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Vietnamese Political Culture: Theoretical research

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Abstract---Currently, political culture is becoming the subject of topical research. There have been many domestic and foreign studies directly or indirectly related to this topic, because politicians and researchers to varying degrees have recognized the importance of political culture to national governance. The prosperity of the country, the happy life of the people, the sustainability of the regime will surely be possible if the country builds a progressive political culture on the basis of national culture. In order to shape a national socialist system and build a political system, it is necessary to develop a foundational theoretical framework to identify the political culture and the country's political system from which it is possible to identify contradictions in the value system of the existing political culture with the Tectonic-oriented political culture, at the same time, seek directions and solutions to realize the political culture background in the future.

Keywords---national culture, national governance, political culture, political people, political system.

Introduction

Political culture has become a matter of intense interest and discussion in many countries, especially since Almond and Verba laid the foundation of political culture theory in the fifties of the twentieth century (Almond, 1956), the more seriously the P political culture issue was studied, Prudence and the realization of its role in the development of the national nation is increasingly clear. Emphasizing the importance of political culture, in 1988, at the American Historical Society's Workshop, Silbey stated that: "The study of political culture has become "a great investment", we seem to be living in an academic era when political culture is a fundamental topic described and explained" (Formisano, 2001). Political culture is considered as the cultural "brand" of each country, thereby being able to identify the basic characteristics of the value system that the country aims for; identifying the typical ideological and behavioral trends of the people from observing managers to citizens (Pye, 2012). Political culture

shows the plans on the objectives of national development and the plan on how to realize those objectives (Bao, 1992). It is a strategy to build a nation identity, a typical value, thought and behavior systems along with the formation of the system of organizations - political systems as a tool system to focus on the successful implementation of predetermined objectives. The article focuses on analyzing views on Vietnam's political culture and cultural structure.

Research Methods

The article focuses on the study of the state by the method of complicated materialism and historical materialism, and at the same time uses specific research methods such as analysis and synthesis, logic and history, inductive and interpretation, abstraction, generalization, comparison, comparison, and literary methods for research and presentation.

Results and Discussion

Concepts of Vietnamese political culture

Each nation builds and develops the country on a certain theoretical basis. It is a system of views that directs the values, thoughts and behaviors of the people towards a specific goal. That system of views is formed from the historical context of the nation combined with the progressive trend of the times, meeting the needs and aspirations of the people, which is the basic element of political culture of a people.

Vietnamese political culture is currently: the system of views guiding the people to build Vietnamese society on the basis of Marxism - Leninism, Ho Chi Minh thought. That system of views is expressed in the core political value system of the Vietnamese people, which is the ideal goal of society; in the political operation through the organization and operation of the Vietnamese political system as a leading factor in the orientation of the people and in building the political personality of the Vietnamese people as the subjects of the exercise of civil rights, create and enjoy the results of Vietnamese political culture.

Marxism - Leninism, Ho Chi Minh thought is the doctrine of building and developing our country in the current period. It is the result of the creative application and development of Marxism - Leninism in the long and arduous revolutionary struggle of the Vietnamese people to regain national independence and build the development of the country; is the foundation of thought, the guideline for the cause of socialist revolution, the ideology of the working masses represented by the working class and the peasant class. Marxism - Leninism, Ho Chi Minh thought is the core factor in the orientation of values, thoughts and behaviors for Vietnamese people now and in the future.

From ancient times, there has always been a paradox that cannot be solved even though society has evolved to this day. It is humanity's desire for a just, equal life compared to reality. Injustice and inequality have remained a common state throughout history to this day. This problem is not only within one country but has global popularity. Whether this is human nature or just a matter of history.

Many philosophers, many past and present researchers believe that the problem of inequality is only historical. Therefore, they always make constant efforts, proposing many options to reform society, aiming to build a harmonious and equal society, people live together with harmonious love, not just existence with a state of constantly winning material interests with different forms.

The root cause of injustice and inequality is the irrationality in the private ownership of material wealth. The antagonism over possession of material possessions has caused extremely complex problems, often resulting in brutal violent confrontations to start a new period of history. These were the slave revolutions, the bourgeoisie revolutions and the proletarian revolutions. The context of the 19th-century Western European society with fierce contradictions in social life, the strong development of the capitalist mode of production, caused the productivity of labor to increase rapidly, while the life of the worker - the true owner of social wealth existed in a very grim state, poverty, hunger, unemployment, ignorance, homelessness almost dye the west gray. That contradiction was the condition for the birth of the solution of Marx and Friedrich Engels. Looking directly at the position of the working class, Marx and Friedrich Engels saw the historical mission role of the working class, which is the fundamental force that in one way or another must liberate itself as well as the entire working people of the whole world from being exploited, Poverty and injustice.

