

# LEARN ABOUT THE HISTORICAL SIGNIFICANCE OF POLITICAL THOUGHT IN THE LATE 19TH AND EARLY 20TH CENTURIES FOR THE IMPROVEMENT OF THE CURRENT POLITICAL SYSTEM IN VIETNAM

## APRENDER SOBRE O SIGNIFICADO HISTÓRICO DO PENSAMENTO POLÍTICO NO FINAL DO SÉCULO XIX E INÍCIO DO SÉCULO XX PARA A MELHORIA DO SISTEMA POLÍTICO ACTUAL NO VIETNÃ

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**Abstract:** Political thought in the late 19th century and early 20th century in Vietnam through typical thinkers such as Dang Huy Tru, Nguyen Truong To, Nguyen Lo Trach, Phan Boi Chau, Phan Chau Trinh, and Nguyen An Ninh. out in a special historical context, it should contain its own content and nuances, referring to many issues such as: the spirit of independence and self-reliance, self-reliance; ideas about democracy. The study of political thought in this period has both practical and theoretical significance for the improvement of the current political system in Vietnam. The article analyzes the historical significance of political thought in the late 19th and early 20th centuries for the improvement of the current political system in Vietnam. If we ignore the limitations due to historical conditions, level of awareness and class views, political thought in the late 19th century and early 20th century has historical significance for the improvement of the political system. now in Vietnam. The results of the article also show that the sense of self-reliance, self-reliance and

national self-reliance is very important in promoting the historical development of the Vietnamese nation. The article also made three observations when learning about the historical significance of political thought in the late 19th century and early 20th century for the improvement of the current political system in Vietnam.

**Keywords:** Vietnam. Ideology. Political ideology. Meaning. System.

**Resumo:** O pensamento político no final do século XIX e início do século XX no Vietnã através de pensadores típicos como Dang Huy Tru, Nguyen Truong To, Nguyen Lo Trach, Phan Boi Chau, Phan Chau Trinh, e Nguyen An Ninh. num contexto histórico especial, deve conter o seu próprio conteúdo e nuances, referindo-se a muitas questões tais como: o espírito de independência e auto-suficiência, auto-confiança; ideias sobre democracia. O estudo do pensamento político neste período tem tanto significado prático como teórico para a melhoria do sistema político actual no Vietnã. O artigo analisa o significado histórico do pensamento político no final do século XIX e início do século XX para a melhoria do actual sistema político no Vietnã. Se ignorarmos as limitações devidas a condições históricas, nível de consciência e opiniões de classe, o pensamento político no final do século XIX e início do século XX tem

significado histórico para a melhoria do sistema político. agora no Vietname. Os resultados do artigo mostram também que o sentido de auto-suficiência, auto-suficiência e auto-suficiência nacional é muito importante na promoção do desenvolvimento histórico da nação vietnamita. O artigo também fez três observações ao aprender sobre o significado histórico do pensamento político no final do século XIX e início do século XX para a melhoria do actual sistema político no Vietnã.

**Palavras-chave:** Vietnã. Ideologia. Ideologia política. Significado. Sistema.

## INTRODUCTION

The period of the late 19th century and the beginning of the 20th century was a period of great changes in Vietnamese history. The French colonialists invaded and turned Vietnam from an independent country into a semi-feudal colony; the feudal court of the Nguyen Dynasty was weak and resigned to being a henchman for the French colonialists. Meanwhile, the uprising movements and struggles of the Vietnamese people according to feudal ideology have failed in turn. In that context, the national history raises the big question, which path does our nation choose and what to do to both absorb the new, and eliminate backwardness and conservatism while still maintaining national independence? Faced with the urgent requirements of history, progressive Vietnamese Confucian intellectuals associated with the names of Dang Huy Tru, Nguyen Truong To, Nguyen Lo Trach, Phan Boi Chau, Phan Chau Trinh, Nguyen An Ninh have mastered promoting national renewal and renewal with many different aspects related to culture, education, economy, foreign affairs, military and most prominently, political ideology.

