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Ho Chi Minh's Ideology on Democracy and its Application in Vietnam Today

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ABSTRACT: Democracy occupies a momentous position in the annals of human history, not only as a vital instrument to establish a fair and compassionate society that fosters human happiness but also as a powerful catalyst for driving socio-economic progress within nations. As a result, the majority of countries around the world, including Vietnam, consider democracy a central goal in their development strategies. The enduring legacy of Ho Chi Minh imparts invaluable theoretical wisdom to our Party and nation, especially concerning critical facets of the Vietnamese revolution, including profound philosophical insights on democracy. These ideas continue to hold profound theoretical and practical significance in the present day.

KEYWORDS: Ho Chi Minh, human rights, democracy, application, Vietnam.

INTRODUCTION

Ho Chi Minh's ideological legacy encompasses a matter of immense significance - his profound perspective on democracy. Expressed with remarkable richness, vividness, and depth, his ideology on democracy transcends mere theory; it embodies the very essence of both Vietnamese and human culture, reflecting the dynamic spirit of the Vietnamese revolution and the zeitgeist of its time. At its heart, Ho Chi Minh's ideology on democracy serves not only as a guiding theoretical framework and a moral compass but also as a methodological foundation for the Vietnamese revolutionary cause. Under the visionary leadership of the Party, it has played a pivotal role in the struggle for national liberation, shaping the destiny of a people yearning for freedom and sovereignty. Even in the present context of national renovation and construction, Ho Chi Minh's democratic ideals continue to serve as an invaluable roadmap, steering the course of action for the Communist Party of Vietnam. Embedded within his vision of democracy are the core values of inclusivity, fairness, and collective empowerment, encapsulating the aspirations and hopes of the Vietnamese people. This vibrant expression of democracy remains deeply relevant, guiding Vietnam through contemporary challenges and opportunities, and fostering a society where every citizen's voice is heard and respected. By elucidating Ho Chi Minh's ideology on democracy, the article contributes to a deeper understanding of his enduring legacy, resonating not only in the annals of history but also in the actions and decisions of the Communist Party of Vietnam today. As the nation strides forward, propelled by the timeless wisdom of Ho Chi Minh's democratic principles, it moves towards a future that embraces progress, unity, and prosperity for all its citizens.

Ho Chi Minh's ideology on democracy stands as a testament to his visionary leadership and the spirit of the Vietnamese people. It is an embodiment of cultural richness and universal human values, guiding Vietnam's path towards a society that cherishes democratic ideals and fosters a harmonious and progressive nation. As we reflect on Ho Chi Minh's legacy, his profound insights on democracy continue to inspire and shape the course of Vietnam's journey, ensuring that the flame of democracy burns brightly, illuminating the way towards a better and more equitable future.

RESULTS AND DISCUSSION

The basic content of Ho Chi Minh's ideology on democracy

Historically, democracy has had the seed and embryo in the primitive communist society, in the sense that all members of the society have equal rights in terms of economic benefits and participation in community work. The development of productive forces led to the division of society into ruling and dominated classes. Since then, the inherent equal rights of all members of the primitive communist society have gradually been stripped away.

The concept of "democracy" was born from the first state: a slave-owning society. The ancient Western states, due to their special economic and social circumstances, established republican institutions: aristocratic and slave-owner republics (Spar, Rome), and Athenian slave-owners republics (Greece). In particular, in Athens, with the democratic republic of slave owners, the public and commercial economy developed, and with the class of slave owners - merchants and commoners winning in the political arena, democratic ideas had strong growth. It can be said that Athens is the beginning of a democratic republic and

democratic ideas for the whole of Europe. In the ancient Greek language, the concept of "Democratos" was born, in which, "Demos" (demo) was the people, and "Kratos" (crato) was power. “Democracy” means “people power” (or “people power”). Stemming from the direct origin that led to the birth of the concept of "Demokratos", "democracy" is first of all a concept in the political field, which means that political power - state power must belong to the people. Democracy is a form of state power organization based on the principle that the people are the sole subject of all power.

