, любил фантазировать, привирать, видя в этом свободу от жесткого закрепления истины. В быту и застолье он никогда не повторял однажды рассказанную историю одинаково, смущая этим своих близких» [2]. То же свойственно и Куприну: Ф. Д. Батюшков писал, что «внешний образ жизни Куприна легко было бы свести к серии анекдотов» [1, 143]. Анекдоты эти были опытами, экспериментами, которые Куприн ставил, «задаваясь вопросом, что получится, если заставить человека проделать то-то и то-то» [1, 137].

Так, в произведениях Куприна часто «проигрывается» ситуация самоубийства. Например, в рассказах «Река жизни» (1906) и «Самоубийство» (1912) представлены серьезный и игровой ее варианты. Герои обоих рассказов – студенты, место действия – номера грязных дешевых гостиниц, орудие самоубийства – револьвер. Кульминацией в этих произведениях становится написание предсмертного письма. Герой «Реки жизни» кончает с собой из-за того, что он выдал своих товарищей по партии, испугавшись грубости и крика жандармского полковника [3: IV, 280]. Жизнь его была тяжела и безрадостна, а смерть страшна.

Герой «Самоубийства» тоже связан с политической партией: «я добыл на время револьвер для партийных целей...» [3: V, 360]. Но причиной его самоубийства «было то обстоятельство, что Юленька, обещав мне в Сокольниках, на кругу, третью кадриль по назначению, – вдруг изменила мне и танцевала эту кадриль с акцизным надзира-

телем Покорни!...» [3: V, 361]. Этот студент был спасен от самоубийства ироническим замечанием служащего гостиницы, и жизнь его сложилась банально-благополучно. Получается, ситуация самоубийства может быть и трагедией, и анекдотом, как и другие, повторяемые и варьируемые в творчестве Куприна, ситуации.

Таким образом, Куприн и Лесков меняют точку зрения, играют. Т. А. Пахарева, исследуя общую направленность переключек «театральной» прозы Булгакова и Куприна, отмечает, что «артисты» у этих писателей «своими «фокусами» несколько экстравагантным способом докапываются до истинной, глубинной душевной сути «испытываемых» [5, 124]. На мой взгляд, произведения Куприна не о противопоставлении истинного и ложного, а о смешении, иногда невероятном совмещении несовместимого – пошлого и высокого, настоящего и лживого, смешного и трагического.

Мое исследование показывает, что Куприна и Лескова интересовала не столько глубина образов, психология, духовное развитие героев, как писателей классического реализма, сколько сюжет, перипетии жизни, превратности судьбы, случаи, совпадения, что характеризует их как писателей «переходного времени», писателей-экспериментаторов. Впечатление «деланности» в их, на первый взгляд, «бытописательских» произведениях возникает именно в связи с экспериментами, которые они ставили в своей прозе, показывая, что в сходных ситуациях события могут развиваться совершенно по-разному, освобождаясь таким образом от тенденциозности, догматизма, от жесткого закрепления истины.

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Section 4. Pedagogy

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THE CONTENT OF TRAINING MANAGEMENT TOWARDS TOTAL QUALITY MANAGEMENT (TQM) IN CURRENT UNIVERSITIES

Abstract. Management is the conscious impact that controls and guides social processes, human activities to achieve the goals, which are incompatible with the manager and the objective law. This article presents the basic contents of the training management in universities towards the direction of the overall quality management approach including the input management, the management of the training process, the evaluation of training results and the quality improvement of training, the management of learning materials, facilities and training equipment, the development of training environment, which motivate the training process at universities to satisfy output standards and commit to implementing training quality policies at universities.

Keyword: Management, training, overall quality, Total Quality Management (TQM), and university.

Training management in universities towards total quality management (TQM) is a combination of methods, intentional impact solutions, plans, systems that are suitable with the management subject to organize, control, and guide the school's training process, and meet the training quality objectives. Thereby, the TQM promotes the initiative and creation of the organizing subjects, controls, and guides the training process to achieve the goals in the right process, reflects the right objectives, according to the content and standards. Consequently, the training is compared with the objectives to identify how far the results have been achieved. As a result, the vision, strengths, weaknesses, opportunities, and challenges of the training institution are clearly defined. Then, the strategies, plans, and solutions will be proposed to comprehensively improve the quality of training.

The content of training management in universities towards the TQM approach includes:

Firstly, the input management in the university training process approaching the TQM approach

It is necessary to determine the subjects of admission, the level of enrollment and enrolment policies, activities to support the enrollment process to manage and control the input of the TQM training process in universities. Moreover, the enrollment should satisfy the demand of the current labor market and the universities' training competence. The enrollment is based on the demand for human resources in the labor market and the needs of learners, at the same time, it must follow the training resources of the universities and higher education institutions. Then, the implementation of enrollment, the development of enrollment policies, and

the enrollment quality must satisfy the goals and criteria. The enrollment process is innovated to improve the quality of the input, which creates a good foundation for the training process and ensuring the quality of education.

The management of conditions to organize training towards TQM approach. Initially, the lecturer's quality should be managed in universities following each training program. Then it is the management of facilities, equipment, and learning resources to ensure the training quality. Next, the databases, which are operated for the training process, must follow the TQM approach. Reviewing training policies towards TQM in universities such as reviewing policies to implement training programs and ensuring the quality of training such as lecturers' working environment, salary, and remuneration regime, policies on teaching records, and lecturer evaluation.

Policies to support students learning activities: learning materials system, supplementary activities, counseling, learning support services, and job-seeking support after graduation. These policies motivate students to develop their learning capacity, etc. After that, the teaching program can satisfy the learning needs of students, which supports them to the highest level of study capacity. There is a policy of examining and evaluating students learning results to motivate students to achieve the best education outcomes. Moreover, there is a policy to help students with special circumstances. Facilities and finance must be ensured for the implementation of training tasks, learning activities, vocational training. Then, there is a policy on stakeholder coordination to complete the training program. Finally, the training program should be reviewed, updated, and adjusted regularly to meet the announced and committed output standards.

Secondly, the management of training process in universities towards TQM approach

Initially, the management of lecturers' teaching activities: the universities should build and supervise a management process in all stages of the

training process to promptly correct the inefficiencies. Then, all the workers from different positions from officers, employees, and management, should be assigned specific job requirements and responsibilities to improve accountability and quality of the operations. It also helps to strengthen labor productivity who commits to perform the right functions and tasks in the assigned work towards the goal of improving the quality of training as the goal of all activities that need to be directed. Then, the management of teaching and learning activities follows the direction of ensuring the overall quality management and continually improving. Finally, the management of lecturers' teaching records, teaching practices, observance of lecturers' professional regulations, innovating teaching methods of lecturers to students' learning activeness.

The management in teaching activities towards the direction of ensuring the teaching quality that meets output standards of the training program, the needs of learners, and social needs. Moreover, lecturers and employees are highly recommended to participate in the management system to promote the autonomy of each member in the universities. The management happens regularly and continuously in all stages to motive the improvement of the training process. Then, the self-development of faculty and staff should be concerned to satisfy both the quantity and quality of the university activities and the training program. At the same time, the management team can issue and organize the learning policies for students and making sure that they implement these policies effectively. The management team should regularly survey students to figure out their needs which helps to organize appropriate learning activities. Moreover, students and staff should develop planning, self-study, self-assessment skills to improve personal development and learning achievements. All students and lecturers are highly encouraged to learn self-management skills lectures are appropriate to achieve output standards.

Thirdly, the management in evaluating training results and improving the quality of university training towards the TQM approach.

Firstly, the management team develops output standards for training programs and evaluates training results according to output standards. The lecturers design the target matrix of each module and organize assessments according to identified hierarchical targets and give feedback to the students to adjust the training process and improve the training quality. Moreover, to improve training activities and the training quality, the management team can courage employers, businesses, and stakeholders, who participate in the evaluation of training results, figure out achieved results, and remaining points that need specific plans and actions to solve. There is an evaluation of students' satisfaction toward the training activities and programs; and the satisfaction of trainers, staff, and learners towards the results of training and achievements of learners. Finally, an evaluation should be established to measure the level of satisfaction of society, stakeholders towards the university products or training institutions.

The training quality should be regularly improved through self-assessing, detecting the strengths and weaknesses of the universities to develop a strategy on promoting their strengths and overcoming weaknesses. Moreover, renovating training management, promoting the role of lecturers, staff, and students in the management process. Renovating the enrollment process to improve the quality of student input creates a good foundation for the training process and ensures the quality of education. Renovating the training process according to learners' competency-based approach; evaluating training quality according to outcome standards; regularly perfecting and developing output standards according to social needs and employers' requirements.

Fourthly, the management of learning resources, facilities, and equipment and a commitment to implementing the quality of training quality in universities towards the TQM approach.

The management of learning resources ensures the resources for teaching and learning, ensuring sufficient laboratory equipment, practice, classrooms to meet the needs of staff, lecturers, and students. There is an ensuring all the conditions for effective teaching activities and training management. Information sources should be well-organized to facilitate students by receiving fast and accurate information. Providing the best training services to students before, during, and after training. Developing an open, transparent working environment, constantly improving the lives of officials and employees. Providing more financial resources, manage service activities for teaching and learning activities, practice the professional skills of learners. Infrastructure and equipment should be invested to gradually approaching regional and international standards.

To implement the quality policy on the collective staff, university officials must build and perform the following quality commitments: provide the best training services for students, before, during, and after training; Providing a source of high-quality labor for the labor market; and associating with enterprises in the training process. There is a commitment to ensure training quality and the output of the training process: the quality of the training program is suitable for learners, the quality of lectures, the quality of resources, the facilities, finance. The organizational structure of training management ensures democracy, openness, and transparency in output results according to announced output standards. Policies are continuously improved to meet the requirements of the changing labor market.

Fifthly, the development in a training environment creates a driving force for the university training process to meet the output standards towards the TQM approach.

The Development of teaching and learning materials, developing social forms in the classroom including individual learning, team working, and practical experience cooperation. It helps to form friendly behavioral relationships, openness, sharing,

and cooperation in learning to motivate and develop learning activities. Ensuring quality cultural-oriented relationships. Ensuring objectivity in assessing learners' results. Commitment to implementing training quality policies: To implement the quality policy on the collective staff and school officials, the management team must formulate and implement the following quality commitments such as improving the capacity of lecturers which meets the needs of learners. Providing high-quality employees for the labor market, cooperating with businesses in the training process.

Building quality school culture. Building a quality school culture for an organization or a school is essentially establishing an environmental system for qualified activities and continuously improving in the organization. The quality cultural environment in an educational institution includes the following

components: academic environment; the social environment; the humanistic environment; the cultural environment; the natural environment. To build a system for coordination between the universities and enterprises in organizing training activities to help lecturers and learners have the opportunity to experience careers in association with learning and vocational skills training.

In conclusion: the training management in universities towards the TQM approach is an important content of school management to gradually improve the training quality in education. Training management in universities following the TQM approach requires the management team has to be fully aware, defining the contents as the basis for the total training management process in the universities towards the highest efficiency of overall total quality management.

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ANIZATION TRAINING AT VIETNAM AIR ACADEMY TOWARDS THE TOTAL QUALITY MANAGEMENT (TQM) APPROACH

Abstract. Training management by approaching the total quality management (TQM) is a vital content of school management that aims to improve the training quality in universities. In this article, the author presents an overview of the achievements and limitations of organizational training, the principles of organization training at the Vietnam Aviation Academy towards the TQM approach. Based on these findings, some solutions will be recommended for the organization training at the Vietnam Aviation Academy following the TQM approach.

Keyword: Management, training, total quality management (TQM), Vietnam Aviation Academy.

1. Organizational training at the Vietnam Aviation Academy following the TQM approach

The Vietnam Aviation Academy was established on July 17th, 2006. It is a leading higher education institution in Vietnam in the civil aviation sector. The Academy is responsible for training and providing human resources for the Vietnam aviation industry of Vietnam. The Vietnam Aviation Academy trains human resources that meet the requirements of the Vietnam aviation industry. The current organizational structure of the Academy includes Academy Council, Director and Deputy Directors, Science and Training Council, Advisory Councils, specialized faculties, functional departments, Institute, Party Centers and Organizations, Trade Unions, Youth Union.

For many years, training management activities at the Vietnam Aviation Academy following the TQM approach, besides the results achieved, still have many limitations; especially in the management innovation from enrollment, training, and evaluation of the results, which are based on experience. Hence, the quality of the training is not good enough. There is an imbalance in the structure of qualifications and training occupations. Training outcomes do not meet labor market needs. The

graduates' practicing skills are still inadequate; the training system is dispersed; the training program is slowly innovating and lacks efficiency. The situation is happening due to objective and subjective reasons. Therefore, the need for research to determine principles and measures of organization training in the Vietnam Aviation Academy following the TQM approach is urgent and vital.

