

Ho Chi Minh Democracy Method with Development of Democracy in Vietnam Today

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Abstract: Ho Chi Minh's democratic method is a matter of profound significance in both theory and practice, which has been interested in domestic and foreign researchers, studied, approached, and exploited in many different aspects and angles. Based on clarifying traditional democratic methods and methods, this study has analyzed the core contents of Ho Chi Minh's democratic method, the process of promoting democracy in Vietnamese society today. Keywords: Ho Chi Minh, democratic methods and methods, promoting democracy

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Introduction

Ho Chi Minh's democratic method is a skillful combination of the values of traditional Vietnamese democratic methods and methods, progressive democratic movements in the world; At the same time, there was "absorption, addition, and development of new and unique characteristics of Ho Chi Minh based on combining Marxist-Leninist methodological principles with dialectical materialistic factors of Eastern philosophy, Vietnamese traditional thinking, and drawn from his rich and eventful life and experiences of his behavior" (Giap, 1997).

Ho Chi Minh's democratic method is a very precious legacy that Ho Chi Minh left for the nation and the country of Vietnam. These are the perceptions and directions of Ho Chi Minh in the process of promoting democracy in Vietnamese society. Although he is a great thinker, with a simple and profound style, he always acts and expresses issues, including democratic methods, simply and understandably suitable for thinking and knowledge of the entire Vietnamese people.

Ho Chi Minh's democratic method has attracted the attention of a large number of researchers, scholars, and scientists and has been approached and exploited under many different aspects and angles: "The people's method President Ho Chi Minh" (Binh, 2007); "Ho Chi Minh Thought and the Vietnamese Revolutionary Path" (Giap, 1997); "Ho Chi Minh Thought on Democracy" (Chuong, 2004); "Ho Chi Minh's thought on democratic culture in political activities and its application in Vietnam today" (Phuc, 2017); "The principle of democratic centralism in the current Party building work" (Thong, 2014); "Democracy with community development" (Nhiep, 2014); "Practice democracy in terms of a single party ruling" (Duc, 2017); Methods of political research (David, 2009)...

The above-mentioned research works have presented several of Ho Chi Minh's democratic methods when analyzing issues about Ho Chi Minh's democratic thought. However, there has not been any systematic research on Ho Chi Minh's democratic method with the promotion of Ho Chi Minh's democratic method in the current context.

Research Methods

In terms of methods, this study closely follows the point of view of Marxism-Leninism, Ho Chi Minh's thought, the line of the Communist Party of Vietnam, and the policies and laws of the State of Vietnam on promoting democracy; and at the same time use methods of analysis, synthesis, induction, inference, system - structure, comparison, statistics, text study... to clarify the problems posed of the article.

Results and Discussion

The traditional democratic method of Vietnam

In the history of thousands of years of building and defending the country, the Vietnamese people have made great miracles in the fight against natural disasters, storms and floods, drought and foreign invaders. To survive and develop requires each Vietnamese people to unite, join hands, stand side by side; back-to-back, duel; forming a sense of community and patriotism. Vietnamese patriotism contains feelings of love for the race, patriotism for Vietnam is always associated with love for the people, respect for the people, democracy, and taking the people as the root. Relying on the people, being close to the people, supporting the people, implementing the entire people's army, living in the army, and sending the nation to oppose the enemy are typical values of the democratic method in the tradition of the Vietnamese nation. Drilling into the people's health is not only a

progressive thought, a strategy, a national policy but also a method to build and protect the country sustainably. In any situation, any era, any dynasty, the role of the people is still decisive. Promoting democracy and exploiting the people's power is a wise policy of the states to stabilize the regime, serve the interests of society and the employees of the state apparatus themselves.

The democratic, people-based, and people-based method in the history of the Vietnamese nation has been used as a way of leading the country associated with the tradition of sticking between the leader and the people in community relations village. The progressive feudal dynasties of Dai Viet in the 10th - 15th centuries often considered public health not only a goal but also a method of governing the country. The will of God and the people's will are two opposing sides in a unified polity, the basis for building and consolidating the kingship, and the basis for the dynasties to set policies. When answering King Tran Anh Tong's question about the plan to defend the country, Tran Quoc Tuan said: "Strengthening the people's strength to make a deep and lasting successor, that is the top policy to defend the country" (Vietnam Academy of Social Sciences, 1998, p.79).

Drilling into the people's power to make a deep and lasting successor is an important democratic method, demonstrating the progressive views of the Vietnamese feudal dynasties to strengthen the people's power. If the Vietnamese feudal class uses Drilling Letters as art to promote democracy, the class conflicts that existed in feudal society will be resolved or will be less acute; the interests of the nobility will be closely linked to the interests of the nation. This method has the value of consolidating the unity bloc of the whole people, stabilizing politics, developing socio-economic culture so that the country has enough strength to defeat the invading forces.