The political system in Vietnam was born, developed and shouldered a glorious historical mission, the historical mission of the people's democratic national revolution. The Vietnamese political system was built to carry out the task of liberating the nation from colonial aggression and overthrowing the feudal system. This political system was born after the August Revolution in 1945. Through the process of construction and development, the Vietnamese political system has led the people to overcome many challenges and difficulties, and gain many achievements. big. Especially, since implementing the national renewal policy, Vietnam's political system is increasingly being consolidated and perfected, meeting the task of building the country in the new period and realizing the goal of "rich people" , a strong, democratic, fair and civilized country", implementing the people's democracy, ensuring that power belongs to the people. The political system in Vietnam currently consists of three "sub-systems", namely the Communist Party of Vietnam, the State of the Socialist Republic of Vietnam and the Fatherland Front, a collection of mass organizations and people's organizations. With its organizational and

operational model, the Vietnamese political system operates on the principle of mobilizing the total force of all sectors and national forces to realize the political goals of the entire nation. In the context of the complicated socio-political situation in the world and the requirements of the *doi moi* cause, continuing to accelerate the country's industrialization and modernization, and developing the market economy requires reform and perfect the political system in Vietnam. Learning about the historical significance of political thought in the late 19th and early 20th centuries for the improvement of the current political system in Vietnam is a matter of theoretical and practical significance.

## RESEARCH METHODS

The article uses dialectical materialism and historical materialism in research and specific methods include: analysis, synthesis, logic and history.

### **Techniques of use**

The article uses research techniques and documents analysis of domestic and foreign researchers related to the topic of the article.

### **Research question**

**Question 1:** The historical significance of political thought in the late 19th century and early 20th century for the improvement of the current political system in Vietnam is shown through which contents?

**Question 2:** What are the conclusions drawn when learning about the historical significance of political thought in the late 19th and early 20th centuries for the improvement of the current political system in Vietnam?

### **Research purposes**

The purpose of the article is to analyze the historical significance of political thought in the late 19th and early 20th centuries for the improvement of the current political system in Vietnam.

## RESULTS AND DISCUSSION

The content of political thought in the late 19th century and early 20th century in Vietnam mainly focused on the thinkers Dang Huy Tru, Nguyen Truong To, Nguyen Lo Trach, Phan Boi Chau, Phan Chau Trinh, Nguyen An Ninh. Political thought in the late 19th century

and early 20th century focused on the above-mentioned typical thinkers, expressed through the following contents: The spirit of national independence, national self-reliance; The idea of democracy. If we ignore the limitations due to historical conditions, level of awareness and class views, we can realize the historical significance of political thought in the late 19th century and early 20th century for the perfecting the current political system in Vietnam is basically shown through:

**Firstly, the sense of independence and national self-reliance in the renovation process**

The development process, the awareness of the historical conditions of the world, the historical conditions in the country, on that basis, analyzing the situation, formulating a revolutionary strategy in line with the reality is jobs are absolutely necessary for each country and people. In the movement of history, each historical period is different, with requirements and tasks set forth, requiring thinkers to have a keen understanding of the times and a change in thinking. keep up, respond to the change of history. And among the patriotic intellectuals at that time, Phan Chau Trinh was one of the most typical representatives of the historical period of the early twentieth century. Phan Chau Trinh, freed from all traditional constraints, went out to find a way to save the country, in order to promptly set out the policy of renewal and renewal, towards national liberation.

National independence is the ultimate goal of each nation in the process of renewal and development. The independence and freedom of a nation can only be won by the material and spiritual strength of the nation. As Phan Boi Chau and Phan Chau Trinh have pointed out, politics can change to monarchy, or democracy, but national independence remains unchanged. Phan Boi Chau wrote that: "The purpose of our party now is most essential to how to force the French to return our independence first, but monarchy or democracy is another matter (Truong Van Chung, Doan Chinh 2005,183). And Phan Chau Trinh, the proponent and leader of the Reform movement, had the idea of establishing in Vietnam an autonomous democracy. Autonomy, that is, separation from French colonial rule. In *"France - Vietnam, the post-war union of Vietnam"*, Phan Chau Trinh wrote: "I advocated self-rule and trusted the French. If I wanted to rely on the French, I would not take advantage of the people's resentment against the French. I advocated to rely on the French. then the tricks can't come from self-government. Self-governance is not an easy thing, if something goes wrong, you'll die" (Tran Van Giau 1983, 543).

Thus, Phan Chau Trinh's policy was to rely on France for self-rule, while Phan Boi Chau was anti-French for independence. Although Phan Chau Trinh has not clearly explained the meaning of that "autonomous" regime, through his struggle, it also allows us to determine that the content of "autonomy" is self-rule, separated from the French colonial rule. Thus, a document from the Governor-General of Indochina states: "Despite the outward appearances of the tendencies, it must be recognized that the other activities are closely aligned and all aim at each other, finally drive out foreigners" (Tran Van Giau 1996, 44). Thus, despite the differences in order, the unity of the two men's goals is to restore national independence.

