

## **CULTURE AND ITS RELATIONSHIP WITH THE GRASSROOTS POLITICAL SYSTEM BUILDING**

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### **ABSTRACT:**

Renovating the basic political system requires cultural agents, thanks to the participation of culture in the organization and its activities, the new political system is truly democratic, scientific, and human. It is a political system of the people, by the people and for the people, a political system that establishes the subject role as the people, while ensuring political-legal conditions and the population environment master - solidarity - consensus so that the people really are the master and master, promote the role of the owner of the society. Culture is not outside but in politics. Therefore, ensuring good political orientation for the country's development means bringing political culture into society for the purpose of social development, human development with the measure of economic growth associated with progress, social equity, growth must be associated with growth quality. This study focuses on analyzing the role of culture in the political construction of the grassroots, linked to KienGiang province, from which proposing solutions to make culture more and more deeply embedded in the operation of the grassroots political system building.

### **INTRODUCTION:**

Along with economics and politics, culture has been and will be the spiritual foundation of social life, having a strong impact on politics so that culture can become an endogenous force to serve politics. And when politics and society are liberated, culture is liberated. Politics and culture are compatible. However, culture also has its own activeness and initiative, acting as a driving force for political development. Ho Chi Minh (2002) once affirmed that "The high

cultural level of the people will help us accelerate the economic recovery, develop democracy. It is necessary to build our country into a peaceful, united, independent, democratic and rich country". Culture is in politics, promotes politics as a driving force. Culture participates in the process of the national liberation struggle and at the same time participates in national construction, making our country a developed country, a worthy country to live in, and a peaceful destination in the eyes of international friends.

As the lowest level in the Vietnamese political system, the grassroots political system is the place that directly manages the activities of people's lives, and "communes, wards, and towns are where the majority of the population resides and lives. The grassroots political system plays a very important role in organizing and mobilizing the people to implement the Party's lines and policies, and the State's laws, strengthening the universal unity and promoting democracy, mobilizing all possibilities of socio-economic development, organizing the life of the population community"(Communist Party of Vietnam, 2002). And in the Sixth Resolution, Session IX of the Communist Party of Vietnam, it is affirmed that the urgent task is still to build a healthy ideology, morality, lifestyle, and cultural life in the society. First of all, it is the duty of the Party, State, Fatherland Front, and mass organizations at the grassroots level, individuals, families, and villages, etc. considering construction as a permanent and long-term task.

### **RESEARCH RESULTS AND DISCUSSIONS:**

To do that, the grassroots political system must consider culture both as the driving force and as the goal of the local socio-economic development leadership process, focusing on building a grassroots cultural life that focuses on essence and efficiency; building a healthy cultural environment, a good and rich population life, regularly raising the cultural universalization level to meet the increasing cultural needs of the people; focusing on fostering cultural talents to create many cultural works commensurate with the career of the revolution of the renovation period. At the same time, culture as a system of institutions that produce values for society and the grassroots political system will exploit those institutions for building an increasingly clean and strong system that well meets the needs of local development.

#### **Analyzing the relationship between the culture of the Southwestern region and the building of the grassroots political system:**

The culture and the grassroots political system have a special relationship, interacting, making the grassroots political system more and more clean and strong, and well leading the socio-economic tasks of the locality at the grassroots level. At the same time, culture is also a strategic goal of the political system in general and the population's life in particular.

To clarify that relationship, it is first and foremost necessary to learn through related concepts:

What is the political system? According to Nguyen (2019) in "Concept of political system, the model of organization of the political system; Factors affecting and regulating the organizational model of the political system", it is stated that the political system is a whole of political, and socio-political organizations in society includes political parties, State and legal socio-political organizations that are linked together in an organizational system to influence processes of social life, to consolidate, maintain and develop the contemporary regime, suiting the interests of the ruling class subjects.

From here, it can be understood that the grassroots political system is a collection of organizations of the Party - Government - Fatherland Front - grassroots political organizations in order to manage and operate the people's life according to the will of the ruling class and meet the needs and aspirations of the people.

What is a cultural area? Cultural area (English: kulturkreis, culture sphere; Japan: Cultural book/bunkaken) or culture circle or cultural field, is a region associated with a certain cultural form. Certain cultural forms had a major influence in the field and the history developed by the cultural forms. It is a geographic term related to culture, with emphasis on “historical development” and “regional integration”. Currently it is being used regularly in Japan (Wikipedia, 2020)

And the culture of the southwestern region is a cultural space on the geographical scope of the southwestern region, created by the Kinh - Khmer - Chinese ethnic groups with unique cultural forms that do not mix and enrich the material and spiritual life of the ethnic groups here.