Organization training at the Vietnam Aviation Academy towards the TQM approach is a combination of purposeful and planned activities by the management team that directly affect structural elements, the training process to control them working accurately to achieve the training objectives and requirements. The goal is to manage and implement the training process following the correct sequences, steps, the process to achieve the training objectives and the Academy's requirements. The content includes developing and implementing training plans; organizing and administering the training process; objectives of management, programs, methods, and forms of organization training, management of lecturers and students in the training process; management of assurance conditions, management of training results.

2. Principle of organization training at the Vietnam Aviation Academy following the TQM approach

The first element is the principle of ensuring the suitability of training subjects. This principle requires the proposed measures must be suitable with the training characteristics, training management in particular. In general, they are relevant to the conditions of the Vietnam Aviation Academy in the current period. The proposal of appropriate measures that are suitable for the training subjects contributes to reducing risks, saving costs, contributing to improving the training quality of the Academy.

The next important component is the principle of ensuring comprehensiveness, synchronization, and systematicity. The principle of ensuring comprehensiveness, synchronization, and systematization requires that the proposed organization training policy mechanisms have to comprehensively cover all elements in the training process from input to output. At the same time, there is synchronization between internal and external quality assurance; consistent between training quality policy and impact measures. The organization training following the TQM approach requires ensuring consistency throughout the process, synchronization among the organization structure, measures from input, process, and output. Throughout the implementation process, elements, processes, organizations, and force deployment are concerned and invested appropriately. However, in each period, in each specific condition, there is priority and investment to each specific aspect and segment. In addition, the organization training towards the TQM approach requires top-down systematization.

The third principle is inheritance guarantee. The training organization that follows the TQM approach at the Vietnam Aviation Academy should be built based on the Academy's available elements and the available resources generated from the development of education and training in Vietnam and the World. Therefore, when the Academy develops training plans

and programs, it is necessary to reorganize its organizational structure to suit the TQM approach. Based on the existing regulations, they should review, adjust and develop the regulations, with clear functions and tasks for each department and subject. At the same time, the organization's training towards the overall quality management approach at the Academy also has consideration and inheritance of a part of related researches that are suitable with the current practical conditions of the Academy.

The final principle ensures practicality and feasibility. Proposed measures towards the TQM approach must follow the institute's capabilities and practical requirements, the practice of social-economic development, the reality of human resources, current training system; which are consistent with the autonomy and self-responsibility of each subject. Currently, the Academy is also gradually given greater autonomy and self-responsibility in enrollment, opening new training industry, training programs, training activities, financial revenues and expenditures, and the management of staff and lecturers. The proposed measures must be consistent with autonomy, self-responsibility, internal and external stakeholder satisfaction. The proposed measures must be practical and highly feasible, focusing on improving organizational efficiency and training management, contributing to improving the training quality of the Academy.

3. The measure of organization training at the Vietnam Aviation Academy following the TQM approach

Firstly, educational organizations raise awareness and responsibility for the subjects in training management towards the TQM approach which is a vital and decisive measure to the quality and effectiveness of the organization training at the Vietnam Aviation Academy towards the TQM approach. Therefore, the management subjects should raise awareness and responsibility for organizations and pedagogical forces about the position, importance, content, and procedures in the organization training at the Academy following the TQM approach. The Academy Council,

the Board of Directors, and functional departments must review, supplement and complete documents, regulations, rules, instructions closely with the practical situation. They should always proactively follow the leadership and direction of management at all levels, promoting the roles and responsibilities of organizations and individuals in organizing training activities following the TQM approach at the Academy. The management team works well on building training plans, which focus on issues such as content, time, subjects. Those actions must be realistic and consistent with the actual situation.

The second vital element is directing the completion of institutions, regulations on training management following the TQM approach. This measure plays an important position and role, directly ensuring the construction and completion of the institution system, mechanisms, and regulations on training management following the TQM approach in a scientific and logical context. The fundamental content of this measure is the review of all institutions and management rules such as the consolidation of organizations, forces, especially functional departments; regulations on the staff and lecturers management system; rules on the management of financial facilities, including rules on training, enrollment, coordination mechanism, agreements between organizations, pedagogical forces. After that, they can adjust, supplement, perfect institutions, rules, current mechanisms; which make this system of regulations and mechanisms gradually complete, accurate, appropriate, and effective. As a result, it meets the practical requirements of organization training at the Academy.

The third important part is directing the renewal of enrollment to meet the organization training requirements of the Academy towards the TQM approach. The Academy could pay attention to consolidate relevant authorities, especially the Testing and Quality assurance Department, and Admissions Council. Those departments have the function of advising and implementing the Director's management decisions on enrollment. They concretize the

admission regulations of the Ministry of Education and Training into the Admission Regulation of the Academy, which applies appropriately to each training level, linking to the further training objectives, requirements, and practice that approach the TQM. There are several actions that the Academy can do to improve the quality of management, organization training, teaching quality at the Academy, creating prestige, a brand image, effectiveness which are fundamental and vital components to attract the attention of learners and the community. Hence, it leads to an improvement in the quality of enrollment.

The fourth action is planning, reformation of curriculum, content, and teaching methods towards the TQM approach. According to the direction of the Ministry of Education and Training, relevant ministries and branches in aviation human resource training, the Director of the Academy must select and promote excellently the role of consulting agencies in consulting with the Academy. They support completing the training program system that closely matches the training requirements of TQM. The Academy could develop teaching programs, contents, methods of new subjects that satisfy the needs of the domestic and international aviation labor market. The training department and authorities at all levels should regularly give surveys and assessments of labor market requirements. Then, they could collect feedback from employers about knowledge, skills, and graduates' capacity. Base on the results, they have enough ability to advise the Board of Directors and Academy Council on completing the objectives, different training programs, and levels.

The Fifth element is the strict management of students' learning activities and the usage of information technology in training management. This measure focuses on the management of students' learning processes and the use of information technology in teaching and learning at the Academy. Therefore, the basic content mainly creates favorable pedagogical conditions for students to promote positivity, initiative, and creativity in their learning pro-

cess. The management team assures infrastructure and technical facilities for teaching activities at the Academy. They should research and apply information systems, software, technology, and equipment that are suitable for training activities following the TQM approach to apply in the practice of teaching and learning management at the Academy. Moreover, creating favorable conditions for students to exploit, use and apply information technology effectively in their study. They should also work on researching, arranging, and allocating appropriate and effective funding sources for each department, paying attention to increase funding for modernizing the administration system, ensuring continuity, synchronization, consistency, and modern.

The final components are directing innovation, checking and assessing outputs by following the TQM approach. The management team should manage the TQM to ensure quality, training institutions must have an assessment system that is appropriate with the environment, the educational process, and the results of education, and training. Staff and lecturers of the Academy have awareness and high responsibility for the education quality accreditation, especially the self-assessment of education quality. The Academy's Accreditation and Education qual-

ity assurance Department is regularly improved, fulfilling the responsibility of collecting information following the criteria and standards of educational quality management, promoting its role, responsibility in performing tasks. The inspection activities of the Director and the authorities at all levels need to harmonize and effectively combine periodic inspection with an unscheduled inspection. They are conducted regularly and associated with the functions and tasks of each department. All the staff of the Academy, especially the heads should promptly detect limitations and overcome them.

In conclusion, organization training at Vietnam Aviation Academy towards the TQM is an important content of the school management to gradually improve the quality of education and training at the Academy. The theoretical and practical proposed issues of the organization training at the Academy following the TQM approach that requires subjects and the management team at the University must fully realize and determine the contents, forms, and measures that are fundamental components for the organization training process at the Vietnam Aviation Academy. As a result, it helps the Academy gain the best results in organization training by following the TQM approach.

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USING THE "YOUTUBE" PLATFORM IN THE EDUCATION SYSTEM OF BACHELOR OF MUSIC EDUCATION AT THE UNIVERSITY

Abstract. The article discusses the methods of teaching bachelors of music education using the YouTube platform and innovative technologies, demonstrates the capabilities of the platform for independent work of students who study online.

Keywords: Youtube, education, students, bachelors, training.

The development of modern pedagogical science is influenced by many factors, among them the determining ones are: the needs of modern society in the training of a specialist, informatization of various areas of social activity, the need to form an education system capable of adapting to the conditions and norms of human life, to a new interaction of theory and practice, to levels and peculiarities of development and training of students of higher educational institutions.

The influence of new technologies on music can be traced back to ancient times. Music developed along with the development of the means of its performance, that is, musical instruments. In ancient times, music was separated from the rest of the arts. According to ancient researchers, it obeyed some objective laws and existed independently of a person. The prestige and quality of music education is increasing many times over, the content of which has changed significantly thanks to the computer, has become more high-tech and intensive, flexibly adjusted to any specific tasks.

The pedagogy of music education examines modern technologies on the principles of developmental education, reveals the use of such methods of modeling the artistic and creative process, the method of intonational and stylistic comprehension of music,

the method of meaningful analysis of instrumental works.

Updating the content of music education can go in different ways, but it all depends on the teacher, whether he will be able to organize the artistic and pedagogical process in music lessons. For music education to become truly developing, it is necessary to ensure that the activities of students in music lessons are carried out as artistic in content and educational in form. This becomes possible when students reproduce the very process of the birth of music — they independently carry out a creative selection of expressive means, intonations, which, in their opinion, better and more fully reveal the life content of the work, the creative intention of the author and performer. All these methodological positions formed the basis of the technology of developing education.

In teaching musical disciplines in the educational process, the following are used: technology of project activity, technology of play, technology of artistic drama, art therapeutic technology, technology of organizing choral activities in music lessons, technology of organizing instrumental activities, technology of organizing musical and compositional activities in music lessons, technology organization of musical-theoretical and historical activity of students, tech-

nology of organizing music-oriented semi-artistic activity of students.

In order to ensure the quality of education in cases of implementation of restrictive measures by the relevant state bodies, the introduction of a state of emergency, the occurrence of emergencies of a social, natural and man-made character in a certain territory, the work of educational organizations of the Republic of Kazakhstan can be organized in a remote / mixed format.

Distance educational technologies are implemented with the conduct of distance learning sessions on-line, off-line and independent work of students:

- lecture — video lesson, webinar;
- practical and seminar lesson — video lesson, webinar, discussion in the forum, file exchange and exchange of messages in on-line / off-line modes in the Moodle SUDO;
- laboratory lesson — video lesson, file exchange, virtual laboratory workshops using multimedia technologies, GIS technologies, simulation, etc.; training computer programs (educational, game, research, testing, etc.), classes on computer models, classes in remote access laboratories;
- independent work of a student with a teacher (SROP) — webinar, file exchange and exchange of messages on-line / off-line in the “Moodle” COURT”;
- computer testing in self-test mode (on-line, off-line) [1].

On-line training sessions provide for the process of educational interaction in real time with the use of digital technologies (webinars, videoconferences, through the exchange of messages over the Internet).

The following platforms can be used for video conferencing: Bigbluebutton, Zoom, Microsoft Teams.

The modern information environment provides an opportunity for the implementation of various functions (information, organizational, recreational,

educational, etc.). The use of educational resources located on the Internet allows you to make the educational process relevant, modern, interesting for the audience.

YouTube is a popular video platform. It is updated daily with new videos of a different nature. It should be noted that initially this platform was created as a dating site where you could upload videos about yourself. However, users themselves determined the future strategy for the development of video hosting and began to post videos not only about themselves, but also about what is happening around. Therefore, the creators of the platform rebranded and made YouTube the way we know it now [2]. “Because of its simplicity and ease of use, YouTube has become a popular video hosting service and has become one of the three sites in terms of the number of visits in the world. The site contains both professionally filmed films, clips, video studios, animations, and amateur video recordings, including video blogs,” notes N. Egorova [3. C. 64].

The YouTube platform contains not only entertainment videos, but also creates educational channels of all kinds: learning to dance or singing, playing a musical instrument, learning to work in graphic editors, etc. Some of them are step-by-step instructions aimed at achieving a certain result and some videos are in the format of large educational projects. Such channels are very popular among viewers and are very informative and necessary for self-study.

At the Department of Musical Disciplines, teachers use the YouTube platform in practical classes, at the SIWT, you can also use uploaded video lectures, video presentations, and recently, master classes and lectures can be given on the channel.

Students of the educational program “Music Education” are creative and versatile individuals, ready for experiments and new discoveries. Therefore, their education should have more practical activities that include the use of interactive video technologies.

