

APPLICATION OF MARXIST PHILOSOPHY IN HIGHER EDUCATIONAL INSTITUTIONS IN LAO PDR



Sybuamala
Phouthaphone¹⁺
Yu Dahuai²
Wu Jing³

^{1,2,3} College of Marxism, Hohai University, Focheng Road, Nanjing, Jiangsu Province, China



(+ Corresponding author)

ABSTRACT

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Marxist philosophy is a science steeped in the strong party spirit, is the ideology weapon of the proletariat in the struggle for liberation and it helps humanity set up and solves real questions, which it based on dialectical and historical materialism. The LPRP holds Marxism-Leninism, as well as Marxist philosophy as the foundation of the political notion, leadership, and direction of the performances and implementations. Thus, Marxist philosophy applied as the fundamental course of HEIs in Lao PDR, which consists of dialectical and historical materialism. However, according to this study found that the application is weak and it is not unity, due to there are many HEIs that did not follow the policies and principles of the LPRP, as well as the nationally educational development. Therefore, the Ministry of Education and Sports, and HEIs should improve and solve these issues by enhancing and promoting about the role and significance of Marxist philosophy into teaching and learning for all HEIs in Lao PDR and the society, as well as to fulfill the policies of the LPRP and the strategy of higher educational development by paying more attention to encourage, lead, direct and invest on infrastructures of the teaching and learning of Marxist philosophy in all HEIs in Lao PDR and the application that to promote and propagandize its role and significance in the society.

1. INTRODUCTION

Marxism was inspired and developed in the mid nineteen century by two German philosophers as Karl Marx and Friedrich Engels (Kellner, n.d) who formulated the original ideas and theories, which became the fundamental doctrine that based on the material interpretation of historical evolution and development, a dialectical view of social transformations and an analysis of class-relations, class struggle, and conflicts in the society. Marxist analysis and methodologies have influenced to multiple political ideologies, political parties and social movements throughout the history. Marxism consists of a philosophical method, an economic theory, a sociological theory and a revolutionary view of social change. Marxism has become to Marxism-Leninism since 1917 of the Russian Revolution, due to since the death of Karl Marx and Friedrich Engels, Vladimir Lenin has added and developed Marxism into different branches and schools of thought. In the twentieth century, Marxists such as Lenin, Stalin, Mao, and Castro have added their own distinctive perspectives into the development of the Marxist revolutionary strategy. In the late 1980s to early 1990s, many Marxism regimes were collapse “Marxism is dead” (Lean and