With their democratic methods, several Vietnamese feudal dynasties promoted democracy in many areas of social life to relax the people, take care of the poor, war victims, and reduce military service. King Tran Thai Tong once said: "I want to go out and play to hear the voice of the people and to examine the people's hearts and to know the difficult situation of the people" (Anthology of Vietnamese poetry and literature of the tenth and seventeenth centuries, 1976). Nguyen Trai said: "Being benevolent is to keep the people still / The military punishes the people first to eliminate the violence", "Bringing the great justice to victory over the brutality / Using the people instead of the violence" (Institute of History, 1976, p.77).

Nguyen Trai is aware of the great power of the democratic method when he thinks that the people are water, raising the boat is also water, flipping the boat is also water. The boat here is likened to a king (regime), raising the king is the people, overthrowing the king (regime) is also the people. During the 10 years of the resistance war against the Ming invaders, Le Loi applied the democratic method of "beating the hearts of the people", relying on the people to fight the enemy, mobilizing the people, and building the armed forces from the people

In the 16th century, Nguyen Binh Khiem advocated the implementation of the democratic method by taking the virtue of benevolence to adjust social behavior and touch the people. He wrote: "In the past, the country must be based on the people, so you should know that in order to keep the country, it must be popular with the people" (Thu, 1993, p.359).

In the 18th century, Le Quy Don's vision of the democratic method: "The people are the foundation of the country, the roots are strong, then the country is at peace. Saving the people is for the country." Nguyen Thiep said: "People are the root, the roots are strong, the country is peaceful". Ngo Thi Nham believes: "Heaven looks, Heaven hears because of the people. If people's hearts are calm, God's will also change" or "When people are in harmony below, heaven is in harmony above, effective without an appointment" (Thu, 1993, p.418-419).

The Vietnamese feudal dynasties widely used the democratic method in many fields, which made the monarchy somewhat less autocratic. Many intelligent kings paid attention to the material life of the people, applied the policy of respecting the people, respecting the farmers, considering agricultural production as the origin of the country, implementing the policy of living in the countryside, preventing robberies kill cattle, protect traction in agricultural production. Many kings applied a tax policy that was not too heavy, which created a peaceful and peaceful atmosphere of the country, contributing to alleviating the inherent contradictions in the feudal society between the ruling class and the ruling class treated.

Due to the awareness of the important role of the democratic method in nation-building and defense, many Vietnamese feudal dynasties had many practical policies that cared about the people's lives, loved the people, relied on the people, and loved the people consider it a vital condition of the state. Paying attention to and practicing democratic methods is the traditional cultural feature of the Vietnamese nation.

Ho Chi Minh's democratic method is largely rooted in Vietnamese tradition, expressed in his love, respect, and absolute belief in the strength of the people. He named the country "The Democratic Republic of Vietnam". peace". In the relationship between the State and the people, he determined that the state is only the executive apparatus of the people, all state employees are servants of the people, not the parents of the people (the parents of

the people), our system is a democracy, ie the people are the master, the highest position is the people, the state is of the people, by the people, for the people.

Ho Chi Minh's democratic method

Ho Chi Minh's democratic method is a systematic way and line devised to promote democracy in society and solve practical problems for the Vietnamese revolution; Many of his arguments exude great truths of the times, the values and aspirations of humanity are reflected in his simple and concise sayings.

Ho Chi Minh did not leave for posterity complete works on methods, including democratic methods, so when researching on democratic methods, Ho Chi Minh must be sure to filter from articles published in Ho Chi Minh. The Complete Collection of Chi Minh (published in 2011) and based on his actions from practice such as actions, words, advice... in a specific historical situation to fully realize the contents and methods of the people. His owner.

The democratic method Ho Chi Minh formed with the people's burning aspirations for national independence, freedom, and democracy in the context of the country being trampled under the invasion and domination of colonialism. National independence, freedom, and democracy of the people are the criteria and goals that Ho Chi Minh's democratic method aims at. As he has repeatedly concluded, "I have only one desire, the ultimate desire, to make our country completely independent, our people completely free, all compatriots have food to eat everyone can get an education" (Minh, 2011, vol. 15, p.627). And that is not only his political ideal, moral ideal, and also his method of action to bring the Vietnamese people out of slavery, regain their dignity as human beings, our people will be completely protected freedom, and democracy.

From a value perspective, democracy marks the progress of society, which are universal human values, goals, interests, and aspirations. Therefore, Ho Chi Minh's democratic method towards the goal of democracy, promoting democracy is an objective need derived from the theory and practice of Vietnam's revolution. Mastering Ho Chi Minh's democratic method is also embracing the spirit and method of the organic unity between theory and practice to creatively handle all relationships in society, promoting the revolutionary cause of development.