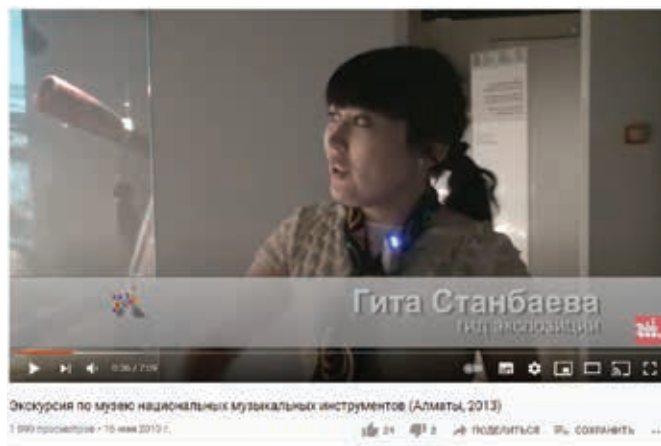
The discipline “History of Kazakh music” is included in the curriculum of bachelors of music edu-

cation. The main task of studying the discipline is to strengthen the consciousness of students of the values of the spiritual heritage of Kazakh musical culture and expand their professional horizons. As part of the course, students get acquainted with the history of the development of Kazakh music, study the genres of folk vocal and instrumental music, stylistic features of the work of Kazakh composers, the history of the emergence of Kazakh musical instruments. To consolidate theoretical knowledge and improve practical skills, students can be encouraged to familiarize themselves with the training video content; there are special training channels on the YouTube platform.

first lessons, they get acquainted with a musical instrument, consider the issues of setting hands, studying musical notation, etc. Each lesson becomes more difficult, they learn new songs and kui, thereby students learn to work independently without a teacher, especially during quarantine and distance learning.

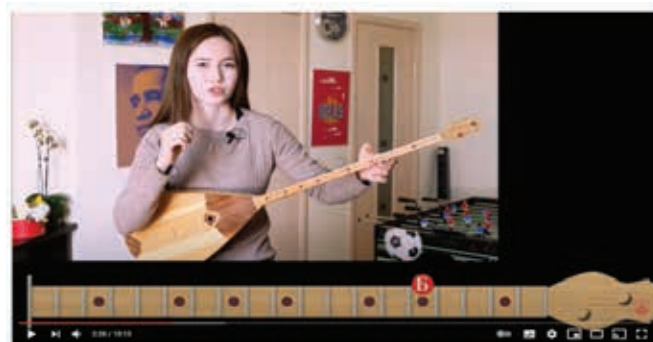


Picture 1. Lecture on the topic «Kazakh musical instruments»



Picture 2. Video tour on the topic «Kazakh musical instruments»

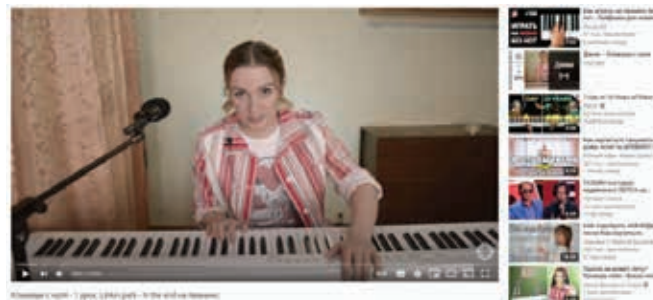
Video lessons on this channel on the discipline “Basic Musical Instrument”, “Performing Workshop” are built in such a way that even a novice instrumentalist can learn to play a musical instrument. In the



Picture 3. National kui «Kenes» 1 part



Picture 4. National kui «Kenes» 2 part



Picture 5. Piano video tutorials

In the discipline “Music Theory”, “Solfeggio and Harmony” video lessons are also used, which help the teacher in studying the repetition of topics, for independent study or repetition of the passed material.

Thus, videos on the YouTube platform are part of the modern learning process. They can replace the teacher, or they can be good teaching materials to help teachers. Self-study is easier with videos. In order to succeed in the learning process using video materials, you need to choose the right video materials. The main rule of choice is that the material is relevant, correct and understandable for you. First of

all, video materials should be intended for teaching. Teaching materials are created taking into account a pedagogical approach and an effective teaching method. Sometimes it is just video material that is not intended for training, but which can be used to gain additional knowledge. There are no uniform rules for choosing video materials for training, you need to choose what you understand, as well as what is popular with the majority, and you can't go wrong.

During the quarantine period, university professors make attempts to create high-quality content on YouTube.

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ENHANCING THE PEDAGOGICAL QUALITY AND CAPACITY OF UNIVERSITY LECTURERS IN VIETNAM IN THE FOURTH INDUSTRIAL REVOLUTION

Abstract. University lecturers are one of the subjects that directly determines the quality of university training. During the Fourth Industrial Revolution, the role of university faculty has not diminished, but there is also development and new requirements for the quality and competency of this staff. The article emphasizes the role of university lecturers, giving requirements on the necessary pedagogical qualities and competencies of lecturers during the Fourth Industrial Revolution. On that basis, propose a number of solutions to improve their pedagogical quality and capacity.

Keywords: pedagogical quality, pedagogical capacity, lecturer, Fourth Industrial Revolution, Vietnam.

Introduction

The Fourth Industrial Revolution is a revolution in smart manufacturing based on breakthrough achievements in the fields of artificial intelligence, virtual reality, mobile networks, Internet of Things, cloud computing, automatic machinery, 3D printing, biotechnology, nanotechnology... the foundation is breakthroughs of digital technology []. Its impact is increasingly present in all fields, opening up both opportunities and great challenges. Education and training are one of the areas most strongly affected. It has changed the philosophy, strategy, content, and method of education of many countries to fundamentally change. University lecturers are one of the subjects directly deciding on the development of higher education and training in Vietnam. During the Fourth Industrial Revolution, their role did not decrease, but increased with new and higher requirements for pedagogical qualities and competencies. Therefore, it is necessary to have practical directions to develop a contingent of high-quality university lecturers to meet the requirements posed.

Content of the research

1.1. The impact of the Fourth Industrial Revolution on Vietnam's higher education

The Fourth Industrial Revolution is posing new requirements for human resources and creating fierce competition for high quality human resources globally. The World Economic Forum's report on educational models in the fourth industrial revolution [, 7] identifies eight key elements of learning and practice content to create a high quality educational environment including, global citizenship skills; innovation and creativity skills; technology skills; interpersonal skills; personalized and self-paced learning; accessible and inclusive learning; problem-based and collaborative learning; lifelong and student-driven learning. This imposes requirements increasing for higher education is to produce citizens who are responsible for the community, with independent thinking, mind criticism, capable of creative skills, expertise, solving problems quickly, accurately, with good social skills, capable of self-development to adapt in an integrated environment, with the development of knowledge,

technology, and artificial intelligence are going very strongly.

The contents and programs of higher education must be fundamental, practical, effective and must come from the need of socioeconomic development, in the direction of “practical”, closely attached to exciting reality, shifting from imparting knowledge to forming qualities and developing learners’ competencies. Thereby, developing personality qualities, promoting personal qualities, independent thinking, creativity, systems of skills, methods for learners, organizing an open education; shifting education and training from mainly quantity to focusing on quantity, quality, and efficiency.

Forms and methods of higher education have changed dramatically with the increasing participation of science and technology, internet connection, artificial intelligence, sometimes without direct contact between teachers and learners, as well as there is no need for direct contact between learners and reality through “virtual reality”. Students can study anytime, anywhere with e-books, teaching technology, with a much larger space than schools, old-style classrooms. They can learn with countless lecturers, communicate with countless friends.

1.2. The role of Vietnamese university lecturers in the Fourth Industrial Revolution

Currently, the concept of “virtual lecture hall”, “virtual reality model”, in which the presence of lecturers is not required due to replacement machines and robots has become a reality. However, not so that the role of university lecturers has decreased, but there is new development. That is demonstrated in the following contents:

Previously teachers were basically as communicators, now they are in a new role as catalysts and coordinators, designers, mentors, coaches and creates learning environments. Currently, everyone has the right to access endless knowledge through the internet, through various channels. Lecturers are not knowledge testers either, but they can help students master those verification methods. Students are really

at the center of the pedagogy. Lecturers are companions, sharing problem solving with students. They are truly experienced professionals who are advisors to students in their field, and simultaneously, arouse the creativity of learners, respect and promote independent thinking, care about in their material, mental life and psychological and emotional state.

The university lecturers acts as a personality guide for students. Students not only learn to get high score, and pass the exams but must have the qualities and capabilities of 21st century citizens. Therefore, the role of personality orientation is irreplaceable for university lecturers in Education 4.0. That is the concretization of the educational function of university lecturers. In addition to contributing to the creation of high-quality human resources, they are also the ones who contribute to the creation of highly responsible, solidarity, organizational, and disciplined citizens. ... qualities essential for a modern society.

University lecturers as an example to students about the motto of learning passion, hard work, life-long seriously in order to continuously develop the necessary qualities and competencies for pedagogical processes, adapting with rapid development in a non-stop learning society. Therefore, in the context of the fourth industrial revolution, university lecturers with the initiative and activeness in self-study, self-research, with a system of good knowledge, techniques and skills will ensure that improve the quality and efficiency of higher education to meet the requirements of social development.

1.3. Requirements on the necessary pedagogical qualities and competencies of university lecturers in Vietnam in the Fourth Industrial Revolution

First of all, university lecturers need to have clear pedagogical tendencies, passion and high responsibility in pedagogical work and self-study and self-training. Pedagogical trends contribute significantly to creating motivation, dominating the activeness, enthusiasm and responsibility in pedagogical activities, demonstrating the deep awareness of lecturers about the meaning and noble social values of the

pedagogical profession. That is also the basis for forming emotions, beliefs, behaviors, habits, determination of teachers, helping them overcome difficulties, concentrating all energies for the task.

During the Fourth Industrial Revolution, learners can easily receive knowledge from many different sources at high speed and with continuous development. Students have conditions to promote creativity, independent thinking and develop competencies with the rapid development of digital technology, internet, artificial intelligence []. To accompany students and meet the requirements of pedagogical activities, teachers must also have creativity, extensive, comprehensive and up-to-date knowledge, good pedagogical skills. This can only be done on the basis that lecturers must have passion and have high responsibility in pedagogical work and in the process of self-study, self-cultivation and practice.

University lecturers need to have high pedagogical character, creative thinking, critical ability, foreign language skills, good information technology, skills, pedagogical skills to meet the requirements of pedagogical activities. Pedagogical qualities are the properties of the central nervous system (responsive nervous system, good memory, ...), temperament, appearance, voice, ... suitable for a pedagogical profession and have a gifted pedagogy. In digital society to operate in the fields of social life requires university lecturers to have suitable qualifications and have high expertise. Only that, they can compete with robots and machines to survive and develop. Without good pedagogical qualities and the teachers, they will not be able to meet the job requirements []. This poses a requirement in selecting, training and fostering lecturers to pay attention to the qualities and promote the pedagogical character of university lecturers.

To meet the requirements in the condition that higher education is always developing rapidly, teachers must have creative thinking, dare to think, dare to do, dare to take responsibility to arouse the spirit of creativity and action of oneself and of students. More-

over, in the diverse and multidimensional impact of increasingly strong, regular and direct information on students and the pedagogical process requires teachers to have critical ability to guide student. Lecturers must have computer skills, foreign languages to research and exploit foreign documents, in order to be able to exploit network resources effectively, thereby instructing and teaching learners with advanced teaching methods through modern electronic devices to replace traditional learning in developed digital society.

In addition, lecturers need to have outstanding development in skills, social activity skills, personal development skills. Because techniques, communication skills, behavior, teamwork, techniques, skills to capture students' psychology, handle pedagogical situations will be very necessary tools for pedagogical activities in the Fourth Industrial Revolution. It helps teachers promote their role, perform well the functions of orientation, guidance, cooperation, connection, and student companionship. Simultaneously, it helps them constantly adapt to the 4.0 education process and constantly improve their pedagogical quality and capacity.

1.4. Some solutions to enhance the pedagogical quality and capacity of university lecturers in the Fourth Industrial Revolution

Firstly, to raise awareness and renew the thinking of educational and training subjects.

The Fourth Industrial Revolution has been directly affecting education and training. In which, it must be determined positively and proactively participating in the Fourth Industrial Revolution is an objective indispensable task, which is a mission of particularly important strategic significance, both urgent and long-term. []. Continue to innovate thinking towards the direction of initiative and creativity in all activities of the education and training process, in which focus on innovating from an education, training mainly equipped with knowledge to approach and develop learners' competencies, closely attach and meet social needs.

Second, reform methods of training and fostering of university lecturers and perfecting mechanisms and policies for university lecturers.

First of all, it is necessary to improve the quality of recruitment for pedagogical students and university lecturers []. There should be mechanisms and policies to prioritize, attract students to take the entrance exam for pedagogy, attract excellent and excellent students to create a source of high-quality lecturers. On the other hand, renewing the contents and training programs of lecturers according to the capacity approach, building the source of lecturers to meet the innovation requirements based on science, technology, and high digital platforms. Thereby, helping university lecturers improve living, learning, research and development conditions, unleash their learning, research, creativity and dedication.

Third, promote the self-awareness of teachers in self-study and self-training.