Millan, 2004). However, it seems that in the course of a century, Marxism underwent developments that extended to the human race and prior to its last crisis that it had ended up; in Leninist form was inspiring a third of humanity, that was Marx with Lenin, Lenin with Stalin and Stalin with Mao, there remains an enormous bloc of ideas common to these Marxism and its task is on agenda and it will be a history which the neo-Marxism will make in the same way that human beings make their own history (Bidet and Kouvelakis, 2008). At the turning of the twenty-first century, there remains only China, Cuba, Laos and Vietnam as officially Marxist-Leninist states that are following socialism (Li, 2005) Marxist's ideas on philosophy is group into two headings such as dialectical and historical materialism (Adler, 2010a) which they are philosophical approach of revolutionaries to study of the real world in constant change, which in dialectical materialism, dialectic is the study of how things growth, develop and change, and materialism is the philosophical principle that the world is real and knowable, and that the ideas come from interacting with the world (Gonzalez *et al.*, n.d). Marxist philosophy would provide tools for rigorous social analysis and political transformation (Kellner, 2005). In the society today, it is in chaos and transition as it enters to the qualitatively new era that revolutionaries face new challenges. Thus, the mastery of the scientific method associated with Marxism is urgent and usage of Marxism, revolutionaries must be the focus on intellectual attention on the development of the guidelines for revolutionary practice in this era (The institute for the study of the science of society). Those issues should be solved by Marxist philosophy, there are many concrete conclusions of Marxist philosophy, political economic and scientific socialist theories that are developing within social practices and, when compare to other philosophy theories (Li, 2005) The framework for teaching describes the work of teaching, instead of being asked to demonstrate their skill in teaching, teachers can be asked to provide direct evidence of their results with students (Danielson, 2008). Marxist philosophy is a science steeped in the strong party spirit and the ideology weapon of the proletariat in the struggle for liberation. Therefore, Only by studying Marxist philosophy in earnest and linking the study with practice with strong revolutionary enterprises and the great enthusiasm in serving the people. Marxist philosophy is a universal truth, and no practice escapes its grasp and it will be easier to understand if one relates their study with their own familiar work and verifies their practical experience with theory (Li, 2005). Lao PDR is a landlocked and least developed country, Lao PDR is considered by the international community to be one of the poorest countries in the world, its population is about 6,5 million (in 2015), the majority of population, more than 70% living in rural areas. The government has implemented the New Economic Mechanism (NEM) since 1986, and the national development priorities of the government are to lift Lao PDR from the ranks of least developed countries by the year 2020 (Siharath, 2004). The Lao People's Revolutionary Party (LPRP) was established by H.E Kaison Phomvihane on March 22, 1955, which originated from the Indochinese Communist Party that found by Ho Chi Minh on February 3, 1930 (Lao National Assembly, 2003) the LPRP led Multi-ethnics of Lao people fought colonialists for freedom and independence and established Lao People's Democratic Republic (Lao PDR) on December 2, 1975 (Vongsa, 2008). Since the years that the country has liberated, and to create conditions to move forward to socialism in the future, the LPRP holds Marxism-Leninism be the foundation of the political notion and direction of its organisation, movement and implementations (Lao People's Revolutionary Party, 2011). As for Marxist philosophy, we will fascinate in it only when we believe it, we will dig into it only when we are fascinated by it, we can understand it only when we dig into it and we use it only when we understand it. Only when we use it and draw benefit from it, we will more believe it and more fascinated in it, and dig deeper into it. Marxist philosophy cannot be understood and mastered all at who cannot grasp the elementary viewpoints without careful study (Li, 2005). Therefore, while Marxism is the fundamental root of the LPRP, it is the fundamental course of the educational system in Lao PDR; Lao students should believe it, pay more attention and be fascinated by the study of Marxist philosophy. By those reasons, the author would like to review the application of Marxist philosophy in higher educational institutions (HEIs) in Lao PDR. This article aims to review the dialectical and historical materialism of Marxist philosophy, the application of Marxist philosophy, and to find out the new ways of application of Marxist philosophy in the HEIs in Lao PDR in the future.

2. METHOD

This study used the qualitative method, which secondary data was gathered and collected from a number of local and international published and unpublished books, journals, and other documents such as curriculum, course syllabus and constitution, law, policies and decrees on higher education of Lao PDR by observation, summarization, analysis, and interpretation.

3. FINDINGS

3.1. Dialectical Materialism

The materialism is the philosophy of Marxism that it has proved to be only philosophy, which is consistent, true to all of the teaching of natural science and hostile to superstition and cant. Marx developed philosophy in high level that the main achievement was dialectics and the developmental doctrine in its fullest, deepest and the most comprehensive form, the relative doctrine of the human knowledge that provides a reflection of eternal development mater, and the latest discoveries of the natural science (Vladimir, 1964) Marx's dialectical approach was the contradictions' function is the key ideas of the governing successive periods , a thesis provokes the emergence of an antithesis, and the conflict between them eventual yields a synthesis, this synthesis abolishes the thesis and antithesis but also conserves validity about them (Adler, 2010b). On the other hand, Engels went on the three laws such as the law of the transformation of quantity into quality and vice versa, the law of the interpenetration of opposites, and the law of the negation of the negation (Briggs, 2002) the dialectical materialism is the world outlook of Marxist-Leninist party, which its approach to the phenomena of the nature, and its method of studying and apprehending them that is dialectical, and theory is materialistic (Joseph, 1938). The dialectical theory involves the progress through contradiction and conflict (Geoff, 2012). All the things and processes are in a state of development and change, either growing or decaying. The human knowledge extends over three broad fields such as nature, the society and human thought. The dialectics is unique and enable us to understand, and use the general laws of the change, its great value help us to understand things and processes in their actual movements and mutual interactions with other things around them, it teaches us to seek the basic cause of movements and changes of things from one state to other, and shows the connections between them, dialectics differ essentially from formal logic that they deal with things and processes as they are in the real world, in a state of motion and development, not static and unchanging (Nunes, 1997).