In class societies, democracy is a tool and means used by the ruling class to consolidate and protect its dominant position through the legalization of civil and human rights; but at the same time, democracy is also a banner for the dominant class to fight for and protect their rights. The movements of working people are also fighting for freedom, democracy, and human rights. Therefore, Marx wrote: "... as long as the democratic government has not been achieved, the communists and the democrats will fight side by side, and the interests of the democrats are also the interests of the democrats of the communists" (Marx & Engels, 1995, vol.4, p.391). In that process of movement, socialist democracy did not appear spontaneously but was the result of human development: "Any other kind of democracy can only exist in the minds of theorists. The erudite is oblivious to factual facts and holds that it is not people and circumstances that develop the principles but the principles themselves. Democracy has become the principle of the proletariat, the principle of the masses" (Marx & Engels, 1995, vol.2, p.93). With the strong development of the productive forces, the process of socialization of production led to the socialization of the mode of possession of the means of production, and the birth of socialist democracy reflected the development level of the method of production that mode of production.

The above concept of democracy by Lenin not only does not contradict the progressive conceptions of democracy in the history of human thought but is also a step of succession and development in new conditions, i.e. in new conditions. It is necessary to educate the working class and its party to understand the nature of democracy and its task in the process of establishing a new democracy, a socialist democracy. To have socialist democracy, the working class and its party must not only be enlightened about "democracy" but must build a "democracy". Developing democracy to the end, finding out forms of that development, and experimenting with those forms in practice. That is one of the constitutive tasks of the struggle for social revolution.

When studying capitalist democracy, Lenin said that it was "… a great historical progress" (Lenin, 2005, vol.37, p.305), but "it is still the same before and after – and under capitalism, it cannot but be – a narrow, mutilated, fake, fake democracy, a paradise for the rich, a trap, and a false bait for the rich to the exploited, to the poor" (Lenin, 2005, vol.38, p.305). This is because "in the bourgeois democracy, the capitalists use hundreds of thousands of methods... to deceive the masses, not allowing them to participate in management". From there, Lenin pointed out: "If you want to overthrow capitalism and imperialism, it is impossible to use democratic reforms, even if they are "ideal" democratic reforms" (Lenin, 2005, vol.30, p.92), but must use revolutionary violence to crush the state apparatus of the bourgeoisie and establish the government of the working class and the working people. From this perspective, we see that, to realize true democracy for workers, it is necessary to combine the struggle for democracy with the victory of socialism. Only through that struggle can viewers promote the ripening of objective and subjective premises for the victory of the proletarian revolution.

In the context of capitalism's transition to imperialism, the issue of national liberation in colonial countries emerged as the first requirement on the road to a democratic society, said Lenin believes that the abolition of national oppression can only become a reality when a socialist democracy is established. "After transforming capitalism into socialism, the proletariat creates the possibility to completely abolish the yoke of national oppression; but that possibility "only" - "only" will become a reality, if democracy is completely established in all fields" (Lenin, 2005, vol.30, p.28). Thus, socialist democracy implies an inevitable content of eliminating national oppression. Approaching democracy from the perspective of political concepts, V.I. Lenin gave his conception of the dialectical path of the democratic development process: “From tyranny to bourgeois democracy; from bourgeois democracy to proletarian democracy; from proletarian democracy to no more democracy" (Lenin, 2005, vol.33, p.206).

Based on inheriting and developing the views of Marxism-Leninism, according to President Ho Chi Minh, democracy is the most precious treasure of the people. It was formed in the process of nation-building and national defense. At the same time, it reflects the basic relationship between the State and the people in a certain socio-political regime. Immediately after the success of the August Revolution in 1945, President Ho Chi Minh determined to build a new Vietnamese State, which is the "Democratic Republic of Vietnam. Independence - Freedom - Happiness". In the article *Dân Vận* dated October 15, 1949, Ho Chi Minh wrote:

"OUR COUNTRY IS A DEMOCRACY

How many benefits are for the people.