The sense of self-reliance, self-reliance and national self-reliance is very important in promoting the historical development of the Vietnamese nation. The process of finding a way to save the country of their predecessors, including Phan Chau Trinh, after the failures of the policy of relying on foreign countries to make the national revolution, they all came to the conclusion that a nation wants to save the country. To make a successful revolution, that nation must be self-reliant. Phan Chau Trinh once wrote that "a race that wants to be like a civilized race can only be independent and self-sufficient" (Tran Van Giau 1996, 696). In the current renovation process, we must build, consolidate and develop the nation's bravery on a par with other countries and with the times in both awareness and practical activities in order to develop the country. The sense of self-reliance and self-reliance in the current context is very important, which is the basis for us to rise to integrate with the world actively, not passively, not being oppressed. The sense of self-reliance and self-reliance must be synchronized in all aspects from economy, politics, culture, science - technology, theory... to ensure sustainable development. In addition, the trend of integration and cooperation is inevitable, so it is necessary to take advantage of all external resources to serve the renovation process to achieve great achievements in all aspects of life society.

In the current context, the Government of Vietnam always attaches importance to creating and promoting synergy to develop the country quickly and sustainably, in which promoting internal resources is the decisive factor, exploiting external resources is the key. important factor, combining national strength with the strength of the times. Renovation takes place in the context of the rapid development of the scientific and technological revolution, the knowledge economy is growing and expanding, so Vietnam must actively use scientific and technological achievements, especially high technologies (information technology, biotechnology, new material technology, nanotechnology...) together with the achievements of knowledge economy for socio-economic development, increase labor productivity, improve product

quality, shorten the process of industrialization and modernization, implement "shortcuts to take the lead", create a favorable environment in the country, and apply science and technology. advanced modern technology of the world, to develop rich people, strong country.

Today, economic globalization has become an objective trend, a living reality, including both positive and negative aspects, both opportunities and challenges, strongly affecting all countries. peoples of the world. Early aware of this trend, the Party and State of Vietnam have set out a policy of proactive international economic integration, implementing an independent foreign policy along with multilateralization and diversification of relations. international system. Up to now, our country has established stable relations with major countries, established foreign relations and trade relations with many countries and territories; we have economic integration on all levels (bilateral, regional and global), have joined AFTA, ASEM, APEC, WTO, CPTPP. Through the expansion of external relations and regional and international economic integration, Vietnam has attracted more and more foreign investment capital in the form of direct investment (FDI), and foreign direct investment (FDI). development assistance (ODA); also established credit relations with international monetary and financial institutions, taking advantage of a considerable amount of concessional loans from the World Bank (WB), International Monetary Fund (IMF), Asian Development Bank (ADB); at the same time, take advantage of advanced science and technology, foreign management experience, and expand import and export markets to develop the country. On the other hand, through the expansion of international cooperation, international friends will have a better understanding of Vietnam's country and people, and increase their affection, support and help for Vietnam's renovation. Thereby, Vietnam has also contributed to the common struggle of the progressive people in the world according to the common goal of the times of peace, national independence, democracy and social progress.

It can be affirmed that the well-exploited external force has multiplied the internal strength; while internal resources are promoted creating the basis for the more effective use of external forces. In the same way, when the strength of the era is promoted, it will be transformed into the strength of the nation, on the contrary, the strength of the nation will be promoted to effectively use the opportunities and advantages brought by the power of the times. overcome risks, overcome difficulties and challenges. In exploiting external forces and using the power of the Vietnamese era, it is necessary to uphold common principles, such as respect for independence, sovereignty and territorial integrity, non-interference in each other's internal affairs, and equality. equality, mutual benefit; maintain national independence and socialist