3.2. Historical Materialism

The historical materialism is the extension and application of principles of the dialectical materialism to study the social life, and to study society and its history (Joseph, 1938) historical materialism is an attempt to explain the origin and development of the society from the materialistic perspective, it deals with the most general laws of social development, it identifies material forces that play crucial role in the formation and evolution of human societies, which the most important is economic structure of the particular society, the way in different groups of people are related to economic resources and their relationships of perspective production in the society (Nellickappilly, n.d). In 1878, Engels divided the historical materialism in Anti-Duhring and sketched the history of the antithetical relations between materialism and idealism, and metaphysics and dialectics (Balibar, 2007). Marx used dialectical philosophy to bring together three threats such as an understanding of the historical process that has driven by class struggle to attain higher and higher form of the society; a theory of the terrain of the class struggle in terms of how social structure is shaped by economic factors; and a concept of the roots of class struggle as located in the fundamental relation between humanity, nature and the labour process (Geoff, 2012). The historical materialism is a great achievement of scientific thinking, the chaos and arbitrariness had reigned in the views of history and politics that were replaced by a strikingly integral and harmonious scientific theory that shows in consequence of the five growth of productive forces (Vladimir, 1964). The historical materialism is summarised follows: (a) Productive forces tend to develop through the history; (b) Nature of productive relations of society that

is explained by the level of development of its productive forces; (c) Character of the non-economic institutions of the society; and (c) All history that is history of the class struggle, which the class won the class struggle will be the one that enables to preside over the productive forces (Cohen, n.d). Marx provided the history that consists of five major epochs: (a) Primitive communism that people held everything in common; (b) The ancient epoch or slave society that based upon slavery where the means of production was owned and controlled by an aristocratic elite; (c) Feudal society, where land was the most important means of production and it was owned and controlled by an aristocratic class, the majority of people were peasant class; (d) The capitalism is a society, where technology development has allowed a bourgeois to exploit factory forms of production for their private gain. The main relations of production are between employers and employees; and (e) Communism is a society, where the means of production are held in common for the benefit of everyone in the society (www.sociology.org.uk 2005).

3.3. Application of Marxist Philosophy in HEIs in Lao PDR

The HEI in Lao PDR means post high school education that is vocational educations, it is counted from pre-undergraduate to doctoral education, which to provide scholars, scientists, researchers for social service (LNA, 2007). Siharath (2004) pointed out that the government of Lao PDR initiated higher educational reform from the Decree of Prime Minister from 1995, for establishing the NUOL, Champasak University (CU) in Pakse in southern Lao PDR in 2002; the Souphanouvong University (SU) in LuangPrabang in northern Lao PDR in 2003; Savannakhet University (SKU) in 2009 and Health and Sciences University (HSU) in 2007 in middle part of Lao PDR. To enhance political notion affair and concentrate on improving theory and practice affairs, we continue to stand for Marxism-Leninism, proletariats, and socialism, and Marxism-Leninism's application and innovation, and we have to hurry up to improve curriculums, course syllabus, textbooks of political subject in each educational level and political subject is a compulsory subject in each course in Lao national education system, particularly in HEIs (Ministry of Education and Sport, 2005). Therefore, based on the curriculum and course syllabus profiles of HEIs. The author summarized and interpreted the application of Marxist philosophy in HEIs in Lao PDR, as following:

3.3.1. Dialectical Materialism

Table-1. Application of dialectical materialism of Marxist philosophy into the curriculum of HEIs in Lao PDR