How many rights are all of the people.

The work of renovation and construction is the responsibility of the people.

The cause of resistance to war and national construction is the work of the people.

The government from the commune to the central government is elected by the people.

Unions from central to commune are organized by the people.

In short, power and power reside in the people" (Minh, 2011, vol.6, p.232).

This is one of the prominent points in Ho Chi Minh's democratic thought. According to him, democracy means "the people are the masters"; as opposed to the concept of "subjective", showing the nature of the power structure of society. With the above contents, the concept of "our country" that Ho Chi Minh used in the clause "Our country is a democratic country", that is, the country is owned by the people, and at the same time "people" in "democracy", " is a concept that refers to the entire Vietnamese people, excluding any class or class who still recognize themselves as Vietnamese people. The idea of upholding the people and wholeheartedly serving the people's interests was considered by Ho Chi Minh as truth.

The above thesis also shows that democracy means that all material and spiritual benefits brought by the Party and State must serve the people's lives. The people are the masters, which is also reflected in the people's rights. The people are the people who have the rights and responsibilities in the struggle for and keep national independence, in the construction and defense of the Fatherland. The people are the people who appoint the government and mass organizations from the central to local levels. The position and interests of the people in a people's democracy must be guaranteed in all areas of social life and must be expressed in all classes of the people, workers, farmers, and intellectuals, To ensure the status and interests of the people, and to want the people to be truly democratic and to be masters, they must take care of economic, cultural and social development.

To fully realize the position and interests of the people, and ensure that the people exercise their right of mastery in practice, the Party must formulate guidelines, lines, and policies following the development of the real-world network and following the legitimate aspirations of the people. All activities of the government must be aimed at serving the people, ensuring that the people have their status and rights in exercising their mastery. At the same time, it is necessary to promote the great role of mass organizations in building and practicing people's democracy. Because, mass organizations are the bridge, an important stage for communication between the people and the Government, making all legitimate aspirations of the people reflected the Government and all undertakings and policies. The government's work is accessible to the people so that the people can know, discuss, work, be examined, and enjoy material and spiritual benefits.

When clearly defining the people's democratic rights, which are closely linked to the interests of the whole people, with the people's creativity and enthusiastic dedication, it is necessary to develop democracy and realistically practice democracy and efficiency to serve well the national construction and development. To well perform the revolutionary task, our State must develop the democratic rights and political activities of the entire people, promote the positivity and creativity of the people, make all Vietnamese citizens happy to participate in the management of the affairs of the State, strive to build socialism, and fight for national reunification (Minh, 2011, vol.23, p.374).

Understanding the role of democracy, throughout the process of leading the country, Ho Chi Minh actively strengthened the practice of democracy, attaching importance to the practice of democracy. He said: "Practice democracy is the universal key to solving all difficulties" (Minh, 2011, vol.15, p.622). He pointed out the universal key of practicing democracy, which encourages people to act and increases production, from which Ho Chi Minh asked the Party to expand democracy so that all party members could express their opinions. At the same time, he also pointed out, to implement "first, the principle of internal solidarity. Second, the principle of collective leadership, individuals in charge" must be "internal democracy". If the concentration is high but democracy is limited, that is, the concentration is not based on democracy, then it is bureaucratic and authoritarian concentration. If democracy is not under centralized leadership, it is a disorganized, undisciplined democracy. Therefore, centralization must always go hand-in-hand with democracy, centralization based on democracy, and democracy under a centralized direction. This means that collective leadership must be accompanied by individual responsibility; at the same time, resisting autocracy, authoritarianism, formal democracy, and even the idea of dependence and dependence of cadres and party members in general, leaders and managers in particular.