Successfully applying the doctrine of Marx and Friedrich Engels, V.I. Lenin led the Russian people to create a revolution of the "age line" – the October Revolution not only has great significance for the Russian people but also the flag that illuminates the revolutionary movement that liberates the world's people from the colonial domination of capitalism, In which the victory of Vietnamese networks is a hopeful beginning in the decisive belief in humanity suffering.

Nguyen Ai Quoc, with his boundless desire for independence for the Vietnamese people, has been constantly looking for suitable solutions on the path of three continents and four seas. As an immortal theorem, the aspiration for justice and humanity led him to the October Revolution, to Marxism - Leninism and to find the path of truth for the Vietnamese people. The revolutionary achievements of our nation are the right testament to this wise choice. An independence was successfully realized by the creative application of the proletarian revolutionary path of Marxism - Leninism in the specific context of Vietnam. Not only that, Marxism - Leninism with deep human values, humane, has become the foundation of thought on the path of building and developing the country of our people today. The basic principles of Marxism - Leninism in the fields of economy, politics, culture, society, people... become the basic principles guiding the process of building and developing the Vietnamese people, building the Vietnamese political culture in our country is advanced, modern, rich in identity.

Ho Chi Minh has creatively applied Marxism - Leninism in the specific context of our country, forming a system of perspectives to direct the revolutionary path of Vietnam on each specific path, in specific areas, from the national liberation revolution to the revolution of building and developing the country along the socialist path. Ho Chi Minh city is not only a heroic symbol of the Vietnamese

nation in the cause of fighting to drive out foreign invaders, gain independence for our nation but also the pride of the nation by the convergence in him the quintessential cultural values of the era. His thoughts are the crystallization of the essence of the nation and the wisdom of the times. Marxism - Leninism and Ho Chi Minh thought became the main doctrine (the doctrine) in the cause of building and developing our country, the ideological foundation to build vietnam's current and future political culture.

Vietnam's political and cultural structure

The core political values of the Vietnamese people

The value system of each nation is a popular standard system that is widely recognized, shared and directed by the people; drawn through historical periods, becoming the tradition of the nation, permeating in each human behavior through the generations, dominating in each activity of individuals and organizations. And inevitably, govern the choice of core value system to build the current and future society. The orientation of the core value system is expressed in the ideology of the nation, which is the value-oriented system of views to build a social regime towards consensus between political system and citizens in the implementation of strategic objectives of national development. Currently, Vietnamese political culture is built on the basis of the core value of people's democracy - socialist democracy.

Democracy. Democracy is the great fruit of the long struggle of the working masses. The early form of democracy in the context of a society that has not yet formed a class is the first signal of human democratic rights. The process of developing productive and social forces gradually formed a method of private ownership of material wealth. This process leads society to come to the formation of two forces of antagonism, namely the ruling class and the ruling class, in which the ruling class holds control over the whole of social life, the rest is a large number of working people, directly or indirectly involved in the process of producing material wealth for society but is dominated and managed. This state has existed for quite a long time in history, starting from slavery to the present day. However, it is not that the ruling class in society has no role to play in the movement and development of democracy. As the direct subject of the creation of all material wealth for society, although in a weak position, through labor activities and labor achievements, the ruling class influences the policies and policies of the ruling class towards social stability. Thus, in each stage of development of history, to varying degrees, workers have a role to play in the struggle for the development of democratic rights. The movements of the working masses are also the struggle for freedoms and democracy. Therefore, Marx wrote: "... As long as the democratic government is not won, the communists and the democrats will fight side by side and the interests of the democrats are also in the interests of the communists" (Marx 1995, p. 391). The result of that early process is the recognition of the inevitable democratic right, human rights in a popular way in the world today. Due to the historical circumstances - the specificity of each country, the nation, the level of maturity of the people's democratic rights is different, but the issue of democracy is always a good goal, a value that is constantly being fought to realize in the real

life of people all over the world in order to experience the situation in a substantive way. "Power belongs to the people".

Democratic rights are expressed centrally in the state, "democracy comes from man and turns the state into objectified human beings" (Marx & Engels, 1995, Vol.21, p.350). It is a political regime that recognizes the political power of the people, the organization of the apparatus and the mode of operation of the apparatus must aim to implement and ensure the exercise of the people's freedom and equality. The State recognizes that political power belongs to the whole people and implements a crackdown on opposing forces on the basis of law to ensure democratic rights for the whole society. Therefore, in order to exercise democratic rights, it is necessary to focus on building a democratic state, from the organization of the apparatus to the mode of operation and especially the team of managers must be based on the principle of democracy.