Content	Context
System/semester/year	4 years system, first semester of the second year
Group	Major course
Name of subject	Marxist-Leninist philosophy I
Code	S30 MP 235
Hour	48 hours
Credit	3(2-2-0)
Credit explanation	Marxist philosophy 1 has 3 credits, 2 hours of lecture in 16 weeks equal to 32 hours, 2 hours of seminar per week equal to 1 hour in 16 weeks equal to 16 hours. Therefore, totally is 48 hours
Objective	Students will recognize and understand objective, contexts, and difference between Marxist-Leninist theory and others.
Context	History of Marxist-Leninist philosophy, philosophy and its role in the society, material and mind, dialectical materialism, fundamental laws, principles and methods of dialectical materialism.
Implementation	Marxist-Leninist philosophy 1 consists of 7 chapters, the teaching and learning procedure is conducted by lecture, explanation, discussion and groups activity (report writing and presentation)
Contents	Chapter 1: History of Marxist-Leninist philosophy Chapter 2: Philosophy and its role in society Chapter 3: Material and mind (sense) Chapter 4: Dialectical materialism Chapter 5: Fundamental laws of method of dialectical materialism Chapter 6: Pairs of fundamental principles of dialectical materialism Chapter 7: Recognition theory

Source: Drawn by author (2017)

3.3.2. Historical Materialism

Table-2. Application of historical materialism of Marxist philosophy in the curriculum of HEIs in Lao PDR.

Content	Context
System/semester/year	4 years system, second semester of the second year
Group	Major course
Name of subject	Marxist-Leninist philosophy II
Code	S30 MP 236
Hour	48 hours
Credit	3(2-2-0)
Credit explanation	Marxist philosophy II has 3 credits, 2 hours of lecture in 16 weeks equal to 32 hours, 2 hours of seminar per week equal to 1 hour in 16 weeks equal to 16 hours. Therefore, totally is 48 hours.
Objective	Students will recognize and understand objective, contexts, and difference between historical materialism and other theories; and students could identify class struggle and socioeconomic structures.
Context	Historical materialism, socioeconomic structure, class and class struggle, social revolution and civilization, Public movement and historical person, and social mind and its structure.
Implementation	Marxist-Leninist philosophy II consists of 6 chapters, the teaching and learning procedure is conducted by lecture, explanation, discussion and groups activity (report writing and presentation)
Contents	Chapter 1: General knowledge of historical materialism Chapter 2: Theory of socioeconomic structure Chapter 3: Class and class struggle Chapter 4: Social revolution and social civilization Chapter 5: Role of public and person in history Chapter 6: Social mind and its structure
Assessment	Attendance 10% Activities 10% Participation 10% Mid-term 20% Final exam 50%

Source: Drawn by author (2017)

According to the table, 1 and 2 above, the application of Marxist philosophy in the curriculum of HEIs in Lao PDR that could be summarized its mechanism of application as following:

3.3.3. Method of Teaching and learning

The method of teaching and learning Marxist philosophy in HEIs in Lao PDR is almost that used lecture method which is a teaching and learning method that to hold the teacher's activity as main key on speaking, telling, explaining, demonstrating or to transfer knowledge to students in event short term or long term that students is only provided, sometimes, the teacher will give opportunity to students to question which is always occurred at the end of lecture (Namlammoun, 2010).

3.3.4 Nature, Procedure, and Type of Lecture

There are 3 aspects of method of lecture such as lecture as concentrate to context and issues of Marxist philosophy that the teacher initiates with introduction of Marxist philosophy and then followed by advising, or introduces methods of problem resolution or closing by suitable resolution and conclusion; lecture as giving idea or opinion of Marxist philosophy that teacher will introduce many ideas of Marxist philosophy and other philosophies to students and then closes with suitable methods of problem resolution; and lecture as instruction of Marxist philosophy context which is generally lecture of teaching and learning. There are five steps of lecture procedure of Marxist philosophy as follow: (a) Preparing: The teacher must to ready preparing for teaching, to compile knowledge and topics be groups and units, that is copied documents or textbook of Marxist philosophy and other

documents that concerned to be identification of lecture, arranges good manner of classroom or hall with good environment and teacher has prepared necessary facilities of lecture such as Course syllabus, computer, power point, LCD, pictures, etc; (b) Context of teaching: It is important and interested points or topics of Marxist philosophy which are introduced to students in the lecture that the teacher must have course syllabus of Marxist philosophy; (c) Lecture: The teacher lectures to students with copied documents or textbook of Marxist philosophy and students will note some important points of explanations and examples, the lecture spends 90 minutes per time which is calculated into 2 hours; (d) Follow up: When lecture is finished, the teacher will summarize points or topics of lesson for students by writing on the board or power point showing and ask questions to students then discussion; and (e) Conclusion: It is a summary of important points of topics, which are taught by the teacher, and sometimes students could share their summary. The lecture of Marxist philosophy is divided into three types such as explanation, telling and discussion (The National University of Laos, 2011).