This place has created a system of cultural forms imbued with nuances of community psychology, expressed in a social environment full of humanity, love of the land, and love of the southwestern people through human behavioral forms with nature, society, and each other in a long history of the development of this land. In the book “Văn hóangười Việt vùng Tây Nam Bộ” (The Vietnamese culture of the southwestern region) (Them, 2014) outlined the cultural characteristics of the people of the southwestern region, including: river nature, kindness, straightforwardness, tolerance, practicality, and openness. And in the system of each personality, its consequences have a positive effect and a negative influence on the process of building the grassroots political system in the southwestern region. And the grassroots political system also re-affects the culture of the Southwest region, enriching the cultural life of the grassroots.

The impact of the southwestern culture on the building of the grassroots political system:

In the scope and limitation of the article, we only mention the cultural characteristics of the Southwestern region that positively affect the construction of the current grassroots political system.

The kindness of people in the Southwestern region is a good virtue, showing concern to help others without self-interest or jealousy of small things, so a kind person means a person with intellectual capacity and vision. And the kindness of people in the Southwest also has very positive consequences, that is to create people with a sense of generosity, and the spirit of kindness today (Them, 2014), etc. and these two characteristics directly affect the building of the grassroots political system of the southwestern region.

For kindness, this is the character of a noble, selfless person, living to the fullest extent, ready to support, share, etc. even those who are not close to themselves. People with this character will be the elite among the elite, they will be a huge, pure, and positive contributor to building a clean, healthy grassroots political system for the overall progress of the system. And if they are leaders, surely they will choose the qualified and ethical people to cultivate into a public government apparatus and it is sure that they will find talented people, not relatives and family members, or take advantage of flattery (Van, et al., 2020; Trung & Van, 2020). People with this personality will have enough qualities, the reason to defend right, defend right, eliminate wrong, corrupt, etc. Wherever they are, they also play a very important role in creating the success of the organization and of the political system at the grassroots level.

With kindness attitude, today it can be seen that, at present, there are many changes in the economic life of each individual and family (Van, et al., 2020), the gap between the rich and the poor is becoming more and more distant, the situation of corruption as a national evils, which are raging the entire political system, threaten the survival of the regime, etc. but the kindness among the people of the Southwest today is still maintained and still valid and considered as eternal value, kindness is always present in many different forms. Many households donate land to build schools, build public facilities, and serve people’s daily lives. This personality will be the foundation for the political system at the grassroots level because

people with this character will know how to put the interests of the collective, the Party, the State, of the people above the individual interests, even they will know to sacrifice their personal interests for the benefit of the community, they are willing to share the burdens with comrades and colleagues; they know how to protect the legitimate interests of their comrades, the people of the masses, etc. From that, they make an important contribution to helping the whole political system at the grassroots know to live in harmony, solidarity, mutual love, know how to defend the right thing, protect justice, protect the revolution, protect the image and prestige of the Party in the hearts of the people.

Straightforwardness, formed in difficult circumstances when faced with wild nature, forces unfamiliar people to come together to cope with its harshness. Therefore, it is necessary to be honest and straightforward to work together to overcome the difficulties and challenges of the new land. Gradually the typical characteristics of the Southwestern people such as frankness, honesty, kindness, individual independence, clearness, etc. are formed (Them, 2014).

As for frankness, the outspoken person is the person whose words always go hand in hand with actions without being influenced by others, always expressing their own opinion about the events that actually happen, without rumors, without overstating the truth. For each individual human being, who is able to conduct the unity between words and actions is the one who must have correct awareness and determination to overcome himself (Dao & Van, 2020). On the contrary, if there is the right perception but not a stance, clear opinions will be easily tempted by personal interests, leading to words that are not accompanied by actions, or words and actions in contradiction. Therefore, in order for words to go hand in hand with work, it is also necessary to have individual efforts, perseverance and determination. When you have that determination, in any job, any task, big or small, difficult or easy, complicated or simple, you will pass it, as shown by work results, specific products. Not only that, this also shows that it is the fighting strength of each individual in the organization, gathering many individuals will become the fighting strength of a team. And a collective in the whole the grassroots political system always shows words and actions side by side is the expression of the unity between theory and practice, between will and action, perception and work, then that group is always progressive, always successful and always loved, respected and trusted by the masses.