Democracy as a fundamental human right, freedom, equality at all levels, therefore democracy becomes the principle of organization and activities of people not only in the political sphere, in the organization of the state apparatus but also the principle of organization and living in all areas of social life, from family to school, work place, socio-political organizations... Even in the historical periods associated with the political regime destroying or restricting democratic rights, the need and aspirations for democracy always reign in the minds and aspirations of the suffering people and are a strong source of motivation for the struggle for democracy and social progress. As the course of history evolves, humanity increasingly struggles in various forms to use the principle of democracy in a real, common way, so that the practice of democracy becomes a habit, a moral one in human life.

Democracy, as analyzed above, is a basic human right, freedom and equality. It is a human value, a goal that humanity always strives to achieve. However, the degree of democratic maturity depends on the level of development of the productive forces, the progress of the productive forces, and the guiding role of the political system. Therefore, in different regions, at different times, the degree of democracy is different. To facilitate democratic maturity, each citizen truly feels deeply what it means to be democracy; society considers democracy an obvious, inevitable thing, not a matter to be debated or exchanged; democracy becomes a principle and foundation in all activities of citizens, a habit in every behavior of the people, it is necessary to develop productive forces to increase labor productivity; building progressive production relations to ensure a fair distribution of the fruits of labor; strengthen the guiding role of the political system by law, propaganda, education and especially raise the public's awareness on democracy issues. On the basis of the successful implementation of these complex contents, the new democracy issue will surpass the threshold of illusion and become a reality in people's lives.

People's democracy. People's democracy is an inevitable result of the process of social development, the struggle for people's democracy is the process of turning democracy for the few into democracy for the working masses of the people, so that democracy "more and more towards its real basis, towards the real person, the people realize and identify as the cause of the people themselves" (Marx &

Engels, 1995, Vol. 1, p.349). Socialist democracy is a social whole organized and operated to exercise the power of the working class and the working people, and to protect the interests of the working class and the working people. Attached to a certain historical context, the extent and nature of socialist democracy is both popular democracy and at the same time shows the specificity determined by social existence and social consciousness. In the condition of social class existence, the establishment of democracy in each country or nation depends on the development level of the economy; progressive level of political operation; level of knowledge and maturity level of democracy of citizens (both managers and the people); cultural traditions and the impacts of objective factors in the context of the times.

People's democracy - socialist democracy is the core political value of the Vietnamese nation. The history of fighting for and keeping the independence of the Vietnamese people is a history of fighting for democracy, fighting for the people's right to master the whole territory, for an independence in which the people have the right to live freely and happily. The achievement of the people's democratic national revolution is the first victory in the struggle to build a democracy, creating a premise for our nation to continue the cause of the socialist revolution. Emphasizing the nature of people's democracy, President Ho Chi Minh affirmed: "Our country is a democratic country. How many benefits are for the people. How many rights are all of the people. The renovation work is the responsibility of the people... In short, power and force reside in the people" (Minh, 2011, vol. 6, p.232). Therefore, according to him: "If democracy is brought into full play, then all forces of the people can be mobilized to move the revolution forward" (Minh, 2011, vol. 9, p. 593). Therefore, it is necessary to "mobilize all the forces of each citizen without leaving a single person behind, to contribute to the force of the whole people, to practice the things that should be done, the works of the people government and mass organizations" ((Minh, 2011, vol. 5, p. 698).

Applying Ho Chi Minh's thought on building and promoting people's democracy, our Party has affirmed that democracy is the essence of the socialist system in Vietnam, the social system "by the people master" (Communist Party of Vietnam, 2011, p. 70). At the 13th National Congress, our Party continued to emphasize: "... truly believe in, respect and promote the people's right to mastery, persistently implement the motto "People discuss, people do, people inspect, people supervise." monitoring, people enjoy" (Communist Party of Vietnam, 2021, p.27).

Vietnam's political system

Political system is a system of socially recognized power organizations, legally related to each other, linked together to realize the political goals of the ruling class political system contains within it the basic components, namely political parties, the state and socio-political organizations that are directly or indirectly related to politics. The political system of a society is always class, reflecting the interests of the ruling class and is oriented by the interests of the ruling class. Therefore, the political system has always been institutionalized by the ideology of the ruling class in order to affect socio-economic life with the aim of maintaining and developing contemporary society.

In the current period, political system Vietnam is a system of socially recognized power organizations including the Communist Party of Vietnam; The State, the Vietnam Fatherland Front and socio-political organizations (Vietnam General Confederation of Labor, Ho Chi Minh Communist Youth Union, Vietnam Women's Union, Vietnam Veterans Association and Vietnam Farmers Association). Articles 2, 3, 4, 9 and 10 of the 2013 Constitution clearly defined: The Communist Party of Vietnam - The vanguard of the working class, as well as the vanguard of the working people and of the Vietnamese people, faithfully representing the interests of the working class, the working people and of the whole nation, using Marxism - Leninism and Ho Chi Minh thought as the basis of thought, as the leading force of the State and society. The Communist Party of Vietnam is closely attached to the people, serves the people, is under the supervision of the People, and is responsible to the people for its decisions. Organizations of the Party and members of the Communist Party of Vietnam operate within the framework of the Constitution and the law.