3.4. Lessons Learned of Application of Marxist Philosophy in HEIs in Lao PDR

According to this study, this decline was due to three trends as following: (a) Teaching and learning of Marxist philosophy in HEIs has failed to produce the efficient results that were expected of the society as the needs of political and socioeconomic developments of the country, regions and the world, due to some HEIs' managers, staffs and lecturers were not highly responsible and not qualified in Marxist philosophy or Marxism, and some students did not pay much attention to study due to they could not find interests of Marxist philosophy or Marxism in their daily lives, they more preferred other fields; (b) The teaching and learning of Marxist philosophy in HEIs was not much concerned with currently and the reality of local, national, regional and international issues and problems. The educational management system was not really suitable for the change of the society, insufficient materials and facilities and the content and style and method of the teaching and learning were not applied and improved, and inequalities due to many of HEIs have removed it out of their curriculums; (c) The views of political and socioeconomic developments are high but the results of the teaching and learning of Marxist philosophy in HEIs was considered to have a low return and limit. Thus, it led to decrease paying attention and interesting on Marxist philosophy due to it is a political ideology and the attitude of the world outlook, and the weak infrastructure and institutional managements, which HEIs lacked resources to maintain the efficiency of the administrative body; (d) Low levels of teacher training, lacking scholarship and funding, weak faculty and low payment that made inexperienced teachers, insufficient, low capacity, and poor teaching and learning of Marxist philosophy in HEIs; and (e) As teaching and learning of Marxist philosophy in HEIs in Lao PDR lacked scholarships and funding to support academic affairs.

3.5. New Knowledge of Application of Marxist Philosophy in HEIs in Lao PDR

According to this study, the author thinks that, the teaching and learning of Marxist philosophy in HEIs should implement by following:

3.5.1. The Strategies for Teaching and Learning

The teaching and learning of Marxist philosophy in HEIs should implement by three strategies as following: (a) Enhancement of the teaching and learning experience and skills through a well designed and accessible curriculum of Marxist philosophy or Marxism to promote student successfulness. The rational foundation for the strategy reflects its mission, purpose, and values of being student-centered, on wide participation in HEIs, on employment, on personal and professional developments. This teaching and learning aims to enhancement of learning and to aspire to excellence in all areas of activity; (b) The enhancement of student's experience that to provide a high quality of educational experience for all students and to promote excellence in the teaching and learning of Marxist philosophy through encouragement and support among HEIs, critical intellectual development

through course syllabus and guideline of teaching and learning in the study environment, personal reflection and skills to enable students to achieve success in their jobs and contribute values to the society; and (c) Setting the high level of aspiration on teaching and learning of Marxist philosophy in HEIs that to provide the Marxist course for students in public and private institutions, colleges and universities, and it is also competitions of institutional positioning in governmental affairs and job application.

3.5.2. Fundamental Principle of Teaching and Learning

a) Scientific principle

This principle implies that the teaching and learning of Marxist philosophy have to guarantee the truth, reality, visibility, scientific and realism. Therefore, expectations of this principle as follows: (a) Clearly explanation on meanings, definitions, rules, principles, and laws of Marxist philosophy due to they are main tools and components to understand the contexts. In fact, the different understanding of meanings, principles, rules, will bring to different or misunderstanding, recognitions of the contexts and knowledge of Marxist philosophy and different political notion and attitudes; (b) Giving truth, summary and visible events, issues and phenomena due to it is crucial and essential features of the teaching and learning of Marxist philosophy that to guarantee scientific aspect of knowledge, the teacher should choose and check clearly and carefully which events, issues, and phenomena that are suitable and true and in addition, the teacher should not avoid the affected issues in the society that implies the students and people have to know the truth, whatever we have to know the truth that is students will visible recognize then find the ways to solve problems in the society without suspecting; and (c) A logical explanation of the teaching that means the teacher has to know how to arrange systematic contents, to organize contents of Marxist philosophy in systematization, interaction, and integration, and logical structure of the teaching directs students to know dialectical relations and interactions of rules, laws, and principles in Marxist philosophy with both introduce in deductive and inductive methods.