As for honesty, the honesty in each person in the South West region makes them treat each other sincerely, they live simply in harmony with everyone, regardless of strangers or acquaintances, and they always do what they think, etc. This cultural character of the Southwestern people is similar to the honesty and example in the Party's work, as well as in following the Ho Chi Minh style, which is being widely promoted throughout the political system. Honesty is an important moral quality that creates the value and personality of a righteous person, respecting the right, living upright with everyone around, daring to think, daring to do, and daring to take responsibility (Long & Van, 2019). Each honest individual, each honest party member is the top quality of revolutionary morality. Because when they embark on the path of revolution, they voluntarily dedicate themselves, are willing to dedicate themselves, and accept to sacrifice their personal interests for the Party, for the people, for the benefit of the country and the nation. They will be the shining examples of the grassroots political system, they are the key factors, the person who inspires the whole system as well as the young generation to follow. And in each local political system, there are many honest individuals who will be an extremely valuable resource to contribute to building an increasingly authentic, and effective grassroots political system.

For the simplicity, it is shown in the relationship with nature and people. This personality shows that the Southwestern people live very rustic, simple, no fussy, no frills, not cliché, always close, always naïve, and always carefree. Because of these characteristics, the Southwestern people do not like the bragging people, the party members, cadres in the grassroots political system with low morality and quality, they just love people who are fair,

upright, and straightforward. Therefore, the party members need to promote simplicity, integrity expressed in style, lifestyle and actions (work, study) (Giau, 1973). Both of these two factors are closely linked, people with a simple lifestyle, they act enthusiastically and willingly for the community and for society. In this way, each member of the party and the whole grassroots political system will be trusted by the masses, adored, close to, and accompanied by the leadership process of the local authorities at all levels, according to President Ho Chi Minh's teachings which is "dễ trãi làm không dân cũng chịu, khó vãn làm dân liêu cũng xong" (although the task is extremely easy, without the masses' participation it cannot be accomplished. For extremely difficult work, with support from the masses, it will be done) (Minh, 2002).

For individual independence, it is expressed through individuals who have their own opinions and voices, have an independent way of seeing and assessing things happening around, not following, not flattering; Someone who has a will and style that is brave in all difficult situations, does not discourage, does not step back, wins without bragging and is always calm (Thuan, 2003). The above personality of the southwestern people has an impact on the political bravery of a party member, making them know their steadfastness, independent ability to think in decisions and actions. This is a very necessary quality for each cadre, party members in general, leading cadres in particular; helping them maintain their stance and point of view against the fluctuations of social reality and by their will and ability to overcome the temptation of money and power to protect the truth, justice, and protect people against difficult circumstances, making an important contribution to fulfilling the goals and tasks set out by the grassroots political system.

For clarity, for the individual itself, it is expressed through clarity in work; for friends, this personality is very easy to associate and if things are not clear, that relationship will be destroyed; for the society, it is clear, not ambiguous between right, wrong, between giving, and giving as a form a courtesy. This cultural character will promote the development of honesty of a Party member. Once a person has an honest lifestyle, he or she always knows to live "closed" before the temptations of money and power, life and they always show honesty towards themselves, family, and society.

By doing that, they will serve the Fatherland and the people in the best way, without calculating and honesty will "bend" cadres and party members to live upright, pure, transparent, and clear. Therefore, they always boldly fight when they see wrong things, support the right, the new, and the progress. When making mistakes and shortcomings, they do not avoid and blame others but are willing to accept responsibility for themselves and sincerely and strictly correct those mistakes. And the clarity and honesty affecting the whole system will contribute to the grassroots political system to really become a solid fulcrum in the hearts of the people.

Tolerance is the expression of tolerance, not narrow-mindedness, selfishness. Tolerance is the cure for division, dissatisfaction, or rather, it's about acceptance. Tolerance is to know to ignore the mistakes of others, helping them overcome their inferiority to look forward to a good future, and also need an open view, and open heart towards others. Tolerance in the behavioral culture has created good consequences for the Southwestern people to accept and forgive even their enemies through altruism, democracy and equality.