The State of the Socialist Republic of Vietnam is the socialist rule of law state of the People, by the People, for the People. The Socialist Republic of Vietnam is owned by the People; all state power belongs to the people, whose foundation is the alliance between the working class and the peasant class and the intellectuals. State power is uniform, there is division, coordination and control among state agencies in the exercise of legislative, executive and judicial powers. The State guarantees and promotes the people's mastery; recognition, respect, protection and guarantee of human rights and civil rights; implementing the objectives of rich people, strong country, democracy, justice, civilization.

The Vietnam Fatherland Front is a political alliance organization, voluntary union of political organizations, socio-political organizations, social organizations and typical individuals in classes, social classes, ethnic groups, religions, Overseas Vietnamese. The Vietnam Fatherland Front is the political basis of the people's administration; representing and protecting the legitimate and legitimate rights and interests of the People; to gather and promote the strength of great national unity, implement democracy, strengthen social consensus; social supervision and criticism; to participate in building the Party, State and people's foreign affairs activities to contribute to building and protecting the Fatherland. Vietnam Trade Union, Vietnam Farmers' Union, Ho Chi Minh Communist Youth Union, Vietnam Women's Union, Vietnam Veterans Association are socio-political organizations established on the basis of voluntary, representative and protection of legitimate rights and interests, the legitimacy of members or members of their organization; together with other member organizations of the Front to coordinate and unify actions in the Vietnam Fatherland Front.

In fact, political system Vietnam is a system of organizations authorized by the people to exercise political power stemming from the requirements of building socialist democracy. The Communist Party of Vietnam, the Front and socio-political organizations were born associated with the revolutionary cause of national liberation, having a great position and role in the process of leading and organizing the people to fight against foreign affairs, gain political power, The creation of the people's state. After obtaining the government, the Communist Party of Vietnam became the ruling Party, the Fatherland Front and socio-

political organizations continued to play an important role in strengthening the government and building a new society.

Political system Vietnam has a working-class nature with the attributes of people's democracy, so there is unity without antagonistic contradictions. Political system Vietnam was born in the context of the struggle for national independence along the path of proletarian revolution, Marxism - Leninism and Ho Chi Minh thought became the theoretical flag illuminating the people's democratic national revolutionary movement and the guideline in the socialist revolution. Political system represents the interests of the working class and the working people in general, is a tool to realize the interests of the working class and the goals of the whole nation, so political system is of a people's democratic nature. Political system's construction facility is a public ownership regime of the main production materials and the basic goal of Political system is also to successfully build a public ownership regime of production materials mainly to ensure that the people have economic ownership, inevitably have political power and are active subjects in creating and enjoying the results culture. Therefore, political system Vietnam is unified, there are no antagonistic conflicts.

The structure and relationship between the elements of Vietnam's political system today

The current structure of Vietnam's political system

The structure of Vietnam's political system is recognized from two aspects: That is the number of members in the political system and the level of organization of the member organizations according to the territorial administrative unit. The political system currently has 8 members: Communist Party of Vietnam; State, Vietnam Fatherland Front, Vietnam General Confederation of Labor, Ho Chi Minh Communist Youth Union, Vietnam Women's Union, Vietnam Veterans Association and Vietnam Farmers' Union. The structure of eight organizations in the Vietnamese political system is a historically specific manifestation of modern Vietnamese politics. Before taking power, the Party established the Front and organizations, through these organizations, to rally the masses to fight against foreign invaders. Therefore, when we won power and established an independent State, our Party continued to maintain the organization and operation of the Fatherland Front and socio-political organizations in order to strengthen the people's administration and unite the people into a unified force to carry out the country's political tasks in the national construction resistance wars. The basis for determining membership in the political system of the Fatherland Front and socio-political organizations over the past few decades is the attachment to the Communist Party as a force directly organizing and directing the Communist Party of Vietnam leaders of these organizations. The Front and socio-political organizations are the results of the Party's creativity, stemming from the need to fight for national independence. Therefore, the organization and operation of these organizations are always with the meaning and role of tools of the Party to gather, organize and manage the mass forces.

Currently, the situation in the country has changed a lot, but the structure of the political system continues to be maintained in the number of 8 members. In a study of the suitability of the structure of the political system for the current

development of the country, the results of the sociological survey showed that out of 2500 questionnaires, more than 70% of respondents said that the structure of 8 organizations in the current political system is still in line with the development needs of the country and nearly 30% for that this structure needs to change (Thong, 2007, p. 227)

The relationship between organizations in the structure of the political system manifests itself in three basic relational groups:

First, the relationship between the ruling Party and the State, the Fatherland Front and socio-political organizations. Stemming from the need of the national liberation revolution and the building of socialism, the Party has established and led socio-political organizations; trained, educated and trained cadres operating in organizations to implement policies and guidelines, Party policy. Therefore, the Party's leadership mission for organizations in political system is both a historical and objective necessity. Therefore, organizations in the political system recognize the Party's leadership as a principle in their organization and activities, voluntarily complying with the Party's leadership. However, the leading and leading relationships of the ruling Party and its member organizations exist and develop on the basis of the Party Charter, the Charter of socio-political organizations and on the basis of state law. Therefore, these relationships are always defined in both form and content.