b) Political Party and Classical Principles

The teaching and learning of Marxist philosophy are scientific of social sciences and opinion system of working class and proletariats in Lao PDR and the world, the LPRP has applied and innovated Marxist philosophy either Marxism into his tasks of the struggle for independence and national prevention and development. Thus, context on the teaching and learning of Marxist philosophy has to guarantee to unity and interaction of scientific, political party, classical and innovative features to fulfill interests of working class as well as multi-ethnic Lao people that base on historical evolution. Hence, political party feature consists of fundamental expectations: (a) Loyalty to Marxism and innovative application base on conditions and reality; (b) Loyalty, well understanding and holding to policies of the LPRP and laws of the Lao government; (c) The teacher has to pay much attention to study in Marxism and policies of the LPRP; and (d) The teacher has to be tactician and high decision making to anti oppositions.

c) Practical Principle

The practical principle guarantees between theoretical and practical unity, which is a fundamental principle of Marxist philosophy of the world outlook and explanation, practice is a motivation and objective of recognition, Marxist philosophy or Marxism was also born from practice as movement of class struggle of working class and proletariats in capitalism through study and explore of Marx and Engels, and then wrote a scientific theory as Marxism including philosophy, political economic and scientific socialism through historical evolutions.

3.6. Methodology of Teaching and Learning of Marxist Philosophy

In the future, the method should be mixed method between lecture, discussion, equipment, question, material and practical methods, which means the lecture of Marxist philosophy should use lecture method to speaking, telling, explaining, demonstrating or to transfer knowledge to students base on educational equipments such as textbooks, documents, ITC, pictures, maps, films, videos, etc, for more understanding. After that, the teacher should give opportunity to students to ask questions and discuss or students answer the questions and then the teacher gives directions and truth for students that to concentrate and train students' motivation, awareness, and self-confidence, which is a method of student-centered that is a very important method of problem resolutions due to students will receive new knowledge by themselves with the question, answers or resolutions and conclusions. Finally, based on educational principle: "Study – Know - Practice, Theoretical study relates to practice, educational institution relates to society", Which is an implementation by giving homework for students to study, review, summary, analysis and conclusion of textbooks and documents, and students can study issues in the society by comparing between theories or lessons that they have learnt to socioeconomic problems and phenomena in the societies base on methodology of social research to find out the results.

4. DISCUSSION

The results of this study showed that the application of Marxist philosophy in HEIs in Lao PDR is not unity among HEIs, the application and method of teaching were weak, and the role of Marxist philosophy was not properly enhanced in the society that led to missing of policy goals of the LPRP and the MEO. Therefore, it is the time of Lao government should pay more attention to enhance role of Marxist philosophy in HEIs with both the political party and scientific features due to they are unity and interaction in Marxist philosophy that is, if scientific feature is more deeply, as the political party feature will be higher due to scientific feature will be foundation of the policies of the LPRP and administrative management of the Lao government. In currently years, the political party principle of Marxist philosophy is an important strategy, due to it teach students with scientific, attitudes, morality, ethics and political notion to be loyalist, patriotic and young generation in new reform. Therefore, according to the MoE (2005) provided that "Marxism-Leninism, proletariats and socialism, and Marxism-Leninism's application and innovation is a compulsory subject in each course in Lao nationally educational system, particularly in the HEIs". Hence, Marxist philosophy is a part of Marxism-Leninism as a part of the political notion of the LPRP that Lao's people especially students in all HEIs in Lao PDR should deeply study Marxist philosophy due to it is very important and useful as Li (2005) pointed out that "Marxist philosophy is a science steeped in strong party spirit, and it cannot be understood and mastered all at once since one cannot grasp the elementary viewpoints without careful study". But, according to this study, the application of Marxist philosophy is not unity; there is not any specific curriculum of Marxist philosophy in all universities that means Marxist philosophy is only applied as subject and as a part of political subject that is thought in the first year of two HEIs such as the NUOL and SU, but another HEIs, especially private sector has removed Marxist philosophy out of their curriculums that concentrated to only their major courses. In addition, in HEIs are still lacking of scholarship and qualified teacher in particularly Marxist field, almost major of teachers are other fields, they are therefore not really qualified on academic services on Marxism or Marxist philosophy, and almost of Marxist materials as textbooks and documents for teaching and learning are very old, even at the Department of Politics and Public Administration, Faculty of Social Sciences, NUOL and also other universities, due to the teacher of Marxist philosophy is very important person, he/she has to graduate from Marxism that holds deeply fundamental scientific and Marxist principles, logical attitudes, capacities, skills, morality, ethics, and propaganda based on policies of the LPRP and the government.