With regard to altruism, the Southwestern people do not consider themselves superior, strong people to be able to tolerate or bless the underlings, the wrong person, but comes from the tolerance in the cultural character of the Southwest. Because, they have a very open view in assessing manners and dignity, so they easily ignore the mistakes of others. More than anyone, the Southwestern people are the ones who have gone through life's hardships and difficulties, especially since the first days of exploring this land, so they are easy to sympathize with all the mistakes of people around. Altruism in the cultural character of the Southwest people will be

the foundation that drives the spirit of criticism and self-criticism in the principle of party activities that is strict towards themselves, selfless towards people, or self-criticism before criticizing others. In his life, President Ho Chi Minh once taught that the longer the defect is, the more it clings to the body like dirt, every day we should criticize ourselves to identify and remove the dirt like the work of bathing and washing the face of each individual. And we get rid of the dirt means that we are getting over ourselves, this is the most glorious victory of all victories. And criticizing others must be in the spirit of comrades and colleagues, sincerely pointing out the shortcomings, being delicate in words, gentle in behavior to show them their mistakes and flaws so that they can seriously correct them. There is a proverb that says: the person who criticizes me, but if he does it right, he is my teacher. Therefore, when criticizing, it must be in the spirit of altruism, tolerance so that they still have faith in the organization, comrades, for them to strive and change for the better, this also shows the humanity in the behavior between people. In that spirit, self-criticism and criticism are the inevitable issues of life, the law of existence, and development of the Party and it is also an important foundation of building the political system at the grassroots level is more and more perfect, worthy of support, a place to send the belief of the masses.

For democracy and equality, it is shown in harmony, closeness, intimacy, respect for people, low level of discrimination in agencies and units in order to not leave gaps between comrades, colleagues, and words, thereby creating confidence when expressing their opinions to the problems posed by the collective or the unit. Democracy and equality inherently exist in the cultural beauty of the Southwestern people and they always have such a good personality in all situations, once the organization, units lack of democracy, and fairness, will cause outrage among them, first of all in the cadres, party members then in the people (Long & Van, 2019). Therefore, when building the grassroots political system in the southwestern region, this should be considered as a specific factor to focus on and once democracy and equality are considered as core values, is the lifeblood of the working motto in the whole system will be an important foundation to create confidence among the people and this is the foundation creating a clean and strong grassroots political system in the southwestern region.

In general, the cultural character of the Southwestern people has a relatively comprehensive influence and impact on the building of the political system of the Southwestern region, especially important in the selection and appointment of cadres. In addition, it also contributes to the selection of cadres who are loyal to the Party, to the people, steadfast in the fight against evil, and know how to put the interests of the collective and the interests of the people above their own benefits, willing to accept difficult times to best complete all tasks.

The return impact of building the grassroots political system on the culture of the South West:

The purpose of building the grassroots political system is to practice democracy, promote democracy practice, especially democracy within the Party, to build democracy and truly promote the people's democracy right from the grassroots level. Building the political system, first of all, building and rectifying the Party from the grassroots level in terms of ideology, organization and operation of the local party committee, especially focusing on building ethical party committees and bringing the cultural characters of the South West in the direction of the party committee at the grassroots level, in the administration of the local government apparatus, in the activities of unions and the political system. In essence, it is to build a new culture of behavior in the political system, making individuals and groups culturally treat each other and always respect the people, understand the people, listen to the people, believe the people and considerate, warm and sincere service to the people. From here, it will gradually create a new behavioral culture in the way of thinking and doing of each official and party member. With that, the grassroots political system will be a place to promote, nurture, foster and enrich the fine cultural characters of the Southwestern people.

The attention and direction of the party committees, the local government “The whole people unite to build a new countryside, a civilized city”, is once again making the culture in general, the cultural character of the South West in particular, have the conditions to adapt to the current living environment of each individual, each household, each village, hamlet, agency, business organization and young people have the conditions to learn, absorb and understand the beautiful cultural features of the southwestern people and the beauties of that cultural personality become the “measure” of behavior in the South-West grassroots political system.

In short, the grassroots political system as a system of institutions exploiting the values of the cultural character of the Southwestern region, making that cultural character more diversified and rich and becoming a new standard in the behavior of the public administration system at the grassroots level.

**Analyzing the effects of kinship relationships and neighboring relationships on the operation of the grassroots political system:**

The Southwestern region, a new land, people began to live more than 300 years ago, from the Vietnamese, the Cambodian, Chinese people and a part of Cham people. They come here from one or many different families or are the master and servant of each other ... Whether derived from kinship or master and servant, in them, there is the existence of a spirit of mutual love, mutual love and mutual support to survive.

Nowadays, with the development of the land and ethnic groups, new cells of society have been formed. Those are the inner relatives ethnic group lineages and separate families. There, each family is a cell of society, its own fire in the clan and family. And it is dominating and influencing every day to the social life of the ethnic groups in the South West.