The Party's leadership role in the Communist Party of Vietnam is defined in the Party's 1991 Platform for building the country during the transition to socialism as: "The Party leads society by means of its program, strategy, and political orientations books and working policies; by propaganda, persuasion, mobilization, organization, inspection and by exemplary actions of party members" (Thong, 2007, p.234). Thus, the relationship of leadership and being led between the Party and organizations in the political system arises from the Party's democratic leadership. In principle, there is no administrative imposition on the Party subjects led by the Party.

Second, the relationship between the State and organizations in the political system. The State has a pivotal position in the political system, the relationship between the State and organizations in the political system is quite diverse and complex, depending on the relationship between the State and each specific organization in the political system treat. The relationship between the State and the Communist Party is both dependent and independent. Dependency is reflected in the fact that the State places under the political leadership of the Party, the Party leads, inspects and supervises the activities of the State apparatus at all levels and branches. The independence of the State in relation to the Party is determined in many ways:

- Independence is reflected in the content, the State as a public apparatus founded by the people to exercise the people's rights, is the tool of the nation, of the people, performs the role of protecting people and solve the general development needs of the society. The State's mission is to serve the interests of the people and be subject to the people's decisions. Therefore, the State is not merely a tool of a Party to carry out class missions but

represents the interests of the whole people and serves the people.

- Independence expressed in differences in the form, scope, degree and nature of power. The powers of the Party and the State are powers authorized by the people, having the same origin from the people. However, the Party's power is the basis for carrying out the Party's political leadership for the country's development through a specific leadership method. The Party makes political decisions and creates a political framework for the country's development processes. The Party and its organizations do not exercise the power of the State, and do not make excuses to act on behalf of the State. Meanwhile, State power is exercised by the State apparatus on the basis of assignment, coordination and mutual control among agencies exercising legislative, executive and judicial powers.
- The independence of the State is more evident in the process of State building. Under the rule of law, the law is a fundamental and important tool to regulate political, economic and social relations. The entire organization and operation of the political culture must strictly comply with the provisions of the Constitution and the law. The State exercises the right to manage and administer the country by law, within the framework of the law and under the power of law. The regulation of the rights and responsibilities of State agencies in the Constitution and the law for the exercise of legislative, executive and judicial powers has created an independent legal status for State agencies in the implementation of the law exercise the power of the people. The political power of the Party is also regulated by law, the Party leads the State on the basis of respecting the powers of State agencies as prescribed by law, the activities of Party organizations in the implementation of the law. The right to lead the State must comply with the provisions of the law, defined and limited by the law.

The relationship between the State and the Fatherland Front and socio-political organizations also has specific manifestations. Socio-political organizations exist and operate as social forces capable of influencing the exercise of State power, through the State aiming to meet and protect interests legitimacy of the members they represent. The relationship between the State and socio-political organizations manifests itself in two basic aspects: On the one hand, this is the relationship between objects under the political leadership of the Communist Party. Therefore, the political relations between these organizations are basically always regulated by the guidelines, lines and policies of the Party, by the direct leadership of the Party, so there is little possibility of conflicts over the Party's policies benefit side. The leadership of the Party creates many possibilities to combine the joint efforts of the State and socio-political organizations in order to successfully solve political tasks in the process of national construction and development.

On the other hand, the State, Front and mass organizations are subjects with very different nature, roles and status. The state is a public apparatus representing the entire people, while socio-political organizations are a collection of a part of citizens based on certain criteria. In certain cases, there are also tendencies to conflicts of interest.

As a public authority, the State represents the will of the majority of citizens, using the people's power to maintain social order and develop democracy in all areas of social life. The State organizes the implementation of major goals with a broad scope of interests of the entire nation. The State uses specific means to govern the interests of different socio-political organizations on the principle of harmony on the basis of law. However, this process does not always lead to ideal results, because the State, in the process of carrying out its responsibilities, it is affected by two basic factors: (i) The State is under pressure from many political forces with different interests, so it is difficult to ensure central regulation. harmonize the relationship of interests, it is possible to have favorable policies for this population group, but it may not be favorable or even detrimental to other population groups; (ii) State power is exercised by specific people while the State has not yet perfected into a rule of law state, it is easy to create negative problems such as abuse of power, bureaucratic disease, authoritarianism, bossy, authoritarian, irresponsible habits... adversely affect democratic life, infringe on the legitimate interests of citizens. In those situations, citizens, through their socio-political organizations, can influence the State to adjust policies in a reasonable way to maintain the balance of interests, ensure public by society.