Therefore, these issues should be seriously paid more attention by the Ministry of Education and Sports and all HEIs for solving and improving development mechanisms and curriculums of HEIs to promote Marxist philosophy and Marxism as well for fulfilling to policy of educational development and the LPRP, which Marxist philosophy

and Marxism should be applied for all HEIs both public and private sectors that Lao students should study deeply and clearly on Marxist philosophy and Marxism due to the dialectical and historical materialism of Marxist philosophy are the fundamental knowledge and attitudes of recognition, creation and development of the world, as many authors mentioned that “The dialectical materialism is the world outlook of the Marxist-Leninist party, it incorporates materialist dialectics, a scientific theory of development..., and historical materialism is the extension of the principles of dialectical materialism to the study of social life, an application of the principles of dialectical materialism to the phenomena of the life of society, to the study of society and of its history...”. That is why Marxist philosophy should be applied by all HEIs in Lao PDR. At least Marxist philosophy should be applied as a fundamental course as the NUOL and SU, and increasing participation as increasing number of students in Marxist field in public university and other institutions in public sector in order to guarantee quality and standards of teaching and learning of Marxist philosophy and can help to establish more understanding, awareness of significance of Marxism, democracy of the governmental system and development of political notion in Lao PDR. Marxist philosophy must be applied and innovated to according to the reality of situations, conditions and practices in the country, regions and the world.

5. CONCLUSION

The Marxist philosophy is a very important doctrine due to it is true and comprehensive, and harmonious, it provides an integral world outlook for the humanity, it is the fundamental doctrine of working class and proletariat based on dialectical and historical materialism, and it has inherited, innovated, and applied by Marxist generations that since the death of Marx and Engels, Lenin added some theoretical dimensions that relating Marxism. In the Twentieth-century, Marxists such as Lenin, Stalin, Mao, and Castro added their own distinctive perspectives to the development, innovation, and application of Marxist revolutionary strategy into the reality. At the Twenty-first-century, China, Cuba, Vietnam, and Lao PDR, are the only officially Marxist-Leninist states remaining that following socialism. In Laotian context, the LPRP holds Marxism-Leninism is the foundation of the political notion, direction of performances and implementations, which based on the policy of the LPRP, Marxist philosophy is applied, as the fundamental course in the curriculum of HEIs in Lao PDR. However, the application is not unity; because of many HEIs are not really follow the policies. Therefore, role of Marxist philosophy should be more applied, promoted and enhanced; the policy, regulations, and decrees should be strictly implemented, the curriculum of Marxist philosophy should be established and united in HEIs in Lao PDR that is particularly the university level, especially in the NUOL, for teaching students with deeply knowledge and capacity of Marxist philosophy or Marxism, as well as to train leaders, managers, staffs and lecturers to aware the role and significance of Marxist philosophy and apply it to educational affair and managements. Therefore, the government, the MOE, as well as HEIs should pay more attention to lead, direct and invest on infrastructures of teaching and learning of Marxist philosophy in all HEIs in Lao PDR to promote and propagandize its role and significance in the society as following to the policy of the LPRP, which the main issue is how to get sufficient and stable funding and scholarships on Marxist field.

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