The influence of kinship relations on the operation of the grassroots political system:

A kinship, also known family line “is an enduring social unit that its members claim to come from a definite ancestor based on ancestral genealogies and the children and grandchildren are clearly identified (Faculty of Anthropology, The University of Social Sciences and Humanities Vietnam National University Ho Chi Minh City, 2008; Van, 2019 & 2020) or in other words, the lineages are people of the same bloodline, so they have strong cohesion with each other. This is a very good social phenomenon in certain social situations and the new clan is really the basic nucleus of the village, of society, is the strong and eternal spiritual support of each individual, is the stronghold to fight together against birds, wild beasts, natural disasters, enemy sabotage, etc. (Trung& Van, 2020) protect the land of the family, fight against foreign aggression and poverty, help each other in times of need and family members also inherit each other’s property, while also subject to the same situation of killing all 9 life in feudal times. However, because of the strong association, it has created negative consequences in the operation of the political system in general and at the grassroots level in particular.

Even so, right and wrong things rarely have a common concept, mostly we see it from our own personal point of view. Not only today, hereditary traditions in politics have emerged, but have come from ancient feudal times, until now, although not being admitted, but it is still implied that it exists. If during the feudal period, the king’s son would become king again, and if he stayed at the temple, he would sweep the banyan leaves. Today, the “clan fame” in politics is in a different form, for them, they always use and possess a powerful blending formula: making a name (in a certain aspect has become “brand”), consolidating personal relationships (both public and secret) (Van, 2005; Van, 2019) in the political system or at the grassroots, imposing disproportionate influence on the politics in society to get rid of those who are not close, not familiar, do not know, are not family (no matter what kind of person they are). This leads to not only failing to find talented and virtuous people for the construction of the grassroots political system, but once successful, they will create the heads of the powerful bodies of the party committee and government, if not successful, at least they produced a series of key people in

every agency in the government apparatus. Not only children, but also grandchildren and family members, in the clan, are also covered by that “invisible hand” to go deeper and further in the ladder of power, etc. obstructing in a serious way to the development of the democracy that Uncle Ho (Ho Chi Minh) and our Party have been working hard to cultivate, making it difficult for the operation of the political system in general, at the grassroots level in particular or not to say it is manipulating, degradation of the public apparatus of the State from the central to local levels. On the other hand, their descendants are always covered with information or information orientation, public opinion, once there is a mistake, will conceal weaknesses and shortcomings; They are always given priority in rotating, transferring, promoting and appointing cadres to step up to higher positions in the political system, causing difficulties or even creating dissatisfaction in another part of officials (Phong & Van, 2020). This makes the training, retraining and planning of staff not according to the requirements and tasks, as well as the expectations of the local authorities at the grassroots level and disrupts all every effort and attempt of talented and virtuous people who want to contribute to society and build the local public system.

The influence of neighbor relations on the operation of the grassroots political system:

In algorithm K, the neighboring factor is closest, is a supervised learning technique used to classify new observations by finding similarities between this new observation and existing data (Phạm, 2020; Van, 2020).

From the K algorithm, it can be perceived that neighbors are people living next to each other, on a certain geographical range.

In proverbs, folk songs, there are sentences as below:

“Bõnphận ở vớilánggiềng,

Lànoikềcậnânmêmcủnhà.

Ăn ở saochodượcthuậnhòa,

Đừngtranhhonthiệt, ràyràchẳngnên.

Đôibênlảkêthânquen,

Trongcontấtlửatốidềncónhau!”

(Obligation to stay with neighbors,

Being a cozy place near the house.

How to live in harmony,

Do not be competitive, there shouldn't be a contradiction.

Both sides are acquaintances,

Helping each other when the fire goes out, the lights go out!)

Or

“Bánanhemxa, mualánggiềnggần”.

(A close neighbor is better than a distant brother.)

Or

“Comănchảnghếtthìtreo,

Việclàmchảnghếtthìkêulánggiềng”.

(When the rice cannot be finished, hang it up,



The tasks cannot be done, then call the neighbors.)