Third, the coordination relationship between the Fatherland Front and socio-political organizations in the political system. The first aspect: This is the relationship between the system (the Front) - the structure (the member organizations of the Front). Political and social organizations are member organizations, together with mass organizations, they form the Front. Thus, the Fatherland Front is a political alliance, a voluntary union of organizations and individuals in all social strata of our country, a mass organization of all strata of the people. at home and overseas Vietnamese, strive for the consensus of the whole society, promote patriotism and the spirit of national harmony, and work together towards the goal of a wealth people, a strong country, democracy and justice, civilized society. The Front plays the role of consolidating the great unity bloc of the whole people, including the Vietnamese community living abroad, building and developing patriotic emulation movements, effectively contributing to the promotion of the right to mastery of the people.

The second aspect: The relationship between the Fatherland Front and the social organizations is both dependent and peer. The dependence of political and social organizations on the Fatherland Front is determined by their position as a member organization of the Fatherland Front, which adheres to the rules of coordination of activities according to the principle of political consultation. Therefore, the activities of political and social organizations must be consistent with the general program and contents of the Fatherland Front's activities and be governed, regulated and coordinated by the Front organizations of the same level.

Functions of the political system

The Vietnamese cooperative system exists with many diversified and diversified functions associated with the performance of tasks in each certain historical period. In the current period, the functions of the Communist Party of Vietnam basically manifest in three contents: (1) organizing the exercise of the people's power, implementing democracy and building the great national unity bloc; (2)

maintain political stability, social order and safety; (3) organize production, develop the economy, create conditions to ensure the lives of citizens, specifically: Functions of organizing the exercise of the people's power, implementing democracy and building the great unity of the whole people.

On the organization of the exercise of the people's power. The power of the Party, the State, the Front and the social and political works is essentially the people's power, entrusted by the people, to organize the implementation of tasks for the people on behalf of the people for the purpose of bringing common interests to the people. Therefore, each institution in the political system can only be organized to exercise its power in accordance with the scope, limits and nature of the authorization. To organize the exercise of the people's power, in fact, to carry out two basic contents: (1) exercise authorized powers and responsibilities; (2) control the process of exercising power in each organization of the system and throughout the system.

On the implementation of democracy. In order to build a socialist democracy in reality, it is necessary to organize and implement democracy well. By appropriate mechanisms and forms, it is ensured that the people truly become active and proactive subjects of democratic processes. Based on the specific situation of each part of the population and each locality, the political system must select scientific forms of representative democracy and direct democracy. Each organization in the political culture must have a certain form and method to organize and ensure democracy in its own organization in order to create a basis for ensuring democracy is implemented in the whole society.

First of all, it is necessary to practice democracy thoroughly within the Party, in Party organizations to strictly abide by the principle of democratic centralism, make its activities public, and listen to the masses. In the guidelines, lines and policies of the Party, it must create a political basis to build and destroy democracy in all aspects of social life. The Party exercises leadership and regularly inspects democratic processes to ensure that the Party's democratic line is properly and effectively implemented in practice.

On the basis of the Party's guidelines and guidelines, the State organizes to practice and promote democracy in organizations and agencies of the State apparatus and of the whole society. Through legislative activities, the Party's policy on democracy is institutionalized into legal regulations, creating a legal corridor for the practice and promotion of democracy. With specific solutions in executive and judicial activities, the State organizes the practice of democracy in its organizations in order to create a premise for practicing and promoting democracy in society. Therefore, all activities of the State must comply with the principle of publicity and transparency, ensure that all segments of the population are equal in terms of opportunities in accessing information about the State's activities to inspect and supervise the activities of the State.

The Fatherland Front and the political and social organizations fostering and guiding the practice of democracy in its member organizations according to the principles and guidelines of the Party; policies and laws of the State. In addition, the Fatherland Front and political and social organizations must promptly grasp

the will and aspirations of the people to reflect to the Party and the State; regularly organize democracy forums to promote the people's mastery in contributing to the construction of the Party and the rule of law.

On building a great national unity bloc. The issue of national unity is of special importance and of strategic significance to our country's revolutionary cause, is the basis for the organization and operation of the Communist Party of Vietnam, and is a condition for the victory of the civil war build socialism. The Vietnamese people have had a solid foundation in the cause of defending the country. During the transition to a market economy, society is divided into many classes with different interests. Meanwhile, our country has a multi-ethnic and multi-religious state. The above situation has created many challenges in the process of building and consolidating the great national unity bloc. However, among those different classes, they all share a common political goal, which is to maintain national independence and build socialism; the common economic goal is to build a socialist-oriented market economy, ensuring the harmony of interests among all population sectors; The common goal of ideology and culture is a life of good will, respect for human values of culture and morality, preservation and promotion of the tradition of ancestor worship, honor and gratitude to those who have died, meritorious service to the Fatherland, nation and community, is respecting the people's freedom of belief and non-belief. The above common points are both the goal and the basis for building a great solidarity block of the whole people.