To ensure the goal of democracy, Ho Chi Minh's democratic method also requires perseverance, flexibility, and flexibility. Mastering Ho Chi Minh's democratic method is to understand the objective laws to act correctly and successfully; must look closely, think broadly; must know how to come up with appropriate and right strategies and tactics in the right period and time. For democracy to develop and promote democracy, it is necessary to be politically honest "political hypocrisy is the result of weakness" (Lenin, 1976, vol. 20, p. 248), "honesty means words and deeds go hand in hand" (Lenin, 1976, vol. 32, p. 329). Thus, Ho Chi Minh's democratic method is what contains in itself a humanistic, revolutionary, and scientific nature, requiring leaders to work towards the goal for the country, for the people, for the progress of the people type; towards building a regime that ensures the people's right to mastery. He affirmed: "The revolution is the cause of the masses, not the cause of any individual hero. The success of our Party lies in the place where our Party has organized and promoted the people's endless revolutionary forces and led the people to strive under the banner of Marxism-Leninism" (Minh, 2011, Vol. 12, p.672). Therefore, practicing the democratic method requires taking the people as the root, the people as the master, and the people as the master. "Our country is a democratic country, the highest position is the people, for the people is the master" (Minh, 2011, vol. 8, p.434). There is nothing more precious in the sky than the people, and nothing in the world is stronger than the united strength of the people, he affirmed. Our country is a democratic country, because all power and policies are for the benefit of the people, towards serving the people. He always reminds cadres and party members never to forget that the people are the master, all benefits are for the people; the people are the ultimate masters of the new regime.

From an institutional perspective, democracy is a democracy, the democratic method requires that "the state acknowledges that the minority submits to the majority" (Lenin, 1976, vol. 3, p.101); and the state must "officially declare the principle that the minority is subject to the majority and recognize the freedom and equality of the citizens" (Dictionary of Philosophy, 1986, p.118) in the spirit of "The People are Mr. government owner. The people elect representatives to act on their behalf. That is democracy" (Minh, 2011, vol. 8, p.263), not the revolutionary mandarins who hold the power of the state apparatus, but only the public servants and servants of the people.

Thus, with Ho Chi Minh's democratic method, it is necessary to institutionalize through the law regulating the democratic rights of citizens - this is a specific democratic standard and standard.

Promoting Ho Chi Minh's democratic method in today's Vietnamese society

Since 1945, Vietnam has become a democratic country with the name of the Democratic Republic of Vietnam, the Vietnamese people enjoy democratic freedoms. The Preamble to the 2013 Constitution affirms: "Inheriting the 1946 Constitution, 1959 Constitution, 1980 Constitution, and 1992 Constitution, the Vietnamese

people built, implemented and defended this Constitution because of the goal of rich people, strong country, democracy, justice and civilization” (National Assembly, 2013, p.3). The 2013 Constitution affirms: “The State guarantees the people's right to mastery” (Article 3) (National Assembly, 2013, p.4)

The Constitution recognizes and guarantees the basic democratic freedoms of citizens. However, to ensure the people's real mastery, the promotion of democracy in Vietnam is carried out with some specific methods, compared to some other democratic countries in the world. Vietnam's democracy is governed by a single Party, ensuring the division between the three legislative, executive and judicial branches. The National Assembly is the highest authority of the State. Socio-political organizations are together with the State to care for and protect legitimate interests and exercise the people's democratic rights.

In the current context of renovation and integration, applying Ho Chi Minh's democratic method, the Party and the State of Vietnam focus on building and rectifying the Party, promoting democracy, and ensuring the people's mastery. The process of promoting democracy is the process of applying Ho Chi Minh's democratic method so that the people can master all areas of social life, from politics, civil, economic, to social life sociocultural. With that correct method, our Party and State have mobilized the intelligence, potential, and creativity of each Vietnamese person to the cause of national construction and defense. On that basis, create changes in the rights and obligations of citizens, the ability to own and actively participate in the management of the state and society.

Applying Ho Chi Minh's democratic method to the promotion of democracy, the people enthusiastically participated in revolutionary action movements, effectively implemented democracy at the grassroots in association with the emulation movement "joining efforts" building a new countryside", emulating "skillful mass mobilization", etc., especially in the fight against negative manifestations, such as embezzlement and wastefulness, have contributed to building the Party and building an increasingly clean government strengthen, improve effectiveness and efficiency in state administrative activities.