orientation, protect and develop the national culture. Currently, with new opportunities, new opportunities and new challenges that the times bring to the nation, the Government of Vietnam has quickly grasped the change of the world situation, proactively leading the people. carry out the renovation and integration work in line with the development trend of the times. The historical reality and the reality of the country have shown that this is a great advantage of our nation in the new era. The party's renewal strategy is not only suitable with the traditional socio-political characteristics of Vietnam but also attracts the support of the overwhelming majority of the people. The renovation work in our country since 1986 has been implemented in a context containing both opportunities, advantages and risks and challenges. Great opportunities and advantages have been fully and timely realized by the Party and people. That is: peace, cooperation and development are the main trends of the world today; science - technology revolution, knowledge economy, globalization process are creating unprecedented conditions for countries to get closer together, enhance integration, promote advantages; The trend of democratizing social and international life is creating an open corridor for actors and countries to assert their roles and positions. In addition, many difficulties, challenges and risks are hindering the development path of nations: world security is seriously threatened by traditional and non-traditional factors (riots, conflict, terrorism, war, financial-monetary crime, high-tech crime, environmental disaster...); reactionary forces strengthen the strategy of peaceful evolution against socialism and many other policies that hinder national independence and national sovereignty of countries around the world...

The above opportunities and threats, by themselves, exist only in terms of potential. Whether they become practical advantages and disadvantages, it depends on subjective factors, including leadership, direction, administration, undertakings, policies, and practical activities in general. . On the basis of a deep and full awareness of opportunities and threats in the contemporary world, the Party and State have proactively developed correct and timely guidelines, guidelines and policies, and organized the effective implementation of these policies. effective; took advantage of opportunities and advantages and responded appropriately to risks and challenges, and pushed back many difficulties. As a result, from 1986 to now (2019), the country has achieved many great achievements of historical significance: protecting, renewing and developing socialism in the face of the harsh challenges of history; overcome the crisis, bring the country out of underdevelopment; political and social stability, the people's life has been markedly improved, the great unity of the whole nation has been consolidated; national defense and security firmly, open foreign relations, ensuring a peaceful and favorable environment for

the cause of industrialization, modernization and international integration... The country's position and force, national synergy was enhanced, creating a valuable premise for the next stage of development.

In every achievement of the renovation process and in every development step of the country today, there are valuable lessons learned from previous periods. In particular, the historical significance of the sense of independence and national self-reliance when studying the political thought of Vietnamese thinkers in the late 19th century and early 20th century is never old and always meaningful. practical meaning in the current period.

### **Second, about promoting democracy in innovation**

At that historical period, Vietnam fell into the oppression and exploitation of the colonial and feudal regimes. Patriotic thinkers in the late 19th century and early 20th century, typically: Dang Huy Tru, Nguyen Truong To, Nguyen Lo Trach, Phan Boi Chau, Phan Chau Trinh, Nguyen An Ninh, have realized their purpose. The supreme of the Vietnamese revolution is to restore national independence and restore national sovereignty. In order to achieve this goal, it is first and foremost to awaken our people from the stupor of the tyranny of feudalism. According to Phan Chau Trinh, the history of human development shows that the absolute monarchy, the feudal ideology of the feudal system, is an evil type of regime that suffocates people's lives in all aspects. the role of the people is disregarded. Through the actual survey, Phan Chau Trinh found that democracy has become a popular value, becoming the development trend of the times. In this trend, our nation must quickly change its political regime to suit the times. For thinkers in the late 19th century and early 20th century, freedom was not a sublime philosophical concept or a concept of human life separated from reality, but a concept of philosophy. Political science is closely related to people's daily lives. In order to better understand terms like civil rights and freedom found in the writings of thinkers in the late 19th and early 20th centuries, we need to associate them with the ideas of philosophers. Political science of the Enlightenment (17th - 18th centuries) and the Declaration of the Rights of Man and of the Citizen (Déclaration des Droits de l'Homme et du Citoyen) of 1789 – one of the fundamental documents of the Revolution. France.

At the beginning of the twentieth century, the concept of human rights (human rights) was not as prevalent as it is today. The struggle for civil rights in our country was associated with the struggle for national independence and the formation of national consciousness. . In that

context, the two words civil rights (civil rights) are equivalent to the two words human rights (human rights) that we often use today. Thus, in Phan Chau Trinh's political conception, democracy is associated with freedom. This can be clearly seen through a verse in "Province National Anthem II": "Public power is holy, freedom is god" (Tran Mai Uoc 2017,78). Translated into modern language, that verse means: two sacred principles that need to be upheld are justice and freedom. Unlike Phan Boi Chau, the path to democracy and freedom in Phan Chau Trinh's concept is the way to fight for democracy and freedom from the bottom up. As a person before and after, always uphold the motto "rely on your own strength", do not rely on, do not depend on any other country.