The political culture performs the function of building and strengthening the great national unity bloc through the activities of the Party, State, Front and other political and social organizations in which the Party plays the role of the leading nucleus. Party organizations are part of the great national unity bloc and are the core of that great unity bloc. It is necessary to build a strong nucleus to ensure a strong national unity bloc, and to build specific mechanisms for the Front and political and social organizations to mobilize the entire people to participate in Party building so that the Party can fulfill its responsibilities. His role is to lead the entire people to build a great national unity block.

The State participates in building the whole bloc through institutionalizing the Party's guidelines and guidelines into policies and laws, and at the same time must organize the effective implementation of those policies and laws parallel with that process is to build a clean and fair public administration apparatus, wholeheartedly serving the people and the country.

Function to maintain political stability, social order and safety

Maintaining political stability, social order and safety, and fighting and suppressing hostile forces plotting to sabotage the cause of the socialist revolution in our country are extremely important functions of the Communist Party of Vietnam. In the current period, in order to maintain political stability, social order and safety, the political system must implement the contents identified in the Resolution of the 8th Party Central Committee, term IX: Firstly, firmly protect the independence and sovereignty of the country, rights and territorial integrity; Second, protect the Party, State, people and the socialist regime; Third, protect the cause of innovation, industrialization and modernization of the country;

Fourth, protect the interests of the nation and nation; Fifth, protect political security, social order and safety and culture; Sixth, to maintain political stability and peaceful environment, to develop the country according to socialist orientation.

The role of the Party in maintaining political stability, social order and safety is reflected in the Party organizations at all levels, which must exercise direct leadership over activities of protecting the Fatherland and national security; regularly inspect and supervise the implementation of solutions to protect the Fatherland and political security in all areas of social life. Together with the Party, the institutions in the State apparatus from the central to the grassroots must organize activities to protect the Fatherland and national security in the new situation in accordance with the motto "closely combining the economy with the national security" defense and security, national defense and security with economy in strategy, master plan and plan in socio-economic development". The Fatherland Front and the political and social organizations mass forces to regularly educate and mobilize the masses to participate in stabilizing political stability, social order and safety, and well implement the all-people national defense posture the people's security posture.

The function of organizing production, economic development, creating conditions to ensure the life of citizens

The implementation of this function is to create all conditions for people to have a prosperous, free, happy life and have conditions for comprehensive development. The aspiration in the existence of human society is a life of abundance, freedom, happiness and all favorable conditions for comprehensive self-development. Humans are not only liberated from oppression, exploitation, enslavement, and social restraint, but also sublimate their intellectual, emotional and inherent capacity to realize their noble aspirations. Comprehensive human development is the dream and aspiration of free people. We aim to build a society where the free development of each person is a condition for the free development of all... as K.Marx said in the Communist Manifesto. The most human characteristic of human aspiration is happiness. In society, there are still many cases of being rich, fully equipped, and developed, but life is still unhappy. Happiness is a state of self-control on the basis of understanding about people and the world, not being blinded by ignorance, not acting in vain, without a way, without self-pressure and depression. , understand the laws of movement of oneself, of people and of things, actively adjust themselves to operate according to the law to achieve a state of serenity, which is happiness. A society that ensures human happiness is a highly cultural society. In order for people to achieve a state of freedom and happiness, the political system not only orients development, economic prosperity, and cultural progress, but also orients to build the image of a free, happy and educated human being. Educating people to have self-control in thinking to actively build a free and happy life for themselves.

Vietnamese political people

The orientation of building political people is associated with social characteristics in each certain historical period. To carry out the task of fighting foreign invasion

and national liberation, Ho Chi Minh oriented to build the political person of Vietnam on the stance of the working class associated with the sense of national independence, the desire to defeat the enemy to build a peaceful, prosperous and happy society for all working people. Political people in this period must raise the flag of patriotism, sense of national self-reliance, and not submit to all hardships and dangers. In a short period of fifteen years, initially formed a political team for the country, led the people to repel foreign invaders, regain independence for the Vietnamese people, and open a new era - the era of national independence and socialism.

In the next stage, our army and people continue the cause of preserving the initial independence and take the next step in blocking the road to building socialism in the North, carrying out the national liberation revolution in the difficult South. Hardship. Due to facing many important historical tasks, at the same time, the perception of building a political person is within the limits of a collective human being, promoting collective interests and disregarding, even abandoning, individual people personal interests, so it is difficult to create motivation to develop a comprehensive political person.