It can be said that, without that literary key, good deeds turn bad. Through the implementation process, he firmly affirmed that: "Only when democracy is brought into full play will it be possible to mobilize all the people's forces to move the revolution forward. At the same time, it is necessary to focus to a high degree to unify the leadership of the people to build socialism" (Minh, 2011, vol.12, p.284).

In particular, to implement democracy in society, first of all, it is necessary to attach importance to the implementation of democracy in the Party. The Party must take the lead in practicing democracy, and always be critical and self-critical. While criticizing and self-criticizing, President Ho Chi Minh advocated: "The superiors let everyone say everything, what is right listen, what is not right must be explained and corrected" (Minh, 2011, vol.5, p.232). In this way, new initiatives are promoted by both listeners and speakers. It can be said that the level of self-criticism and self-criticism is a criterion for assessing the level of democracy implementation in society and also a criterion for evaluating the democratic level of each organization of society. In addition, it is necessary to strengthen the activities of the mass media to help people realize and improve their understanding of democracy as well as promote their democratic rights.

With a noble human spirit, always wishing for the Vietnamese people to enjoy democratic freedoms, after the country's independence, in the first meeting of the revolutionary Government of the Democratic Republic of Vietnam, President Ho Chi Minh requested the organization of General Elections with universal suffrage as soon as possible. A government by the people means that the people must participate in the affairs of the state. Although the National Assembly of our country is in the highest

position, it is not the body that concentrates all power. When matters related to the destiny of the nation appear, they will be submitted to the people for a vote. The state people in Ho Chi Minh thought that the people do their work, and take care of their work, through relationships in society, through mass organizations, not the state subsidizing, taking care of the people, and making the people consume them depend, wait. The state for the people, that is, our state has no other interests besides serving the people, that is the nature of the working class of our State. He demanded that all actions of the State must clearly show that nature: "What is beneficial for the people, we must do our best. Anything harmful to the people, we must do our utmost to avoid. We must love the people, respect the people, then the people will love and respect us" (Minh, 2011, vol.4, p.64-65); At the same time, he emphasized, it is necessary to immediately grant democratic rights to the people and implement it into specific rights. The writer wrote: "Declaring democratic freedoms to the people: freedom of speech, freedom of publication, freedom of organization, freedom of movement within the country, freedom to emigrate. Abolish conscription and other oppressive imperialist regimes" (Minh, 2011, vol.3, p.629). Moreover, he took the initiative to immediately begin to exercise the people's right to education, to improve the Vietnamese people's intellectual level. That creates conditions for people to understand their democratic rights and actively promote that rights. Exercising the people's right to education also contributes to ensuring and expanding other people's livelihood rights, implementing equity in distribution, and taking care of the rights and interests of different classes; at the same time, contributing to the practice of democracy in the fields of social security, implementing policies for the lonely elderly, the families of war invalids and martyrs...

At the same time, Ho Chi Minh requested that all undertakings, policies, and all regulations of the state from the central to local levels must derive from the interests of the people. All state cadres are for the people, wholeheartedly serving the people, performing diligently, thriftily, with integrity, righteousness, and impartiality. A state for the people must ensure that the people have a prosperous and happy life. He pointed out the responsibilities and obligations of the Party and State towards the people if the people are hungry, the Party and Government are at fault; if the people are cold, the Party and Government are at fault; If the people are ignorant, the Party and Government are at fault. The state for the people not only knows how to benefit the people but also respects the people. He reminded us, we must love the people, respect the people, then the people will love and respect us.

In addition, to implement democracy, Ho Chi Minh always attaches great importance to building a real state institution of the people, by the people, and for the people; regularly consolidating and perfecting policies and laws. He advocates strengthening the dialogue between the government and the people through organizations, such as the People's Council, the Fatherland Front, the Youth Union, and the Women's Union...; listening to the people reflect on their wishes for the Government. These organizations are the intimate link between the people and the Government.