In the current trend of innovation and integration, socialist democracy is the goal of the renovation process, as well as the goal and nature of socialism. The 6th Congress of the Party, Vietnam only envisioned reform for the sake of rich people, strong country, and civilized society. At the VII Congress, *doi moi* has added a social justice goal, in which there is not only fairness in benefit distribution but also equality in development opportunities for all. In essence, it is also democracy, the human side of democracy, the right to life and the right to development. It was not until the 9th Congress (2001), that democracy really took shape in the system of renovation goals, which is also the value chain of development: Rich people, strong country, fair, democratic, and civilized society for achieve freedom and happiness. And at the XI Congress, democracy is the top value, the basis for equality and fairness, solidarity and consensus. People are not only the goal and driving force of development, but also identified as the center and subject of social development. The 12th Congress of the Party has demonstrated in a concentrated way the theoretical viewpoint of our Party on socialist democracy and building a socialist democracy in Vietnam in the renovation period. Most recently, the 13th National Congress of the Party has set forth comprehensive viewpoints and policies on promoting socialist democracy and great national unity. This view inherits, complements, develops to a new level and further perfects the views that our Party has built up during the revolutionary leadership. The goal of democracy, therefore, must first be expressed in democracy in economics and democracy in politics. Along with it is also democracy in culture, in social development and social management, directed at solving social problems, social policies and social security for people, for the sake of people.

Because democracy is the goal, as soon as the democratic government was born, President Ho Chi Minh emphasized: We must do it immediately, make people eat, make people clothe, make people have a home to live, to study, to travel freely, to have health care, to enjoy

the freedoms they deserve as an employer. He also made it clear that the people only know freedom and democracy when they are well fed and warmly dressed. If the country struggles for independence and freedom, but the people are still hungry, miserable, and backward, independence and freedom are useless. Democracy is the goal, so special care must be taken to build and strengthen the state government, have laws to perform management tasks and protect the people, and have a transparent public administration to serve. people, no trouble harassing people, no bureaucracy, no corruption that harms the people. It is the heaviest anti-social, alien and anti-democratic.

The most important political institutions such as the Party and the State exist only for the people, for the sake of democracy. The people's social organizations and unions must show their practical effectiveness, stick closely to the people, make the people feel directly that it is necessary, really necessary and useful for them. any. The policy of the Party and State, according to Ho Chi Minh, is the biggest legal, moral and moral one. It must show clarity, righteousness, righteous heart and people to truly move towards democracy. In terms of culture, the democratic goal must become a democratic culture, in which the relationship between people and people, between people and organizations, institutions and institutions must be guaranteed by standards. democratic standards, must show both humanity and legality in dealing with people and jobs. That is the spirit of respect for the people and the law. The socialist rule of law state is promoted, effectively ensuring democracy is institutionalized and implemented in all fields and levels of life. Democracy requires the rule of law to truly belong to the people, by the people and for the people. If law, order, and discipline are the limits and lobbies of democracy, democracy requires the law to be progressive, civilized, strictly and justly enforced by everyone in society.

If socialist democracy is the goal of national construction and development in the renovation process, at the same time, every step forward in realizing the goal of democracy also reveals the strength, effect and effectiveness of the socialist democracy. Democracy as the engine of development. So how is democracy the driving force of progress and development shown? First of all, the benefits between individuals and communities can be realized. It is economic - material benefits and with it are cultural and spiritual benefits. It is the source of active labor, promoting economic development and social development in general. It reduces and gradually eliminates the corruption of labor, morality and way of life. Thanks to democracy in the relationship of interests, society can get out of the state of inertia, stagnation in production - economy, in business activities, promote productivity, quality, efficiency, for the sake of profit personal interest as well as in the public interest. The market economy together with the

knowledge economy are the most important economic agents for the development of democracy. quantity in the market economy. Democratic institutions, democratic policies (democratic regulations and ordinances at grassroots level, especially in rural areas) promote the attitudes and behaviors of individuals and communities in innovation, development and modernization.

Reality has shown that democracy plays an indispensable role for our country to transform from a backward agricultural country into a modern and civilized industrialized country. Why? Because man is the most basic factor, present in both production forces and production relations. In order to liberate and strongly develop the productive forces so that, on that basis, to gradually build new, progressive relations of production, suitable to the level of the productive forces, all creative potentials of human beings must be unleashed. people and society, must improve people's living standards, quality of life and standards. Democracy promotes transformation and development, unleashes resources, multiplies the power of internal and external forces for development.