In today's education and training, "learn more, learn forever", "lifelong learning" are urgent problems. To meet the requirements of the tasks in the condi-

tions of the Fourth Industrial Revolution, teachers need to actively study, cultivate and train their qualities and capabilities to maximize their work efficiency.

Conclusion

With a direct decisive role in the quality of higher education and training, the current university lecturers in Vietnam needs to have superior qualities and competencies. In which emphasis on trends, passion, high responsibility, creativity, scientific criticism, foreign language skills, information technology and skills, social skills, personal development skills. To meet the new requirements of the fourth industrial revolution, university lecturers in Vietnam need a corresponding quality and competency system. Accordingly, improving the pedagogical quality and capacity of this staff is necessary to raise awareness, renew the minds of subjects in higher education and training; to renew the content, programs and modes of training and fostering of university lecturers; pay attention to perfect mechanisms and policies and promote the role of self-awareness in learning, training and research of each lecturer.

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Section 5. Political science

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FRIEDRICH ENGELS' THOUGHT ON THE MILITARY

Abstract. Friedrich Engels is the genius leader, the great teacher of the proletariat, together with Karl Marx to build a scientific socialist theory, to fight for the liberation of the working class and the human class working people. Friedrich Engels made invaluable contributions to building the military theory of the proletariat and the military treasure of mankind. His military thoughts scientifically answered the basic problems of war and the military; at the same time, laying the ideological and theoretical foundation of the Marxist-Leninist doctrine on war and the army.

Keywords: Friedrich Engels, thought, military, army, war.

1. Introduction

Friedrich Engels (1820–1895) was a political theorist, nineteenth-century German philosopher, and scientist, a close friend, and comrade of Karl Marx who founded the Marxist theory — a scientific doctrine learning, the revolution of the working class and working people in the world. He was born on November 28, 1820, in the city of Barmen, province of Rhenish, Kingdom of Prussia (today Germany) in a family that owns a textile factory.

As a genius military thinker, Friedrich Engels was also a man who laid the foundation to build and develop Marxist theories about the army, about war and defending the results of the revolution. Friedrich Engels' contributions in the field of military science and art contributed to enriching and deepening the theoretical legacy of Marxism in the treasure of knowledge, human culture, a model of creative application of dialectical materialism, historical materialism into consciousness, explaining a particularly

complex area of war and peace, military and defense, armed insurrection and struggle revolutionize, build a revolutionary army and defend the country.

2. The content of the military ideology of Friedrich Engels

2.1. Friedrich Engels' thought about war

Friedrich Engels has scientifically explained the socio-political origin and nature of war; point out the link between war and economics, war and politics; the relationship between human and technical weapons; the role of the political factor — spirit and the masses of the people in the war. Friedrich Engels views on war:

Firstly, war is a historical social phenomenon. From the point of view of dialectical materialism and historical materialism, Friedrich Engels has proved that the history of human society has never been at war. In his work “The origins of the family, the private ownership and the state”, Friedrich Engels points out, the primitive communist period lasted for thousands

of years, people never knew war [6, 79]. Because the characteristic of this regime is that the level of development of the production force is very low, social organization is still primitive, people live completely dependent on nature. The basic motive of primitive social development was the struggle between man and nature. In that society, tribal conflicts and conflicts, including armed ones, are minor, not social. Land struggles, hunter-gatherer areas, grazing fields are just fighting for survival. In these conflicts, although there were elements of armed violence, those elements of armed violence were only meant to satisfy the direct economic needs of the tribes and tribes. Thus, Friedrich Engels saw this as a primitive form of labor. Conflicts in primitive social society were not war, they were just random spontaneous conflicts.

Secondly, the war originates from the private property regime, the class, and the state

Through a dialectical worldview and methodology of dialectical materialism and a creative combination of the logical and historical method, together with Karl Marx, Friedrich Engels for the first time in history have correctly interpreted the origin of emergence born war. According to Friedrich Engels, war is associated with violence and it is not until a certain historical period that when production develops, the productivity of the value of labor increases to the level of creating a surplus that appears the economic, social, and violent origins of war. That historical period began when the original social society disintegrated and formed the socio-economic form of slavery. The regime of slavery began to appear private, class, and state. The emergence of private property, class, and state is the root cause of social inequality, violence, and war. In the work "Anti-Dühring", Friedrich Engels wrote, "Violence is only the result of appropriating the results of others, is the result of the emergence of private property" [3, 15]. Accordingly, Friedrich Engels pointed out that when private possession of the means of production appeared and with it the birth of the class, oppressive and exploitative class from there appeared and existed war like

a sock weak objectively. The more perfect the oppressive and exploitative regime, the more developed the war will develop. War becomes the companion of all private regimes. Thus, the war has originated from the private ownership of the means of production, with class resistance and oppression and exploitation. War is not due to human biological instincts, is not destiny, and is not a permanent phenomenon. To erase war, it must erase its origin.

Thirdly, the nature of war is to continue a political career using violence. The essence of war is the political continuation of a class, of a certain state, by violent tricks. War is a means, a trick to serve the political purposes of the classes and exploiting states. Politics is a manifestation of the interests of a certain class, without super-class politics. Hence there are and cannot be wars without political and class intentions. Besides, Friedrich Engels also argues that war and politics are related. War is just a continuation of politics, for political purposes. Politics dominated the entire war process and outcome, politics played a decisive role in the strategic direction, organized forces, and consolidated the rear in the war. In the work "The possibilities and prospects of war of the holy coalition against the French in 1952", Friedrich Engels wrote, "War and the method of waging war depend on the political and social regime" [6, 81].

Fourthly, the nature of war. Derived from the historical position of the classes for social development, from the political purpose of the wars, along with Karl Marx, Friedrich Engels divided the war into progressive war and reactionary war. Progressive war (revolution, just war) includes civil wars of oppressed, exploited class, against oppressed, exploited class; the nation's liberation wars of dependent colonial peoples against the invading colonists. Reactionary warfare (anti-revolutionary, meaningless) wars are wars that invade the land and enslave other peoples. From then on, they determined to have an attitude to support progressive and just wars and oppose reactionary and meaningless wars. In "The Peasant War in Germany", Friedrich Engels

has highlighted the righteous character of the peasant war, praising the heroic act of the peasants who rebelled in their struggle against the nobles. Thus, grasping the above points of view, helps us to have a basis to fight and criticize wrong points to defame, distort and deny Marxism — Leninism about war. At the same time, to protect and develop the Marxist-Leninist perspective, against the enemy's invasion wars, firmly defend the Socialist Vietnam Fatherland in new conditions.

2.2. Friedrich Engels' thought about the military

Firstly, military backgrounds and functions. Friedrich Engels is the first to indicate the origin and class function of the military. He determined, "The army is an organized corporation consisting of armed people, which are covered by the state to carry out offensive or defensive war" [1, 19]. The army was born associated with the formation and development of private, class, state, and war regimes. In the original communist regime, there was no private property, no class, state, and war so the army did not exist as a special military organization, as a special armed force to wage war. According to Friedrich Engels, the military was then formed as an "automatic" military organization.

Along with the study of war, Karl Marx, Friedrich Engels define the function of the army, the army is the main force of violence to protect the interests of the ruling class and the state. Friedrich Engels wrote, "The military has become the main purpose of the state, becoming an end in itself" [2, 10]. His argument exposes the deception of bourgeois military theorists to conceal the class nature of the armies of the exploitative states. According to that point of view, the true nature of the armies, whether that of a slave state, feudalism, or capitalism, is a violent tool to protect the interests of the exploiting class, to defend the policy domestic and foreign affairs of those states to wage a war of aggression to enslave other peoples. The army of the bourgeois state is a tool to suppress and oppress the working people, suppress the revolutionary movement of the working class,

the people's revolts, and carry out the policy of aggression armed.

Secondly, the nature of the military. According to Friedrich Engels, the class nature of the military is the essence of the class, of the state that organized, nurtured, and used that army. The army of the bourgeoisie has bourgeois nature, the army of the proletariat has the nature of the proletariat. The exploitative classes as well as their thinkers sought to conceal the caste nature of the military. They refer to the military as a "superclass" force, "politically neutral" or a force that protects the interests of all walks of life. In essence, the military is an instrument to protect the interests of the ruling class that gave birth to it.

Thirdly, the military's combat strength. According to Friedrich Engels, the army's combat strength depends on many factors such as people, economic, political, cultural, social, weapons and equipment, military science, and production methods... That strength also depends on the level of economic development, politics, especially the economic regime. Friedrich Engels wrote "Nothing is more dependent on economic prerequisites than the army and the fleet itself. Armed, organization, tactics, and strategies depend primarily on the level of production achieved at a given moment and on means of transport" [5, 235]. At the same time, he also argued that, "the whole organization and mode of combat of the army, and thus victory or defeat are dependent on physical conditions, that is, economic conditions, on the materials of man and the weapon, that is on the quality and quantity of the population and of technology" [5, 241].

Besides, according to Friedrich Engels, wanting to properly assess an army's combat capabilities, need to consider not only its equipment but also its discipline, determination, ability, and preparation to endure the hardships of war and "especially its mental state, which means being able to demand things without fear of demeaning it".

Not only studying the birth and the nature of the military types that appeared in history but Friedrich

Engels also proposed the basis for building the armed forces of the proletariat to protect the results of the revolution. In many of his works, especially after the Paris Commune, he proved that the proletariat, after taking power, would face an inevitable need to defend the city by armed forces revolutionary results. From the experience of the Paris Commune, Friedrich Engels pointed out: the reason that the Paris Commune could not defend the revolutionary achievements was that first of all, there was no unified leadership towards the “defensive”, the lack of a single Marxist revolutionary party. Since then, he said that the proletariat must build a unified military leadership agency to lead the armed forces. He raised principles of the nature and mission of the military organization of the proletariat. Accordingly: the military must protect the revolutionary achievements of the working class and working people. Friedrich Engels affirmed, the army of the proletariat had an absolute advantage in political quality, fighting spirit; in the event of a war, the army will fight with confidence, courage, and courage and will surely win. At the same time, to build a strong army, the proletariat needed to pay attention to building the material and technical foundations necessary for the production and equipment of weapons for the army; organize the education of communism for the entire people and all military personnel.

3. Conclusion

The ideological and military theoretical legacies of Friedrich Engels are invaluable assets in the military scientific treasure of mankind, still valuable. When discussing the military talent of Friedrich Engels, Karl Marx considered him “the most prestigious military man” at that time. V. I. Lenin called Friedrich Engels is a prominent thinker of the proletariat, a great military knowledgeable. President Ho Chi Minh and the Communist Party of Vietnam are deeply imbued with Friedrich Engels’ military

thought has applied creatively in the practice of the Vietnamese revolution; successfully carrying out the resistance war, liberating the country from colonial and imperialist invasion; at the same time, constantly developing and perfecting theories on people’s war, military art and building the people’s army to defend the Socialist Vietnam Fatherland.

Friedrich Engels’ military ideology and theory is the theoretical basis for our Party, State, people, and army to properly realize the nature and law of the people’s war for national liberation; correctly defining the goals, forces, strengths, and methods of protecting the Fatherland; solving creative problems of Vietnamese military art on strategies, campaigns, tactics, fighting, methods of waging people’s war to defend the country; from there, equipping cadres and soldiers with knowledge of principles for conducting a successful armed struggle. Friedrich Engels’ military ideology and theory about the antagonism of war and the army is also the scientific basis for our Party to propose a military approach, a strategy to protect the Fatherland, the way of building an all-people defense, the way of people’s war, building the people’s armed forces to be independent, autonomous and right, creative. The process of building, fighting, winning, and maturing of the Vietnam People’s Army over the past 75 years is a testament to the vitality of the points that Friedrich Engels spoke about military construction of the working class and working people. The military theoretical legacies of Friedrich Engels will help us improve our knowledge of military theory, making an important contribution to the research and thorough understanding of Ho Chi Minh’s military ideology and the military viewpoints and ways of the Communist Party of Vietnam, the work of building the Vietnamese people’s army revolutionary, regular, elite, step by step modernized, acting as the core in the cause of building and defending the socialist Fatherland.

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Section 6. Sociology

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BUILDING A SMART VILLAGE MODEL IN VIETNAM FROM THE EXPERIENCE OF SOME SMART VILLAGE MODELS IN THE WORLD

Abstract. Currently, the industrial revolution 4.0 is fundamentally changing the world's production. It has comprehensively affected all production sectors, including agricultural production; profound impact on all classes and strata in society, including farmers. The 4.0 revolution is also having a strong impact on rural areas in terms of socio-economic infrastructure, production models, rural living environment and residents' lives.

Under the impact of the industrial revolution 4.0, in addition to the emergence of smart agriculture and agriculture 4.0, in the world, many smart village models have appeared and clearly demonstrated their superiority and efficiency. its results (smart village model in EU, India, Korea, China...).