The comprehensive renovation of society is associated with the requirement of renovating theoretical thinking set forth from the 6th National Congress of the Party (1986), people are placed at the center of the construction process new society. The building of political people will continue to be determined in the next congresses. Our Party affirms the view that "the goal and driving force of development is for the people, by the people", therefore "the goal of education and training is to improve people's knowledge, train human resources, foster nurturing talents, forming a workforce of intellectuals, skilled, capable of practice, self-reliant, dynamic and creative, with revolutionary ethics, patriotism, and love of socialism (Congress VIII) (Communist Party of Vietnam, 1996, p.143).

In the period of accelerating industrialization and modernization of the country, our Party continues to affirm that "the promotion of human resources is a factor for rapid and sustainable development (the VIII National Congress)." All cultural activities aim to build Vietnamese people to develop comprehensively in terms of politics, ideology, intelligence, morality, physicality, creative capacity, sense of community, compassion and tolerance, respect for love, cultural lifestyle, harmonious relationship in family, community and society" (Ninth Congress). The point of view of building a new person continues to be emphasized and perfected in the next congresses. At the 12th Congress, our Party continued to affirm: "Promoting the human factor in all areas of social life; focus on building people in terms of morality, personality, lifestyle, intelligence and working capacity; building a healthy cultural environment" (Communist Party of Vietnam, 2016, p.53).

Thus, the issue of political people and building political people in general is always considered a central issue and a key issue of the renovation process. The essence of the innovation process is to build a new person who forms a dynamic, creative, open-minded, and improvised way of thinking with the diversity and complexity of openness of the times. It is necessary to form a person who is flexible to adapt to all situations, has a solid professional career, and has

revolutionary ethics to serve as a premise and conditions for building an advanced and imbued Vietnamese political culture ethnicity.

The process of building political culture is the process of forming in society people who have political knowledge, political awareness, and the ability to think on the basis of Marxism-Leninism and Ho Chi Minh's thought. Since then, there has been a deep belief and consensus on the guidelines and policies of the Party and State in the construction and development of the country. To implement this strategic orientation, the role of the political vanguard is decisive, that is, political cadres. Therefore, in addition to the general policy of building and developing Vietnamese people, the staff is an important object that needs special attention and needs a serious training and retraining policy. Leading cadres are the locomotives, playing an extremely important role in the success or failure of the Vietnamese revolutionary boat. That is why, from the beginning of the revolution, Ho Chi Minh worked hard to train the first political people to be the core cadres for our nation's revolutionary movement.

Following his career, the Vietnamese Party has always paid attention to the training and retraining of cadres. Our Party has determined: "Building and correcting the system of academies, schools and political centers, improving the quality of life quality and effectiveness in training and fostering cadres, first of all for leaders and managers at all levels" (Communist Party of Vietnam, 2001, p.142). The focus on training and fostering cadres continues to be determined by our Party during the X, XI and XII congresses. The success of the training and fostering of political cadres is the formation of a team of leaders and managers, who have gradually overcome the limitations of the subsidy period, step by step bringing our country to the top difficulties and crises and has obtained initial achievements in the construction of socialism, creating the initial premise for the implementation of the strategy of rich people, strong country, democracy, justice and civilization.

Thus, the strategic goal of building new people in general and training political cadres to perform leadership and management tasks in particular is to form a generation of citizens with strong political will, deep professional capacity, clearly and fully aware of own capacity in performing tasks in a scientific and responsible manner. That is a political person, with knowledge and sense of democratic rights and capable of practicing democracy in all aspects of social life in order to exploit and maximize the capacity of himself and the community contribute to the successful construction of a socialist democracy.

Conclusion

Vietnam's political culture has been built simultaneously with the process of implementing the work of the people's democratic national networks and the socialist revolution. Initially, the basic contours of Vietnamese political culture were formed. In the process of comprehensive renovation of the country, the renewal of the political system is indispensable to ensure that it is the driving force and the pillar that orients the construction and development of society in all fields, forming new people carrying within it the people's democratic political culture.

For the past 35 years, the comprehensive reform of the country, centered on the reform of political culture, has basically built up the initial elements as the foundation of political culture, which are achievements in building political people, building a cooperative system and people's democratic political values. However, the process of building the country in general and building the people's democratic political culture in particular has only taken place in a short period of time; the building of a democratic political culture is carried out on the basis of the monarchy of our country; conditions for building democratic political culture have only been initially created; opposing forces always seek to destroy; In addition, there are many limiting subjective factors and disabilities in the transition to socialism. Therefore, the process of building a political culture also encountered many obstacles, was behind schedule, and did not clearly show the people's democratic culture in reality. Therefore, in order to continue building and promoting Vietnam's political culture in the new era, it is necessary to continue to conduct extensive research and deploy various forms of democracy in practice.

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