Ho Chi Minh's democratic method requires good implementation of the representative democracy, improving the quality and effectiveness of the activities of the National Assembly, the Government, the People's Councils, and People's Committees at all levels. This is the implementation of direct democracy at the grassroots level so that the people can directly discuss and decide on important and practical matters associated with their interests. As a result, many Party committees and authorities have listened to, increased contact and dialogue with the people, and respected the people's opinions.

Ho Chi Minh's application of the democratic method to promote democracy in state organizations is vividly demonstrated through the innovations in the election of deputies to the National Assembly, People's Councils at all levels, and the improvement of organizational structure and the mode of operation of the elected bodies. Before and after each meeting, the people's deputies organize meetings with voters to capture the voters' thoughts, aspirations, and recommendations. The quality of questioning and answering activities at the sessions of the National Assembly and the People's Council is truly vibrant and democratic, promoting the responsibilities of delegates, and is recognized by the people of the country. Periodically, the National Assembly and People's Councils hold votes of confidence for titles elected by the National Assembly or the People's Council by secret ballot. Promoting democracy by the Government continues to have innovations in policymaking, macro management, directing, and organizing implementation. The awareness and responsibility to institutionalize and concretize the Party's guidelines and resolutions into legal documents are enhanced. Governments at all levels have made great strides in organizing receptions, dialogues with citizens, and dealing with citizens' complaints and denunciations.

In personnel organizations, the democratic method is widely applied in management activities, democratic discussions, secret ballots, and majority decisions. Socio-political organizations have also made great progress in applying Ho Chi Minh's democratic method and the institution for exercising the people's democratic rights. “Many documents creating a legal basis to promote the ownership of all classes of people have been passed by the National Assembly, such as the Law on the Vietnam Fatherland Front, the Law on Trade Unions, the Law on Youth, the Law on Referendums, etc. Democratic guarantees on rights and obligations, interests and responsibilities of social actors have been further legislated and implemented step by step with results; Many policies and measures have brought into play the active and proactive role of the people, accelerating the process of social democratization. The National Assembly Standing Committee promulgates Ordinance No. 34/PT/UBTVQH, April 20, 2007, "On implementing democracy in communes, wards and townships", Decree No. 04/ND/CP, dated 24 January 1, 2013, "On the implementation of democracy in the operation of state administrative agencies and public non-business units", Decree No. 60/ND-CP, dated June 19, 2013, "Detailing regulations Clause 3, Article 63 of the Labor Code on the implementation of the Regulation on Grassroots Democracy in the workplace" has actively contributed to the process of promoting the people's right to mastery” (Trung, 2019).

Besides the advantages, awareness of democracy and democratic methods among some cadres, party members, and people are still limited. The state of separation, even opposition between democracy and discipline and law still exists in many places. The people's right to mastery in many places and fields is still violated. At times, in other places, the implementation is limited or formal; there is a situation of taking advantage of democracy to cause division, internal disunity, disorder, affecting national security, social order, and safety. "Currently, there is still a part of cadres, party members, and people who have a one-sided perception of democracy, especially the practice of democracy within the Party. Some people believe that with democracy in the Party, party members are free to express and propagate their views on the mass media. In particular, some people even want to organize the party as a "club", to debate and discuss any issues, without respecting the principle of democratic centralism. On the contrary, there is a part of party members who understand democracy in the Party rigidly, consider democracy as a means to achieve centralization, do not want party members and subordinate party organizations to think independently, seek to conduct scientific research, identify science with politics, agree on research ideas, and exchange ideas with the Party's viewpoints and guidelines. Some people oppose democracy and centralization, separating the promotion of Party members' initiatives and creativity from discipline, and preserving unity and unity in the Party" (Trung, 2019).

Conclusion

Ho Chi Minh's democratic method is a matter of profound significance both in theory and practice, inherited from the traditional democratic method, the dialectical materialist method of Marxism - Leninism, which was approved by Ho Chi Minh himself. Minh applied and experimented in the process of leading the Vietnamese revolution.

The core content of Ho Chi Minh's democratic method is to take the people as the root, the people as the master, the people as the master; persistence, flexibility, flexibility; master the objective laws; set out appropriate and right strategies and tactics in the right period and time; political honesty... towards the goal of national independence, freedom, democracy, and happiness of the people.

Applying Ho Chi Minh's democratic method to promote democracy in Vietnam today to improve leadership, governance, political bravery, and intellectual level so that the Party can lead the renovation process; fight against the deterioration of political ideology, morality, lifestyle, corruption, negativity... in the Party and State apparatus. Practicing Ho Chi Minh's democratic method will make cadres and party members become an extremely important bridge between the Party and State and the people, grasping the people's thoughts and aspirations, and mobilizing the people to implement them guidelines, guidelines, and policies of the Party and laws of the State, directly dealing with requests and questions about the legitimate interests of the people.

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