In the context of industrial revolution 4.0, Vietnam has studied and learned from typical smart village models in the world. Vietnam is also making efforts to implement "smart villages, connected communes" projects with Vietnamese identity, in order to narrow the gap between urban and rural areas, and improve the lives of rural residents.

Keywords: smart village, smart village model.

1. Definition of smart village

According to N. Viswanadham and S. Vedula [17], *the smart village ecosystem* comprises of networks of SMEs, farmers, employees; local, state and central governments; other industrial, social and political organizations; infrastructure, logistics and information technology, communication services that connect the companies and the states to the external economic and social environment; and resources including natural, financial and skilled human resources with connections, knowledge of the industrial environment, interacting together with the Landscape (space or domain) and climate to provide the services for a village.

The Smart Village ecosystem is built on the STERM (Science, Technology, Engineering, Regulations and Management) framework [17]. The smart village ecosystem is formed from the co-development of four separate fields. These include: 1) Chain of Service; 2) Technology and service delivery mechanism; 3) Institutions affecting governance and regulations; 4) Resources and manage them. This Ecosystem approach integrates all responsible organizations, required resources, services provided, and service delivery mechanisms and technologies. Smart Village is a package of services that are provided to its residents and businesses in an efficient and effective manner.

According to Anand Singh, Megh Patel [1, 38], a smart village will facilitate: (1) Entrepreneurial opportunities in agriculture; (2) Improved education services; (3) Health services; (4) Focus on social welfare; (5) Enhanced democratic engagement; (6) Improved quality of life; (7) Technology as a means for holistic development.

The acronym SMART in “smart village” is understood as: S – Sustainable, M – Measurable, A – Affordable, R – Replicable, T – Technology.

According to the European Rural Review No.26 [7, 8], smart villages will create 5 main drivers: *firstly*, responding to depopulation and demographic change; *secondly*, finding local solutions to public funding cuts and the centralisation of public services; *thirdly*, exploiting linkages with small towns and cities; *fourthly*, Maximising the role of rural areas in the transition to a low-carbon, circular economy; *fifthly*, Promoting the digital transformation of rural areas.

Since 2016, the European Commission has coordinated with the European Parliament to launch a pilot policy to build smart villages in the 2016–2020 period with the name “Europe acting for smart villages” in a number of countries and based on technology connected with indigenous values in order to preserve and develop European values, helping rural people have jobs and prosperous lives.

On the 11th of April 2017, the European Commission presented an “EU action for Smart Villages”, a document to launch reflections on villages of the future. It announces a series of initiatives within the EU rural development, regional development, research, transport, energy, and digital policies and funds. This Action Plan is a follow-up of the Cork Declaration of September 2016 in which one of the ten priorities is “investing in rural viability and vitality”.

The EU Action Plan presents 16 planned actions that will be implemented by 2020 to promote smart villages. The plan is a mix of actions, conferences or calls for proposals already scheduled before the Cork Declaration and some new actions more directly targeting the implementation of Smart Villages.

In April 2018, another declaration that was widely accepted in Europe was the Bled Declaration (Bled, Slovenia) titled “The Smarter Future of Rural Areas in the EU”. The Declaration calls for innovative and inclusive use of digital technologies; strengthened knowledge and entrepreneurship; and complementary support under EU funding instruments to boost the development of rural economies across the EU (https://enrd.ec.europa.eu/news-events/news/new-declaration-smarter-rural-areas_en).

According to the Bled Declaration, the concept of a smart village should include: precision farming, various digital platforms (e-learning, e-health, e-administration, transport, gastronomy, social services, retail), shared economy, circular economy reducing waste and saving resources, bio-based economy, renewable energy, rural tourism, social innovations in rural services and entrepreneurship.

2. Some smart village models in the world

2.1. Smart village model in EU

In the EU, the typical smart village models are the German Digital Village model. The German Digital Village project, implemented from 2015 to 2019 with a funding budget of about 4.5 million Euros. The main purposes of the project are: 1) Innovation in the smart rural ecosystem; 2) Building interdisciplinary solutions; 3) Create a culture of collaboration between the people, the local government; 4) Building sustainable solutions; 5) Develop cost-effective digital solutions [8, 1].

Another example that provides insight into smart villages is the Lapland (Finland) arctic smart village model, implemented within the framework of the European Fund for Rural Development (ERD). The model of Lapland village has become an exemplary model, receiving the recognition of the European Commission for effective governance, applying modern and sustainable rural development solutions, on the basis of promoting the values of natural resources. resources and natural conditions in the Arctic. Lapland Smart Village seeks a balance between sustainable use of natural resources and

natural conditions, in order to increase resource values and bring economic benefits. The smart village initiative revolves around 5 basic elements, which are safety and security, design planning, technology platform, rural alliance and ecological environment.

2.2. Smart village model in India

The initiative to build a “Smart Village” in India offers holistic development, affordable, sustainable utilities, access to good education, clean drinking water, sanitation and nutrition.

Two typical “smart village” models of India are Punsari and Akodara.

Punsari is a village located in Sabarkantha district in the state of Gujarat, India. Punsari has been dubbed as a “model village” by the state government [13]. The village houses 6000 villagers is a village located in Sabarkantha district in the state of Gujarat, India. Punsari has been dubbed as a “model village” by the state government [13]. The village houses 6000 villagers.

Akodara village near Ahmedabad is a fully digital village. The village of 1,200 people has been adopted by ICICI Bank and helped by the local administration.

In India, the basic solutions to build a “smart village” model include:

Firstly, access to electricity is considered as the foundation for smart villages because it helps to improve the socio-economic infrastructure of the villages, changing lives in rural areas. The Indian government is working to electrify all the villages of India. Solar street lights provide a sustainable lighting solution for ordinary off-grid residents. The Government of India has adopted a policy and regulatory framework to establish a home solar system.

Secondly, infrastructure such as roads will ensure proper connectivity between the village and the outside world, improving traffic and means of business. Primary schools are developed with appropriate infrastructure. With the application of information and communication technology, primary education can become smarter and more digital. Access to the

Internet will make a big leap in village education as well as some other daily work.

Thirdly, most of the people in the village often go to the town or big city for health treatment. Therefore, it is necessary to build a medical center with adequate facilities to have basic medical facilities.

Fourthly, develop Community Based Disaster Preparedness (CBDP) in all areas to prevent loss of lives, livelihoods and property in the event of a disaster.

Fifthly, rainwater harvesting is promoted for water conservation at the village level. Canals and ponds can be used to store water. Test dams are used as reservoirs to ensure irrigation and keep water clean. Avoid transmission of wastewater mixed with fresh water storage areas. Building public toilets and proper hygiene will avoid obvious sanitation and prevent disease.

Sixthly, vocational training improves job opportunities and also creates a foundation for entrepreneurship for the villagers.

Seventhly, establish community centers in villages. This community center can act as a hub for basic health services, infrastructure, emergency response, agriculture, local commerce, banking and finance to ensure the development of the community. general development of the village.

Smart village solutions in India have created a suitable platform for digital exchange, helping people lead a sustainable life, improve quality of life and help socio-economic growth. “Smart village” is one of the basic conditions in digital transformation for rural areas.

2.3. Model of information network village in Korea

Korea has attracted special attention from the world through the Information Network Village (INVIL) project. The main objective of the project is to close the gap between rural and urban areas, through increasing the availability of e-government services, and to raise people’s living standards by promoting e-commerce. The project is expected to raise awareness of the local community in the application

of information and communication technology to promote the regional economy through e-commerce transactions, education and public information. INVIL villages often create an environment using the Internet that provides residents with information, training them and guiding them to access various types of information closely related to daily life and business activities, livelihoods of residents, and more importantly, facilitate the formation of local communities and bring them together.

The INVIL project is a partnership between the Ministry of Public Affairs and Security of Korea (MOPAS) with local governments and each INVIL. MOPAS provides information infrastructure such as high-speed Internet connection, PC... MOPAS is the governing body that establishes plans, budgets, legislation, and supports the network of cooperation between the organizations involved and promotes the project. The local government establishes and manages the information environment in each village, develops local content and centralizes administrative support and practical content, such as computer training, Internet applications, manage the site for local people especially in winter, when the crops are idle in 7 languages. Each INVIL organizes activity committees, manages village centers and develops profit models using the INVIL shopping website and INVIL experience for local people to participate and contribute to the activity sustainability of information networked villages.

The information villages of Korea are built as follows:

- Regarding communication infrastructure: Villages participating in INVIL must be located in locations where high-speed, low-cost Internet infrastructure can be built;
- INVIL Center in the Village: The INVIL Center in the village is built and equipped with facilities for training, as well as providing online public services to residents;
- Developing information content: In order to encourage the participation of residents,

INVIL has organized and developed online education and training programs on IT application, exploitation and operation of e-commerce website, tourism, ecology... (including for people with disabilities, the elderly, leaders of villages and communes, etc.).

For farmers, the INVIL project also offers ways to increase people's income in a sustainable way, providing information platforms about crops, prices, farming methods, weather conditions, as well as a market information platform, connecting supply and demand of farmers' products, remote consulting services, medical information...

In addition, the project also encourages local residents to contribute to promoting their communities by posting local news on the website (new.invil.org) and forming clubs (community.invil.org.) on the Internet. By doing so, INVIL has enabled farmers to actively find their own way to manage their villages, develop a business model and seek sustainable development plans.

The successful experiences of the information network village model in Korea:

With these results, in 2011, the INVIL project became the first Korean public policy program to win the first prize of the United Nations Award for Public Service, in the category of "Promoting Participation in Public Services". policy making through innovative mechanisms". The successful case of INVIL can be drawn through the following experiences:

Firstly, the village community is the center of development projects. The active participation of the people is a key factor in ensuring success. For projects applying information and communication technology, as well as digital transformation, training people to become digital citizens is a prerequisite solution.

Secondly, the application of information and communication technology, digital transformation is not a one-time infrastructure investment project, but must be continuously maintained, ensuring the sustainable development of the project. Even the cri-

teria of the project must be continuously reviewed, updated and redesigned to match the realities of life.

Thirdly, the sharing of information and knowledge in implementation, not only between state agencies and enterprises, but also within the population community must also be focused.

Fourthly, applying information and communication technology, digital transformation is not only a solution to socio-economic problems in the short term, but also shapes a community and a country in the future. . Therefore, the approach needs to be flexible, both according to a systematic design mechanism, as well as with inter-sectoral and inter-agency coordination, between localities and the central government, and between localities.

2.4. Model of Taobao village in China

Taobao Village, which is the result of cooperation between the Chinese government and Alibaba Group, is expected to be one of the solutions to bring the latest technologies to the countryside, contributing to comprehensive socio-economic development. gradually blurring the gap between rural and urban areas.

Taobao village can be considered as a large network of shops and factories in rural areas that operate production and business through Taobao.com. Through Taobao, which is one of the largest e-commerce platforms not only in China, but also in the world, the Taobao Village system can exert synergy and gain economic advantages through scale. In addition, Taobao also supports businesses or merchants of the system with transportation, logistics, data and even finance. With the strength of the business model from the ground up, ensuring the lowest possible input costs, along with appropriate support policies of the State, it has created a huge competitive advantage of Taobao Village.

The first Taobao villages were formed in 2010 but really developed in recent times and reached more than 4000 villages in 2020. Record sales in 2019 are 98 Billion USD.

According to the 2014 Alibaba Group Report [3], to be recognized as a Taobao Village, Villages

need to satisfy the following criteria: first, the Village's business and production households participate in e-commerce. through the use of the Taobao Marketplace app; second, has a total e-commerce turnover of 10 million yuan or more; thirdly, at least 10% of households in the village are actively involved in e-commerce or at least 100 active online shops opened by villagers.

According to Zeng and co-authors (2015) [18], to establish a Taobao Village in general is carried out through a 5-step — 2-stage process:

5 steps include: (1) Creating an online business and production environment in the Village; (2) Create conditions for people to participate; (3) Accelerate model development; (4) Create an environment for businesses — traders to cooperate with each other; (5) Forming a value chain.

2 phases include: (1) Enterprise — traders trust to develop; (2) After gaining trust, the model achieves a large enough scale, has a certain resource to continue developing, that is a condition for getting the participation of all levels of government, forming industry associations and continue to create conditions for other entrepreneurs to continue to participate.

The Taobao Village project itself shows the very important role that businesses (here a leading e-commerce group in China) play in promoting inclusive development in rural areas.

The case of Taobao Village is also an example in the development of the platform economy. In particular, digital businesses are responsible for providing e-commerce platforms, including logistics and transportation networks, to businesses — traders in rural areas, and authorities at all levels are responsible for providing other infrastructure platforms, such as roads, human resources ... Besides, different levels of government really play a very important role. It is guiding, training, raising awareness, regulating and providing better public services. At the same time, as in innovation — creation, application and development of technology, for Taobao Village,

the government has a role as a midwife, by investing in infrastructure, minimizing costs for businesses — traders, maximize the potential — traditional strengths of the locality, and encourage young people and trained workforce to return to their homeland to set up a business.