Ho Chi Minh's actions outlined above have met the people's essential needs for democracy, which will bring benefits to them as well as to the sustainability of a regime and a society. Democracy plays a great role in promoting human positivity and creativity; thereby contributing to social development. Ho Chi Minh understood that for the country to be independent, develop economically, and move forward, there must be a strong force to fulfill that purpose, but to mobilize that force to act is not necessarily by paying attention to their interests and rights, especially those closely related to their daily lives, including democratic rights. Promoting democracy and paying attention to building a democratic institution is one of the most effective strategies to promote socio-economic development, therefore, in the book Modifying the working style, Ho Chi Minh Minh reminded: "Democracy, initiative, enthusiasm, these three things are related to each other. Only with democracy will cadres and the masses take initiative. Those initiatives are praised, and the more enthusiastic those people are, and others follow. And while increasing initiative and enthusiasm to work, even minor shortcomings can be corrected by themselves" (Minh, 2011, vol.5, p.284). This also explains why Ho Chi Minh put so much emphasis on the practice of democracy

It can be said that Ho Chi Minh's ideology on democracy is the theoretical basis for formulating a strategy to establish a democracy for a large number of working people, a humane, progressive democracy for happy people in Vietnam in the current period.

Applying Ho Chi Minh's ideology on Party democracy in the current situation

Ho Chi Minh's ideology on democracy has been creatively inherited and applied by the Communist Party of Vietnam, especially in the doi moi period, that is: "Socialist democracy is the essence of the regime. Our independence is both the goal and the driving force of the country's development" (Communist Party of Vietnam, 2011, p.84-85) and the 12th Congress affirmed: "Continuing to promote social democracy ensure that all state power belongs to the people. All lines and undertakings of the Party, policies, and laws of the State must derive from the people's legitimate aspirations, rights, and interests, and be consulted by the people. Democracy must be fully and seriously implemented in all areas of social life. Ensure people's participation at all stages of the process of making decisions related to interests, from taking initiatives, and participating in discussions and debates to monitoring the implementation process. Focus on building legal documents directly related to the people's right to mastery" (Communist Party of Vietnam, 2016, p. 169), "Institutionalize and well implement the motto "People know, people" table, people do, people check" (Communist Party of Vietnam, 2016, p. 170)

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In the process of international integration, President Ho Chi Minh's democratic thought continues to be recognized by our Party more and more clearly about the role of democracy, the need to build institutions, and perfect institutions. Renovating mechanisms and policies to ensure the people's right to mastery takes place in practically every field of the country. The issue of practicing democracy in the context of developing a socialist-oriented market economy, accelerating industrialization, modernization, and international integration according to Ho Chi Minh's ideology has achieved several important results.

On the institutionalization of Ho Chi Minh's ideology on democracy. Article 69 of the 2013 Constitution stipulates: "The National Assembly is the highest representative body of the People, the highest authority of the Socialist Republic of Vietnam. The National Assembly exercises constitutional rights, legislative powers, decides on important issues of the country, and supremely supervises the activities of the State" (National Assembly, 2014, p.34). Accordingly, the people exercise state power through direct democracy and representative democracy through the National Assembly, people's councils at all levels, and other State agencies. The 2013 Constitution fully institutionalized human rights, basic rights, and obligations of citizens, and added several new rights such as the Right to life (Article 19); scientific and technological research rights; creating literature and art, and enjoying benefits from such activities (Article 40); the right to enjoy and access cultural values, participate in cultural life, use cultural facilities (Article 41); the right to identify ethnicity, to use the mother tongue, to choose the language of communication (Article 42); the right to live in a healthy environment (Article 43); the right not to be expelled or handed over to another state (Clause 2, Article 17). As a constitutive part of the state power apparatus, the National Assembly and its deputies become a bridge connecting the relationship between the State and the people. Therefore, the 2013 Constitution affirms: "A member of the National Assembly is the representative of the will and aspirations of the people in his or her constituency and of the people of the country" (Clause 1, Article 79) (Clause 1, Article 79). (National Assembly, 2014, p.42).