Democratic dynamics manifest not only in economics but also increasingly in politics, when the power and will of the people are exercised through direct democracy and representative democracy with electoral mechanism democratic election, with clear, open and transparent institutions. Once the voice of the people is respected, the people are not only the beneficiaries of the benefits but also the participants in policy evaluation, monitoring and inspection of policy implementation as well as the operation of agencies. public authorities in general - that is, the people actively and voluntarily participate in politics - political democracy will clearly show its driving force for social progress and development. A democratic social environment will form positive public opinion, promote creative actions of the masses to protect the regime, protect the Party and State, and combat anti-democratic acts. Only by widely practicing democracy, relying entirely on the strength and will of the people, can corruption be fought. That is the best promotion of the dynamic role of democracy in the current situation in Vietnam. Building people, developing culture, implementing the leading national policy with education - training and science - technology, especially implementing fundamental and comprehensive renovation of national education in order to revive morality. nation, making the family truly healthy cells of society, creating a breakthrough in high-quality human resources that cannot fail to take into account the driving role of democracy.

The two most important issues are raised materially and spiritually, that is, getting out of poverty and backwardness and respecting human dignity. Socialist democracy and new

mechanisms to promote democracy in society are gradually being built and developed that can best meet these conditions, all for a prosperous and free life, human happiness. Going into the market economy and building and perfecting a socialist rule of law state, all citizens are allowed to do everything that is not prohibited by law, and civil servants can only do what the law allows. People are encouraged to get rich according to the law, by their own labor. In fact, the *doi moi* process shows that the private economy is clearly a driving force of economic development and is strongly encouraged for long-term development. The State takes care of solving social problems and social security, unifying economic policies with social policies, with regulatory measures to take care of the disadvantaged and disadvantaged in development. to ensure social justice. Law and morality are two pillars of support to keep the society healthy, drastically reducing the damage and consequences caused by the negative side of the market economy. That strength comes from democracy, in terms of society as a whole.

For each individual, democracy is a powerful motivation to realize freedom of thought, form an honest and creative personality. Democracy is the best nourishment and vitality for the nurturing and development of talents, for the formation of human personality, and to thoroughly overcome the situation of clones, falsehoods, trends, and distorting opportunities. distortion, personality distortion caused by the absence or weakness of democracy. Special attention must be paid to overcoming this bottleneck, especially for young people who are in the process of forming and maturing their personality. It is here that democracy in behavior and treatment of people, in moral and lifestyle education, in life organization and social management, highlights its role and dynamic effects as a breakthrough. In the policy of using people, training and fostering cadres, discovering and respecting talents, treating talented people for the prosperity of the nation and nation, a breakthrough must be based on the democratic foundation that is at its core. is respecting the value of human personality, trusting capacity, respecting dignity, being objective and fair in evaluating and employing cadres, and having adequate remuneration policies so that people can devote themselves to their work, in the cause of serving the Fatherland, serving the people.

Practicing democracy is practicing in relationships. To practice democracy widely, especially democracy within the Party, is to make the democratic dynamics and democratic culture bring into play its effects in all areas of social life, in human relationships to develop substantive democracy, overcome formal democracy, fight against violations of democracy and people's mastery, and fight bureaucracy, waste, embezzlement and corruption with the most obvious effect. This is also the main direction of the Party's vision and actions in the spirit of the

Resolution of the XI Congress on democracy in our country. Practically and concretely, all efforts of the entire Party and people are directed to developing the people's strength, fostering the people's strength, saving the people's energy, taking care of the people's livelihood, raising the people's knowledge, and ensuring the people's rights to best bring into play the power of democracy in the renovation process for "rich people, strong country, democracy, justice and civilization" (Communist Party of Vietnam 2011,70). The document of the 13th Party Congress stated that the people are the subjects: "The Party leads, the State manages, the Fatherland Front and socio-political organizations act as the core for the people to master. Party committees, party organizations, organizations in the political system, the contingent of party members, cadres, civil servants and public employees set an example in practicing democracy, obeying the law, and upholding social ethics. The country promulgates guidelines, guidelines, policies and laws to create a political and legal foundation that respects, ensures and protects the people's mastery. people in the national development strategy, in the whole process of national construction and defense" (Communist Party of Vietnam 2021, 173).