3. Building a smart rural model in Vietnam in the context of industrial revolution 4.0

In Vietnam today, about 65% of people live in rural areas, of which the vast majority are farmers. As the central figure of rural society, farmers are the subject of all socio-economic processes taking place in the countryside. The industrial revolution 4.0 not only has a direct impact on agricultural production, but also has a comprehensive impact on rural areas in terms of socio-economic infrastructure, production models, living environment and quality of life of rural residents.

To adapt to the new situation and take advantage of the opportunities brought by the industrial revolution 4.0, Vietnam has issued Resolution No.52-NQ/TW (September 27, 2019) on a number of undertakings and policies to actively participate in the fourth industrial revolution, which emphasizes the urgent need to accelerate the digital transformation process. On that basis, the Prime Minister signed Decision No. 2289/QĐ-TT (December 31, 2020) promulgating the National Strategy on the fourth industrial revolution to 2030; Decision No.749/QĐ-TTg (June 3, 2020) approving the national digital transformation program to 2025, with orientation to 2030.

The Digital Transformation Program in Vietnam has three main pillars: digital government, digital economy and digital society. The basics of this program include: 1) Awareness plays a decisive role in digital transformation; 2) People are at the heart of digital transformation; 3) Institutions and technology are the drivers of digital transformation; 4) Developing a digital platform is a breakthrough solution to promote faster digital transformation, reduce costs, and increase efficiency; 5) Ensuring network safety

and security is the key to successful and sustainable digital transformation, and at the same time is an integral and integral part of digital transformation; 6) The participation of the whole political system, synchronous action at all levels and the participation of the whole people are factors to ensure the success of digital transformation.

The National Digital Transformation Program has introduced many important solutions to support the digital transformation of agriculture, farmers and rural areas towards the goal of building a new countryside to improve the material and spiritual life of the people. citizen; have appropriate socio-economic infrastructure; economic structure and forms of production organization rationally, linking agricultural development with industry and service; linking rural development with urban areas; a democratic, equal and stable rural society, rich in national cultural identity; ecological environment is protected; national defense and security, order is maintained [5].

Basic solutions to digital transformation of agriculture in Vietnam include [4]:

Firstly, develop hi-tech agriculture in the direction of focusing on smart agriculture and precision agriculture, increasing the proportion of digital agriculture in the economy. Implementing digital transformation in agriculture must be based on data. Focus on building big data systems of the industry such as land, crops, livestock and fisheries. Building an integrated observation and monitoring network in the air and on the ground for agricultural activities. Promote the provision of information on the environment, weather, and land quality for farmers to improve productivity and crop quality, and support the sharing of agricultural equipment through digital platforms.

Secondly, apply digital technology to automate production and business processes; managing and monitoring the origin and supply chain of products, ensuring fast, transparent, accurate, safe, and food hygiene. Consider piloting the implementation of the initiative “Each farmer is a trader, each cooperative is

an enterprise applying digital technology” with the goal that each farmer will be oriented and trained in digital technology application in the future. produce, supply, distribute, forecast (price, season, ...) agricultural products, promote the development of e-commerce in agriculture.

Thirdly, implement strong digital transformation in management to have timely policies and administration for agricultural development such as forecasting, market warning, planning management.

In the context of industrial revolution 4.0, Vietnam has researched and learned from typical smart village models in the world (EU, India, Korea, China...). Vietnam is also making efforts to implement “smart villages, connected communes” projects with Vietnamese identity, in order to bridge the gap between urban and rural areas, and improve the lives of rural residents.

In September 2020, the Ministry of Agriculture and Rural Development coordinated with the Ministry of Information and Communications to organize a seminar on digital transformation and smart new rural orientation for the period 2021–2025. Experts from the Digital Agriculture Cooperative at the Workshop, the “smart village, connected commune” model in Vietnam is a community of hamlets, villages and communes in rural areas using innovative solutions based on local strengths and opportunities, on a participatory, shared approach to developing and implementing economic and social strategies to improve economic, social and environmental conditions, especially differentiated by mobilizing digital technology solutions. The model of “smart village, connected commune” promises to form truly civilized and modern rural areas while still preserving the cultural identity of traditional villages.

The Ministry of Agriculture and Rural Development and the Ministry of Information and Communications jointly have an idea to submit to the Government to develop a project to bring information technology and digital transformation into one of the criteria for building a new countryside in the

2021 period.— 2025. Specifically, digital transformation infrastructure will be essential infrastructure, including broadband connection infrastructure with fiber optic cable covering rural areas, followed by 4G connection infrastructure, then 5G. How can every citizen have access to internet connection through basic connection systems at reasonable costs...

Experts and researchers believe that the construction of smart villages and connected communes in Vietnam needs to start from people, take people as the object of service, build the most direct connections, save money. as complete as possible. Accordingly, smart villages and connected communes will include components of smart institutions, smart people (trained and professional), smart government and smart agriculture.

In Vietnam today, a number of smart village models have been initially formed, typically the model of Bach Dang commune in Tan Uyen town, Binh Duong province. This is one of the first new rural communes in the country to be selected as a pilot to build a smart village in the 2021–2025 period. This project aims to create initiatives in industry, agriculture, and construction that connect the community. community participation, employment, health care, education, energy, waste treatment, environmental protection towards the goal of sustainable rural development; increase economic, social and environmental efficiency; accelerate digital transformation. In the future, this will be a place worth living, friendly with nature and environment, as well as a place to develop smart agriculture, develop eco-tourism, become a green symbol for Binh Duong. Applications in information technology will be included in production management, environmental management, security management of the residential community and support for state agencies in Bach Dang commune. Here, items such as energy-saving lighting systems, drainage systems, security cameras, trees on both sides of the road... will be built. Free high-speed wifi is also installed at residential gathering points and community areas. Waste and wastewater will also have a collection and treatment plan. Reno-

vate the landscape to build green and clean space. Bach Dang commune (Binh Duong) “puts a pioneer mark” in building a smart village in the Vietnamese style [6].

Conclusion

The smart village model is becoming popular in the context of the industrial revolution 4.0. The common point of smart village models in the world is to take advantage of the achievements of digital technology and digital connectivity to build a modern and sustainable countryside. Accordingly, smart

villages include smart institutions, smart people (trained, professional), smart government and smart agriculture.

In the context of the industrial revolution 4.0, Vietnam has studied and learned from typical smart village models in the world (in the EU, India, Korea, China ...). Vietnam is also making efforts to implement “smart villages, connected communes” projects to narrow the gap between rural and urban areas and improve the lives of rural people.

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Section 7. Philosophy

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BASIC FACTORS REGULAR FOR DEVELOPING SCIENTIFIC BELIEF OF NON-COMMISSIONED OFFICERS, SOLDIERS IN THE POWER OF FIGHTING VIETNAMESE PEOPLE'S ARMY

Abstract. Non-commissioned officers, soldiers are the majority force in the Vietnam People's Army, ballistic, creative, directly perform the task of training, be ready to fight and fight to protect the Socialist Vietnam Fatherland. The scientific belief of non-commissioned officers and soldiers in the military's combat power is an important element of the political and spiritual factor, motivating them to be ready to receive and complete all assigned tasks, to contribute to building the regular, elite revolutionary People's Army, step by step modernizing, firmly defending the Fatherland in all circumstances. The article analyzes, basic explanations, the content of the basic factors that regulate the process of developing scientific beliefs of non-commissioned officers and soldiers in the fighting strength of the Vietnam People's Army.

Keyword: Non-commissioned officers, soldiers, regulatory factor, scientific belief, the power of fighting.

1. Introduction

Developing scientific beliefs of non-commissioned officers and soldiers in fighting strength of the Vietnam People's Army is the process of interaction between subjects with non-commissioned officers and soldiers, in order to transform the intellectual qualities, revolutionary emotions and will of non-commissioned officers and soldiers, in the direction of increasing their confidence in their status, combat readiness level and ability to complete missions of the army and units, urging non-commissioned officers and soldiers to devote their strength and wisdom in performing their functions and tasks, meeting the requirements of army building and protecting the Socialist Vietnam Fatherland. This process is subject to many factors, both objective and subjective.

Researching to clarify the regulations of those factors is very important to help the subjects perceive and implement the impact measures in accordance with the law, create motivation for non-commissioned officers and soldiers to be ready to receive and complete all assigned tasks, contribute to building a regular, elite, step by step to be modern, revolutionary People's Army capable of firmly defending the Fatherland, even in war conditions with the use of cyber weapons.

2. Content of researching

2.1. Developing scientific beliefs of non-commissioned officers and soldiers in combat strength The People's Army of Vietnam subjecting to the provisions of the Vietnam People's Army's combat readiness qualifications and capabilities

Marxist-Leninist philosophy has shown the relationship between social existence and social consciousness, in which the existence of society determines social consciousness. Karl Mark pointed out: "The method of producing material life determines the processes of social, political and spiritual activities in general. It is not human consciousness that determines their existence; on the contrary, social existence determines their consciousness" [7, P. 15]. Scientific belief is an integral element in the consciousness of non-commissioned officers and soldiers. It is the reality of the military's combat power that determines the belief of non-commissioned officers and soldiers in that reality. If the army does not have the power to fight, then the soldier will not have faith, or if it does, it is just blind, idealistic, will-power, without practical basis. Therefore, the real environment for fighting strength of the Vietnam People's Army is where non-commissioned officers and soldiers must be placed in order to achieve a corresponding development of their scientific beliefs. Fighting strength The Vietnam People's Army is currently manifested in many aspects, but the most obvious one is the level and ability to be ready to fight of the Vietnam People's Army.

The combat readiness level and ability of the Vietnam People's Army is firstly manifested in the level of awareness of non-commissioned officers and soldiers on the task of training, combat readiness and combat. For non-commissioned officers and soldiers, the correct perception of the mission of the revolution, of the army, of one's own role in the general revolutionary cause of the whole nation, the army and the unit is an important factor for them to be active, self-aware in learning, coaching and training, even willing to sacrifice his life to complete all assigned tasks well. Vladimir Ilyich Lenin affirmed: "The belief in righteous war, the enlightenment that the need to sacrifice their lives for the happiness of the brothers, is a factor that elevates the morale of the soldiers and makes them endure unprecedented difficulties" [5, P. 147].

The qualifications and ability to practice combat readiness and combat readiness of the Vietnam People's Army in all conditions and circumstances are an important factor that enhances the confidence of non-commissioned officers and soldiers in on mission training, ready to fight and fight. In current conditions, the military's qualifications and ability to practice combat readiness and combat readiness are manifested in the quality of military education; in organizing a good combat practice; in the quality of cadres, non-commissioned officers, soldiers, or in other words, the human factor in the army, with the goal of building revolutionaries who were both pink and professional, etc. Nowadays, in addition to being always ready to fight, to be the core of building the national defense, firmly defending the Socialist Vietnam Fatherland, The Vietnam People's Army also helps people develop their economy, carry out rescue activities, and overcome the consequences of storms and floods; participating in prevention and COVID-19 epidemic control, etc. The quality of functions and tasks performed by the Vietnam People's Army is an important factor multiplying the scientific beliefs of non-commissioned officers and soldiers in the military's combat strength.

2.2. Developing scientific beliefs of non-commissioned officers and soldiers in combat strength The People's Army of Vietnam subjecting to the quality of education and training of non-commissioned officers and soldiers

The development of scientific beliefs of non-commissioned officers and soldiers in the fighting strength of the Vietnam People's Army is the result of regular and continuous education and training of subjects, in which the most frequent and direct is the system of party organizations, command systems, agencies and mass organizations in the base unit. It is the deliberate impact of subjects, in order to impart scientific knowledge, foster and strengthen revolutionary sentiments, train the will of non-commissioned officers and soldiers, at the same time, combining these factors dialectically to create their scientific beliefs in the fighting strength of the People's Army of Vietnam, make the

spiritual motivation that motivates non-commissioned officers and soldiers to fulfill all assigned tasks and duties. This is an impact of the rules, obeying educational principles, so it is really effective for the process of developing scientific beliefs of non-commissioned officers and soldiers in the strength of the army.

The quality of training for non-commissioned officers and soldiers is an important factor determining the development of their scientific belief in the combat strength of the Vietnam People's Army. Ho Chi Minh affirmed: "Whether you are the commander, regiment commander, or battalion commander, just those who plan and direct the battle. In the battlefield, the placing of mines and breaking bunkers were done by the team members" [8, P. 219]. If the training is well organized, non-commissioned officers and soldiers will believe in used tactics, methods, fighting methods, good use of techniques, tactics, proficient in weapons and equipment, believe in the army's victory over all invading enemies.