Economically, people are free to do whatever the law does not prohibit and are encouraged to get rich legally. Party members are also allowed to do private business. The great momentum brought by democracy in the economy has contributed to unleashing the potential of the people, bringing our country out of the socio-economic crisis and the list of poor countries.

In terms of politics, the political renewal was carried out in sync with the economic one, which created the democratization process of the political system. The first is the promotion of democracy in the Party as a premise to spread to the whole society. The election with balance, the pilot direct election of secretaries and deputy secretaries at grassroots Party congresses, and the introduction of the Regulation on questioning within the Party show that democracy in the Party has been gradually raised. The birth and implementation of "Regulations on supervision and social criticism of the Vietnam Fatherland Front and socio-political organizations" and "Regulations on whether the Vietnam Fatherland Front and political organizations - the society and people participate in contributing to building the Party and building the government" has contributed to enhancing the role of the Front and socio-political organizations.

Cultural and social, the process of socializing medical and educational activities is promoted. Copyright issues have been taken seriously and better protected. The freedom to create art goes hand in hand with increasing the social responsibility of the contingent of artists and writers, which has been emphasized by the Party. Various types and quantities of books, newspapers, and magazines have flourished, making an important contribution to the development of intellectual and cultural life.

The promotion of democracy has brought Vietnam from a poor country, with low-quality material and technical facilities, and low-level socio-economic infrastructure. Up to now, Vietnam has risen to become a developing country with middle income; culture and society continue to develop, people's material and spiritual life are improved; the construction of the Party and the political system has made a breakthrough; the great national unity bloc is constantly being consolidated; political and social stability, national defense - security, independence, and sovereignty are maintained; The country's position and prestige is increasingly enhanced in the international arena. Up to now, Vietnam has become a country with a population of nearly 100 million people with an average income of 2,800 USD/person; joined most international organizations, became an active and responsible member in the activities of the international community (Trong, 2020). Vietnam is effectively carrying out the fight against corruption, gradually preventing the deterioration of political ideology, morality, lifestyle, "self-evolution", and "self-transformation" internally. People's trust in the Party and the regime increased.

However, we are still facing many difficulties and challenges such as: (i) Awareness of the role and status of the people in the transition to socialism is still incomplete and comprehensive. The people's right to access information is legislated, but in many areas of activity as well as in some state agencies, both at the central and local levels, the issue of information transparency, especially in the public sector, is a problem. Personnel organization, recruitment examination, the appointment of staff, publicization of projects for bidding, transparency of assets and personal income, management of natural resources and environment, and public financial management are still in place limit. The role of inspecting and supervising state power of the National Assembly, People's Councils at all levels, and the role of social criticism and supervision of the Fatherland Front and its member organizations have not achieved the desired effect. Methods to exercise direct ownership are limited. Moreover, the issue of people's interest in enjoying the fruits of creative labor has revealed many shortcomings, leading to social division, increased group interests, potential poverty, and re-poor risks hidden high; (ii) The gap between the enactment of the law and the implementation of the law has not been shortened. In the process of building the socialist rule of law state in Vietnam recently, the

gap between the promulgation and implementation of the law is still quite clear. One of the reasons for this situation is that people are not aware of the role of each legal document issued by the State directly related to their lives; (iii) Practicing democracy goes hand in hand with maintaining discipline, and discipline still has many shortcomings. The situation of "lack of democracy" and "lack of discipline" has been slowly overcome. In the operation of state agencies, there are many manifestations of loss of democracy or extreme democracy; the practice of democracy in many places, sometimes it is still formal, and law enforcement and discipline are not strict. The powers and responsibilities of the heads of public agencies have not been clearly defined, and the implementation has not been strictly enforced. There is a lack of sanctions to ensure the implementation of democracy, and maintain discipline and discipline; (iv) The status of "backyard" of officials is quite common and this causes the economy to develop in a "distorted" way, the equality between economic sectors, especially the private sector, the fact is still not guaranteed; the living standards of people in rural and remote areas are still much different from those in cities; the diseases of autocracy, authoritarianism, formal democracy or extreme democracy, that is, democracy does not go hand in hand with discipline and rule, still exist at all levels, but the most serious is at the grassroots level. Administrative procedures are cumbersome, causing troubles for people and businesses; poor quality of health care, education and training, security, and social security work is not well guaranteed...