*Thus*, it can be seen that in the political thought of typical thinkers in the late 19th century and early 20th century, it is not only valuable and contributes to solving historical and social requirements in the second half of the century. In the 19th century and early 20th century, it was national liberation and national liberation, but it also had great historical significance in the process of building and developing Vietnam today.

***Some conclusions drawn when learning about the historical significance of political thought in the late 19th and early 20th centuries for the improvement of the current political system in Vietnam***

***Firstly***, political thought in the late 19th century and early 20th century in Vietnam emerged from the historical, economic, political and social conditions of Vietnam, the world, and certain theoretical premises of the time. history and patriotic tradition of the Vietnamese nation. Political thought in the late 19th century and early 20th century in Vietnam focused on the important issue of national self-reliance, raising people's knowledge, fostering people's strength, and spreading the ideology of democracy and civil rights. This is one of the most prominent ideas, thinkers may be from one angle or another and find ways to solve it. The issue of "the people is the root", the people are the masters have been discussed by political reform thinkers, but there have never been any fundamental theories. The thought of national self-reliance, raising people's intellectual level, and promoting civil rights is probably one of the first and new

issues in the history of Vietnamese political thought, marking a shift in political thought from the monarchy to democracy in the history of Vietnam's development.

*Second*, if we ignore the limitations due to historical conditions, level of awareness and class views, the historical significance of political thought in the late 19th century and early 20th century for the improvement of the system. The current political system in Vietnam is associated with a sense of independence and national self-reliance in the renovation process and the promotion of democracy in renovation. Job

*Third*, the process of perfecting the current political system in Vietnam is associated with a sense of independence and national self-reliance in the renovation process and the promotion of democracy in innovation. The organization of the political system in Vietnam today is related to: the organization of the political system is still cumbersome, multi-layered, increasingly bloated, unstable, and not suitable for the conditions. Socio-economic has had many changes over 36 years of implementing the renovation policy; the mechanism of Party leadership, State management and people's mastery has not been clearly understood and has not been completely renovated in the process of national construction and development; the issue of power control, integrity supervision is loose; discipline, discipline and strict law enforcement; the assignment of powers and responsibilities should be clear for each level, branch, and position of leaders and managers; apply scientific achievements, especially digital technology to objectify civil transaction relations.

## CONCLUSION

In the history of Vietnamese thought, there have appeared many political ideas that have had a positive influence on contemporary social life, at the same time have outstanding value, are popular, and continue to promote their role in the social life of Vietnam. live today. The thought throughout thousands of years of Vietnamese history is patriotism. Patriotism is most clearly shown in the bravery and sentiments of Vietnamese people in the process of nation building and defense. Patriotism becomes a great driving force whenever the country is threatened by foreign forces and its independence is violated. Political thought in the late 19th century and early 20th century in Vietnam mainly focused on the thinkers Dang Huy Tru, Nguyen Truong To, Nguyen Lo Trach, Phan Boi Chau, Phan Chau Trinh, Nguyen An Ninh. mainly focused on the above-mentioned typical thinkers expressed through the following contents: the spirit of national independence, national self-reliance; ideas about democracy. If we ignore the limitations due to

historical conditions, level of awareness and class views, political thought in the late 19th century and early 20th century has historical significance for the improvement of the political system. now in Vietnam. The results of the article also show that the sense of self-reliance, self-reliance and national self-reliance is very important in promoting the historical development of the Vietnamese nation. In the current renovation process, Vietnam needs to build, strengthen and develop the nation's bravery on a par with other countries and with the times in both awareness and practical activities in order to develop the country. The sense of self-reliance and self-reliance in the current context is very important, which is the basis for Vietnam to rise to integrate with the world in an active, non-passive and non-pressurized manner. Only by widely practicing democracy, relying entirely on the strength and will of the people, can corruption be fought. That is the best promotion of the dynamic role of democracy in the current situation in Vietnam. Building people, developing culture, implementing the leading national policy with education - training and science - technology, especially implementing fundamental and comprehensive renovation of national education in order to revive morality nation, making the family truly healthy cells of society, creating a breakthrough in high-quality human resources that cannot fail to take into account the driving role of democracy. In addition, the article also makes three observations when learning about the historical significance of political thought in the late 19th and early 20th centuries for the improvement of the current political system in Vietnam. The limitation of this study is that it has not shown and analyzed the characteristics of the process of changing Vietnamese thought in the late 19th century and early 20th century.

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