Through the process of education, training, non-commissioned officers and soldiers have improved their political capacities, are proud of the national traditions, glorious traditions of the army, and grasp the traditions of the unit. The heroic sacrificial examples of his father's generation class. Together, the process of arduous education, training and training, the hard work in love and solidarity of comrades and teammates will arise, consolidating in non-commissioned officers and soldiers, the revolutionary sentiment was pure and profound; I forged in them a strong, strong will, determined to never step back, no matter how severe, how dangerous or difficult the situation. The revolutionary sentiment of non-commissioned officers and soldiers imbued with their scientific knowledge and will give rise to scientific belief in the military's fighting strength, motivate them to overcome all difficulties to complete the assigned tasks.

The organization of close combat training will ensure that non-commissioned officers and soldiers will be trained in their bravery and will to fight, to

experience difficult and fierce conditions similar to those of war, thereby forming the qualities and capabilities of the revolutionary soldiers to meet the requirements of the cause of defending the Fatherland, also contributing to the formation and development of their scientific beliefs in the fighting strength of the Vietnam People's Army.

2.3. Developing scientific beliefs of non-commissioned officers and soldiers in combat strength The People's Army of Vietnam is subject to regulations of organizations in the base unit and subjective factors of non-commissioned officers and soldiers

The commissars, commanders, mass organizations and soldiers' Councils in the grassroots units are the subjects that directly and frequently affect non-commissioned officers and soldiers, creating an objective situation that defines their comprehensive development in general, the development of their scientific belief in the Vietnam People's Army's combat strength in particular. Commissars and commanders at all levels play a key role, having the strongest and most direct impact on the development of scientific beliefs of non-commissioned officers and soldiers in the combat strength of the Vietnam People's Army. The regulation of the role of commissars and commanders at all levels for the development of scientific beliefs of non-commissioned officers and soldiers in the military's combat power is in leadership, education and training organization, training non-commissioned officers and soldiers to fight reality; coordinate organizations and forces in order to create synergy for the development of scientific beliefs of non-commissioned officers and soldiers, building a cultural and military environment, and building unified solidarity within the unit.

Authorities, especially political agencies, advisory agencies from the middle level, brigades upwards are the advisory subjects to help leaders and commanders directs the implementation of the leadership, also it is the force that directs and guides the operation of the grassroots units, plays an important role in the process of developing scientific beliefs of non-commissioned

officers and soldiers in the combat strength of the People's Army of Vietnam. Based on leadership resolutions, training instructions of superiors on education, building scientific trust, and training, authorities concretize into guiding documents for subordinate agencies and units, direct operations, inspect and evaluate the performance of their tasks in general, the development of scientific beliefs of non-commissioned officers and soldiers in the fighting strength of the Vietnam People's Army in particular. Timely guidance and direction; the close inspection, accurate assessment of the performance of agencies, units and each individual is a factor contributing to ensuring that the process of developing scientific beliefs of non-commissioned officers and soldiers in the fighting strength of the Vietnam People's Army is conducted in the right direction and with high efficiency.

Organizations such as Youth Union and Military Council, with their roles, functions and activities, have a positive impact on the process of developing scientific beliefs of non-commissioned officers and soldiers in the power of the Vietnam People's Army. The Youth Union plays an important role in advising and proposing leaders and commanders at all levels about the contents, leadership measures, direction of the Youth Union's work and the youth movement, also promote the role of shock and creativity of union members and youth in participating in the implementation of central political tasks of agencies and units. The Military Council plays an important role in grasping and strictly implementing the Party's directives and resolutions to all non-commissioned officers and soldiers promote collective intelligence, contribute opinions to the party committees and commanders on the content and methods to develop the scientific beliefs of non-commissioned officers and soldiers in the military's combat strength.

In the process of developing scientific beliefs of non-commissioned officers and soldiers in the fighting strength of the People's Army of Vietnam, the subjective factor, especially the self-consciousness and creative initiative of non-commissioned offi-

cers and soldiers in self-education, self-training to improve their scientific beliefs is one of the factors that have direct decisive significance. The education and training of subjects plays a key role in the process of developing scientific beliefs of non-commissioned officers and soldiers. However, that process is only effective when the subjects encourage the sense of responsibility, self-awareness of non-commissioned officers and soldiers in self-education and self-training, make them get the need, the desire to turn the process of education, coaching, training into a process of self-education, self-training, proactively turn the effects of objective conditions and laws into their own internal needs.

The quality of self-education and self-training to improve scientific knowledge, revolutionary emotions and the will of non-commissioned officers and soldiers depends mainly on their the efforts and self-discipline. Because, any success of non-commissioned officers and soldiers is also the result of their hard work in the process of studying and working. Vladimir Ilyich Lenin affirmed that: "Without making a certain effort, we cannot find the truth in any serious matter" [4, P. 82]. In order to have scientific knowledge, revolutionary emotions, a strong will, non-commissioned officers and soldiers must be active, self-taught, regularly and continuously practice with a really high determination. The development of scientific beliefs of non-commissioned officers and soldiers in the fighting strength of the Vietnam People's Army will become inevitable when self-education and self-training become indispensable needs of each individual non-commissioned officer and soldier.

3. Conclusion

Developing scientific beliefs of non-commissioned officers and soldiers in combat strength The People's Army of Vietnam is subject to the following basic factors: Qualifications and combat readiness capabilities of the Vietnam People's Army; quality of education, training and training for non-commissioned officers and soldiers; roles of organizations

in base units and subjective factors of non-commissioned officers and soldiers of the People's Army of Vietnam. Each factor has its own position and role, between them all interact and complement each other,

er, thereby creating a synergy to regulate the process of developing scientific beliefs of non-commissioned officers and soldiers into the fighting strength of The People's Army of Vietnam.

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BASIC FACTORS REGULATING THE GRASSROOTS POLITICAL SYSTEM IN THE NORTHWEST VIETNAM, EXECUTING THE ROLE OF PREVENTING AND FIGHTING AGAINST TRANSNATIONAL CRIMES

Abstract. Preventing and fighting against transnational crimes has always been a hotly debated issue and should be put into great consideration in order to maintain a stable environment of politics, security, social order, and safety for the socio-economic development of the country in each locality in general and in the Northwest in particular. This is the responsibility of all levels, branches, of both the political system and all organizations and forces in the area. In particular, the grassroots political system plays a particularly important role. The article generalizes the process of the grassroots political system in the north-western area of Vietnam in preventing and fighting against transnational crimes.

Keywords: Regulatory factors, grassroots political system, preventing and fighting against transnational crimes.

1. Introduction

In order to carry out the task of preventing and fighting against transnational crimes, the role of the grassroots political system in the Northwestern region of Vietnam is manifested in specific contents such as leadership, direction, management, propaganda, and mobilization of the citizens to successfully implement the Party's lines and the State's policies and laws about preventing and fighting against transnational crimes; strengthening the close relationship between the Party, the State and the Citizens; leading and directing the People to fight against transnational crimes. The process of the grassroots political system in the Northwestern region of Vietnam is affected by objective and subjective factors. These factors are not only stable, but also variable and dominant, and they are regulated at different levels and have a huge influence on the role of the grassroots political system in the Northwest region of Vietnam in the process of preventing and fighting against transnational crimes. Therefore, this research and study, which will

clarify these factors, plays an important role in implications and properly assessing the causes of the current situation and proposing possible solutions to promote the role of the grassroots political system in the Northwest region of Vietnam in preventing and fighting against transnational crimes.

2. Research content

2.1. The Party's lines and viewpoints, the State's policies and laws regulate the grassroots political system in the Northwestern region of Vietnam to prevent and fight against transnational crimes

The work of preventing and fighting against transnational crimes is not an outburst of individual or group activity. It should be a widespread revolutionary movement of the masses; a highly self-motivated and revolutionary activity under the direct leadership of all aspects of the Communist Party of Vietnam. Therefore, the fight against transnational crimes is essentially a part of the class struggle in the period of transition to socialism. Accordingly, the operation of the grassroots political system in

the Northwestern area of Vietnam in preventing and fighting against transnational crimes must also comply with the principles of the class struggle, which should be put under the direct and absolute lead in all aspects of the Communist Party of Vietnam.

The leadership of the Communist Party of Vietnam is the basis and premise for defining the role of the grassroots political system in the Northwestern region of Vietnam in the process of preventing and fighting against transnational crimes. This regulation is manifested in unified leadership and direction from the highest center to the most local levels. The leadership of the Communist Party of Vietnam determines the formation, composition, size ... of various organizations under the grassroots political system in the Northwest part of Vietnam. In the past, there was a Steering Committee for Northwest Vietnam, but now, because of the practical situation, that Steering Committee is no longer available, the leadership is going directly from the central level to the Standing Provincial Committee. The Provincial Standing Committees represent the leadership of the Communist Party of Vietnam in each particular province. The leadership of the Party is the fundamental foundation for communes, wards, and towns to define objectives, principles, and guidelines for all organizations under the grassroots political system in preventing transnational crimes.

In addition to the leadership of the Party, the management of the State is characterized by the division, coordination, and control between state agencies in performing legislative, judicial, and executive powers, and in regulating the role of the grassroots political system in the Northwest region in preventing and fighting against transnational crimes. In order to successfully carry out the work of transnational crime prevention, this activity must be organized and managed in a consistent and coherent political system. In which, the State is a very important subject in that system. The State's management and organization require and compel all people to comply with the Constitution and the law. That requirement

not only guarantees the rights of the people but also requires that all people must abide by the law. This is a solid legal fulcrum for the grassroots political system in Northwest Vietnam to realize its role in preventing and fighting against transnational crimes.

2.2. Mechanism of coordination and cooperation in implementing the task of defining the grassroots political system in the Northwestern region to perform its role of preventing and fighting against transnational crimes

The fight against transnational crimes in the Northwest region is a socio-political activity, derived from the functions and duties of organizations, unions, and forces of the political system in the Northwestern area of Vietnam. Moreover, it is formed from the practical needs of the revolution and the need to maintain a stable environment for socio-economic development in the locality. Therefore, this is not only the responsibility of the grassroots political system but also the responsibility of the entire society. This process is always under the leadership and direction of the Party committees, party organizations, local authorities, and the coordination and implementation of departments, organizations, and specialized forces standing in the area. Therefore, the coordination and cooperation mechanism within organizations and unions and the grassroots political system and between the grassroots political system and the specialized forces standing in the area are responsible for the efficiency of this process. This mechanism of coordination and cooperation decides the outcome of the process. The fact is that lack of strict regulations will cause low quality for the progress of implementing the grassroots political system to prevent and fight against transnational crimes.

The provisions of the coordination and cooperation mechanism within organizations and unions and the grassroots political system and between the grassroots political system and the specialized forces standing in the area; and the results of the grassroots political system in the Northwestern region of Viet-

nam in performing the role of combating transnational crimes are clearly stated in circulars and legal documents defining the functions and duties of each organization, each force for this task. If the coordination and agreement within organizations and unions belonging to the grassroots political system and between the grassroots political system and the specialized forces standing in the Northwest are clearly allocated, it will make this job run smoothly and create a combined impact on perceptions and behaviors of all officers and employees in the whole grassroots political system on the implementation of transnational crimes prevention and control tasks; help this process achieve the goals and requirements.

2.3. Qualification and activeness in implementing the task of the grassroots political system in the Northwestern region to prevent and fighting against transnational crimes

The fight against transnational crimes is a difficult, complex, and long-term problem that requires all participants to have the required qualifications, ability, acute sense, and creativity. More importantly, the fight against transnational crimes in the Northwestern region takes place in difficult conditions in terms of geography, topography, and population. Because of these difficulties, there will be high demands on the qualifications and capabilities of the forces performing this task. Therefore, the level and practical capacity of the fight against transnational crimes is one of the factors that directly regulate organizations and forces of the grassroots political system in the Northwest of Vietnam.

Practical qualifications and capacity in the fight against transnational crimes of organizations and forces belonging to the grassroots political system in the Northwestern region of Vietnam are subjective factors, regularly and directly regulate their achievements in the fight against transnational crimes. This is also the manifestation of the dialectical relationship between the cause and the outcome in the fight against transnational crimes of organizations and forces belonging to the grassroots political system

in the Northwest of Vietnam. Accordingly, the level of qualification and practical capacity of the fight against transnational crimes of organizations and forces belonging to the grassroots political system in the Northwestern region of Vietnam will determine their self-confidence, information, effectiveness in participating in implementing specific contents of this work. On the contrary, if the qualifications and practical capacities of the organizations and forces belonging to the grassroots political system in the Northwestern region of Vietnam are limited, they will create hesitation, lack of confidence, and perplexity when dealing with situations arising in transnational crimes prevention practices.