These issues have been and are negatively affecting the implementation of democracy in our country today. The requirement is to strengthen research and study on the theory and practice of President Ho Chi Minh's ideological activities; renewing the promotion of democracy to meet the Party's revolutionary requirements in the new situation. In the coming time, we need to focus on effectively implementing the following solutions:

Firstly, it is necessary to raise the awareness of cadres, party members, and people on the issue of democracy. The staff in the public administration must be well aware that the rights that the Party "holds" and the rights that the State "holds" are the rights of the people, entrusted by the people to serve the people. Since then, further strengthening the Party's leadership over the State and society, the most important factor determining all the victories of the Vietnamese revolution, is a necessary condition to ensure our State's implementation. is a government of the people, for the people.

Second, continue to concretize and perfect the institution of democratic practice in the spirit of the Platform for national construction in the transition to socialism (added and developed in 2011) and the 2013 Constitution. To strictly and effectively implement direct democracy, representative democracy, and grassroots democracy under the motto "People know, people discuss, people do, people inspect, people supervise, people accept". Thoroughly grasping the Party's position in handling law violations on the principle that all citizens are equal before the law, there are no restricted areas, no exceptions. Consistently implement the policy of practicing democracy synchronously and comprehensively; promote the positive and proactive spirit of the people in participating in the practice of democracy, participating in the construction of a clean, integrity, effective, and efficient state apparatus.

Third, raise people's awareness of democracy. The work of propaganda, dissemination, and education of law, education of morality, and patriotism needs to be more substantive and effective, thereby gradually raising the people's awareness of democracy. This requires an adjustment in the content, methods, and forms of propaganda and dissemination of legal education, creating richness, diversity, and attractiveness in content and form to attract more attention to viewers, and listeners to avoid the situation of making or dealing with.

Fourth, inspection, inspection, and communication must be strengthened to promptly prevent anti-democratic phenomena and replicate good practices, and good examples. On the other hand, due to the great power of the inspection, examination, and press agencies, it is also necessary to fight against negativity in anti-negative agencies.

Fifth, actively fight to prevent and repel the manifestations of political and ideological degradation among cadres and party members. Party committees at all levels need to do well in grasping the ideological developments of officials and party members in their units to have appropriate and timely solutions. It is necessary to regularly organize forums to exchange and dialogue on issues with different perceptions and views related to the Party's lines and policies, and the State's policies and laws. Take strict measures to deal with acts of abusing democracy and human rights to disrupt public order and destroy the country.

CONCLUSION

As the wheels of progress turn and society undergoes constant transformation, the essence of democracy, along with its practical implementation, becomes increasingly pronounced. In the current dynamic landscape, it is evident that Ho Chi Minh's profound ideology on democracy stands as the bedrock and guiding principle for the comprehensive improvement of our political system, the construction of a state governed by the rule of law, and the establishment of a democratic mechanism that propels our nation forward. Ho Chi Minh's democratic vision embodies the wisdom garnered from the fusion of both historical context and universal human values. Rooted in the depths of Vietnam's cultural heritage, it encapsulates the aspirations of the Vietnamese people for a society founded on equity, inclusivity, and shared prosperity. As society advances, the true value and relevance of Ho Chi Minh's democratic ideology become all the more apparent, offering a clear roadmap to navigate the complexities of governance and to address the multifaceted challenges of our time.

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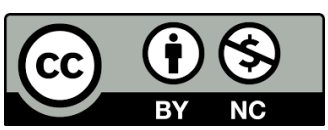

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