Along with the regulations stated above, the qualifications and practical capacities of the fight against transnational crimes also stipulate the results of organizations and forces belonging to the grassroots political system in Northwestern Vietnam, play a role in solving problems that arise in the fight against transnational crimes, especially for coordination relationships and working cooperation agreements. If organizations and forces belonging to the grassroots political system in the Northwestern region of Vietnam have great qualifications and practical capacity, that will be a favorable foundation for them to solve problems occurring in the process such as reconciliation with cooperative and cooperative relationships with organizations and forces participating in the implementation. On the contrary, if the organizations, the forces belonging to the grassroots political system in the Northwestern region of Vietnam have low qualifications and capabilities in settling the synergistic relationships, it hence will inevitably lead to the limited implementation of their roles in the fight against transnational crimes.

2.4. Local socio-economic conditions stipulate the grassroots political system in the Northwest in performing the role of preventing and fighting against transnational crimes.

In the process of performing the grassroots political system in the Northwestern region of Vietnam in

preventing and fighting against transnational crimes, the socio-economic conditions in the locality are always the basis of reality prescribing the creation of favorable or difficult circumstances and the quality and effectiveness of implementing this work. The socio-economic development is an auspicious premise and a solid infrastructure for organizations, socio-political organizations of the grassroots political system in the Northwest of Vietnam to play the role in preventing transnational crimes. The development of socio-economic conditions, the material and spiritual life of the people, especially for those who are living on the border with Laos, China will create a natural and effective resistance to the tricks of transnational crimes in soliciting and bribing people to participate in law violations. On the contrary, socio-economic development also depends on the results of the fight against crimes. When the fight against crimes has achieved good results, it will create a stable and safe environment to tranquilize people to work and develop socio-economic conditions. Accordingly, the socio-economic development in Northwest Vietnam is the basis and the driving force for the grassroots political system to play its role in preventing and fighting against transnational crimes.

Socio-economic conditions of localities in the Northwest are the basis for the realization of organizations and forces of the grassroots political system in performing the role of fighting against transnational crimes. Socio-economic development is an essential internal resource to build a strong grassroots political system and create a driving force for organizations and socio-political associations under the local political system. The Department realizes its functions and duties in preventing and fighting against transnational crimes. In addition, when the socio-economic development develops, localities will have the necessary conditions

to take care of and improve the lives of ethnic communities in the area, hence, it can consolidate trust, and enhance them to unite to work, denounce and fight against transnational crimes.

Socio-economic conditions of localities in the Northwest directly regulate the effectiveness of the grassroots political system in propagating and mobilizing ethnic nations in the area to abide by the policies of the Party and laws of the State; actively participate in movements to ensure security and order, social safety, crimes denouncement, and prevention. In addition, the development of socio-economic conditions in the Northwestern region is also a significant foundation for improving the material and spiritual life of organizations and forces in the political system; help them to feel secure to propagandize and mobilize ethnic nations in the area to abide by the Party's lines and policies and laws of the State.

3. Conclusion

Performing tasks in preventing and fighting against transnational crimes in the Northwestern region of Vietnam is an urgent task to ensure social order and security for the socio-economic development of this locality. In this activity, the role of the grassroots political system is particularly important and is formed by the functions and tasks of each constituent agency, organization, and socio-political association. More importantly, it is mainly affected by the regulation from many factors, both objective and subjective. Therefore, it is required that the subjects belonging to the grassroots political system in the Northwestern region of Vietnam in performing this task must always realize the regulation of each factor to come up with feasible and effective solutions for the functions and duties of their departments or organizations.

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Section 8. Economics and management

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SINO-RUSSIAN OIL COOPERATION: PROSPECTS AND PROBLEMS

Abstract. Sino-Russian relations in the oil sector are intensive and deep, but now they are being contested by other countries. Russian advantages, namely low oil production costs, the pipeline, political convergence, are likely to persist at mid-term, but China tends to decrease its dependence on Russian oil supplies, seeks more favorable deals with other exporters and it is reluctant to be involved in costly infrastructure projects elaborated by Russia due to the energy transition, planned to be implemented by 2060.

Keywords: crude oil sector, cooperation between Russia and China, Rosneft, CNPC, ESPO pipeline, OPEC, COVID-19, struggle for the Chinese market.

Introduction to the subject area. In 2019 the world's oil consumption constituted 99.7 million barrels per day. In 2020 amid the pandemic, this figure fell to 91 million barrels. Today, the world's daily oil consumption should recover as mass vaccination spreads and will reach 96.5 million barrels [1].

Chinese oil demand is still higher than last year, as the country had a record reduction in oil reserves in December 2020, amid an increase in oil refining volumes after a rapid recovery from the pandemic. Today, China is increasing its refining capacity in order to meet its own needs not only in petroleum products but also in petrochemical ones. In terms of primary oil refining, at the end of last year, China was ahead of the United States, where refineries had significantly reduced production during the pandemic. Moreover, China is striving to become a leader in the export of petroleum products to neighboring coun-

tries. According to the most recent report from the CNPC Research Institute of Economics and Technology (IJET), the capacity of Chinese refineries will reach 900 million tons per year (18 million barrels per day) — an increase of 4.5% compared to 2020 [2].

Many oil-exporting countries already identified the Asian market as one of the highest priorities in 2021. Russia, along with Saudi Arabia, are the largest oil suppliers to China. In March 2021, Russia delivered 7.44 million tons, losing the lead to Saudi Arabia, which exported 7.84 million tons [2]. Both countries have sparked a fierce competition for leadership in the oil supply to the Chinese market. In March 2020, Saudi Aramco, the national oil company of Saudi Arabia, announced that its priority over the next 50 years will be to ensure the energy security of China.

Thus, the relevance of this article lies in the increase in Chinese demand for oil and international competition for the Chinese market. The purpose of the article is to analyze Russian prospects in meeting China's oil consumption needs and possible problems that both states will face in cooperation in this field.

Analysis on Sino-Russian relations in oil sector. Russia is the world's most global oil and gas exporter. The rapid rise in global oil prices helped to restore the Russian economy after the collapse of the Soviet Union, largely due to the boom of Chinese oil demand. Therefore, the gas-oil sector is important for Russia in terms of its economic prosperity and success of foreign policy.

Due to geographical and historical reasons, Russian hydrocarbon exports are strongly tied to Europe. The transport infrastructure built during the Cold War is also focused on Europe. However, for demographical, economic, political and environmental reasons, European demand for gas-oil will decline. As follows, Russia is primarily interested in the diversification of gas-oil export markets, therefore is China interested in the diversification of energy sources. Since Russia, as the largest exporter, borders China as the largest importer, their rapprochement is completely natural.

An oil pipeline construction plan emerged in the Soviet Union. However, the consideration of this project was postponed due to the crisis in the country. Only just under Vladimir Putin, the project started developing. On July 17, 2001, Russian Prime Minister Mikhail Kasyanov and Chinese President Jiang Zemin signed an agreement on the Basic Principles for the Development of a Feasibility Study for the oil pipeline. In January 2006, Transneft, state-owned oil company, elaborated the Eastern Siberia — Pacific Ocean (ESPO) oil pipeline project. Supplies were launched in 2011.

The ESPO marked the emergence of a new leading supplier of crude oil to China, which reduced the so-called "Asian mark-up" that Gulf suppliers charged Chinese buyers. Russia began having an undeniable

advantage over its competitors. The ESPO throughput capacity reaches 80 million tons. Pipeline has significantly reduced the costs associated with the delivery. In addition, Russian oil is also supplied via Kazakhstan through the pipeline with a capacity of 10 million tons per year.

Moreover, Russia involved Chinese companies in cooperation on infrastructure development. For instance, in 2016 to develop its own oil fields in Eastern Siberia and the Far East, Rosneft signed an agreement with the Chinese company China National Chemical Corporation (ChemChina) on cooperation within the framework of the Eastern Petrochemical Company (EPS) project. ChemChina was to enter 40% of EPS's capital. The investment potential could reach 30 billion dollars, but in 2019 the project was rejected by China due to its high capital intensity [7].

Another advantage of Russia as an oil supplier is the low cost of oil production. In December 2020 Russia took 4th place (17.2 dollars per barrel) behind Saudi Arabia (9.9), Iraq (10.7) and Iran (12.6) [3, 37]. Any collapse in prices in the market is acutely felt by countries where the cost of its production is higher (the US — 36.1, Venezuela — 23.5, Canada — 41) [3, 37]. Therefore, China is to be assured that the Russian oil supply will be uninterrupted.

As mentioned above, the competition has become fierce. In 2016–2018, Russia was the largest oil exporter to China. In 2018, it supplied 71.49 million tons of oil, which constituted an increase of almost 20% compared to the previous year. In 2019, Russian oil supplies increased to 77.64 million tons (by 9%), leaving the lead to Saudi Arabia which raised oil export to China to 83.32 million tons [4].

Due to the quarantine, in the first quarter of 2020, China's GDP decreased by 6.8% in annual terms. Falling for the first time since 1992, thus China reduced oil purchases from all suppliers [5, 183]. However, due to the failure of the OPEC deal, China's oil imports increased amid a decrease in the collapse of oil prices, when competition between Russia and Saudi Arabia was escalating: the countries contested

each other's leadership monthly. Saudi Arabia was ahead in January, May, June and August, while Russia — in February, March, April, July, September and October. Despite the fact that the OPEC agreements were reached in April 2020, supply still outweighed demand, and prices began to stabilize only from the end of 2020.

Until November, the two countries supplied an average of 1.6–1.7 million barrels to China. In November and after, Saudi Arabia broke away from this indicator, reaching 2.13–2.24 million barrels. Saudi Aramco has cut prices for Asian customers. At the same time, the Russian oil supply to China decreased from 1.55 million to 1.49 million barrels per day [4]. Despite the collapse of the oil markets in 2020, China was confident in Russia's capacity to maintain the lead over this area [6].

Thus, the decline in oil supplies from Russia to China was uncaused by a problem in relations between the two countries, but by the COVID crisis and Saudi Arabia's manipulation of the energy market. As the oil market started stabilizing after the OPEC deal, and the global epidemiological situation began to recover, Russian oil exports began to move towards primacy: in March 2021 oil supplies from Saudi Arabia reached 7.84 million tons against 7.44 million tons from Russia.

Another advantage of Russia lies in its unique relations with China, the countries support common views on the world's political structure, socio-economic, cultural and humanitarian issues, including BRICS partnership.

However, Russia has the risk of becoming a Chinese appendage, putting itself under dependence on Chinese oil consumption. China, on the other hand, increases its presence in Central Asia, expanding energy supplies within the "Belt and Road" initiative, and its strategic relations with Saudi Arabia and Iran. While pursuing a similar foreign policy in many other areas, there are some alternative views in the oil sector: China seeks independence from Russia while Russia does not.

State-to-state trusting relations influenced the relations at the business level. The same trust is being fostered in cooperation between the flagship oil companies Rosneft and CNPC. The growth of Russian oil supplies to China is the result of comprehensive cooperation with Chinese companies, including such areas as hydrocarbon production, trading, and financial services. Russia believes such results would not have implemented without the partnership with CNPC, which purchases 80% of all the oil that Rosneft supplies to China [8, 3].

Conclusion. Despite Moscow's competition with various countries for access to the Chinese market, Russia may receive every chance to maintain its status as the largest supplier in the short and medium terms.

First, Russia supplies oil to the Chinese market through a system of oil pipelines. As a result, its supplies do not depend on the intensity of sea traffic and the possible blocking of sea routes in the South China Sea.

Next, the low cost of supply and low cost of production of Russian oil is by far one of the most profitable deals for China.

Third, the strong and stable historical relations between the two countries are a favorable background for the bilateral cooperation on infrastructure, especially amid the increasing shift of Russia's focus from Europe to Asia due to the tense geopolitical situation caused by the West. China is at odds with the West as well.

However, if China seeks independence from Russia in energy supplies, but Russia, on the contrary, seeks to intensify their relations. China develops the oil partnership with the Central Asian countries, Saudi Arabia and Iran — Russia's primary competitors. China benefits from Russia's competition with other countries since it can then demand more favorable deals on oil supplies.

In addition, if in the next few years Russia will also be able to maintain a significant level of production, then it will have to develop new oil fields. If oil prices remain low, it will be difficult for Moscow to provide investment for risky projects in difficult-to-

reach areas. One day Beijing abandoned the aforementioned Rosneft infrastructure project.

Furthermore, China set an ambitious goal of achieving carbon neutrality by 2060, having already shown impressive results. Consequently, there is a risk that the infrastructure of a long production cycle for a new supply of resources will become unnecessary long before the end of its operational lifetime. It is critically meaningful for the Russian economy to maintain the relevance of hydrocarbons in the world.

At present, the leading energy countries recognize that the oil cooperation between Russia and China is deep and constantly developing. However, there is a risk that their interests may diverge in the long term. And the problem over here is that it is not China that will suffer, but Russia, whose economy is firmly tied to energy export revenues. China admits that the enhancement of the global position of the Russian oil industry depends on the stabilization of the Chinese energy market.

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