From the proverbs and folk songs above, it shows that the ancients perceived the close neighborly relationship as a member of the clan, which is an indispensable part of the social relationships of the ancient people. This is also a lesson of deep meaning in social relations, neighbors help each other in times of trouble, fight against wild animals, natural disasters, enemy sabotage, etc. to overcome adversity (Ngoc, 2002). The solidarity, helping each other decides the peace in people's daily life. Nowadays, in the operation of the grassroots political system, neighborliness is a rather special relationship, because "the tasks cannot be done, then call the neighbors", this fact is more attractive than fairness, democracy in each agency and unit. In recruitment work, it is required to publicize on the mass media to ensure that all candidates have the right information to apply for 30 days, but before the information is widely publicized, there have been labor contracts signed in each vacancy through sources provided by acquaintances and therefore, other candidates (who do not have acquaintances) will not have the opportunity to be recruited into the local government apparatus (Them, 2014).

In addition, neighbor relations also have a great influence on other relationships, especially in the operation of the local public apparatus, and the neighborly relationship helps cadres and party members in the public apparatus to raise their sense of association, shields each other to form interest groups, self-divides and dominates power in the apparatus, supports each other in promotion, appointing officials, ignoring the necessary standards, norms, and qualities of a leader. Dominating, hindering the growth and development of people who are not neighbors, are not familiar with oneself, people from different hometowns, other regions, etc. these should be eliminated and excluded from the apparatus. That makes the operation of the political system in the grassroots ineffective, poor quality, falling into a vicious circle of low staff quality - the efficiency of the public apparatus operation is not high - the loss of democracy and fairness - the political system is far away from the people, does not listen to the people, does not understand the people, and issues policies that are inconsistent with the local situation - lose credibility with the people.

On the contrary, due to being close to each other, familiar with each other, understanding each other's intentions and when working with the same unit, it will easily arise disagreements and conflicts because of petty interests or not matching the streak of each other, so "ghenăntúc ỏ" happens (envying and hating each other). Since then, when they have the conditions to collect polls for planning, promotion, appointment or tend to develop, they borrow the ballot to be "legal tools" for their bad purposes and intentions. This has taken away the career, enthusiasm, fighting strength of neighbors and violently trampled on justice, freedom, democracy, justice, and progress of agencies and units. This is also the cause that contributes to the disunity in agencies and units and the phenomenon of expressing contentment but was really dissatisfied. Since then, to dominate the relationship between comrades and colleagues and its consequence is to pull back the operational quality of the current grassroots political system.

**The lessons learned from the organization and operation of the grassroots political system in the context of market economy, modernization and international integration:**

Market economy, international integration and national modernization are mission requirements in the new situation. Therefore, it is necessary to build the political system at the grassroots to meet that requirements and the mission, which is an objective inevitable and also in order for the organization and operation of the grassroots political system in the southwest region to not be left behind in comparison with the current situation. From practical research in summarizing the Resolution No. 18-NQ/TW, dated October 25, 2017 of the Central Executive Committee on a number of issues on continuing to innovate and arrange the organizational apparatus of the political system neatly and effectively. We found that some experiences in organizing and operating the political system at grassroots are as follows:

First, paying attention to consolidating the grassroots political system, from real life shows that where the party committee, the government deeply cares and performs well in the spirit of Resolution No. 18, that place works smoothly and has streamlined apparatus arrangement, high solidarity, high consensus and effective operation of the grassroots political system, meeting the new requirements and tasks set out. On the contrary, there will be stagnation, lack of trust in leadership (due to the streamlining of communal administrative units, streamlining staffing), duplication or omission of functions and tasks among agencies and organizations in the grassroots political system, work has not yet met the requirements.

Second, it is important to focus on building a contingent of clean, capable cadres and civil servants to meet the requirements of the new situation, especially while the market economy, modernization, and international integration are urgent requirements at the moment.

The Party Committee of Kien Luong town (Kien Giang province), on the basis of doing well the work of staff planning, regularly reviews and evaluates the capacity, forte, work efficiency and the credibility of the people of each party member for timely promotion, distribution and rational use; promptly change, re-arrange inappropriate staff or weak leadership, who do not meet the task requirements. At the same time, there is a plan to train and foster staff to meet immediate and long-term requirements in the direction of inheritance, step by step standardization of the contingent of cadres. Especially always pay attention to fostering culture, politics, science and technology for cadres in planning, maturing from the revolutionary movement of the masses at the grassroots to serve the cause of modernization and national integration economy in the context of the current market economy.

As for the Party Committee of VinhHoa Hung commune (Go Quao district, Kien Giang province), focusing on training cadres right from the source creation stage, the Party committees grasp the situation of local high school students achieving good academic results, directing them to study jobs that the locality needs in the current new situation such as economics, languages, technical majors ... to serve the local rural modernization cause. Third, administrative reform is the task of the entire political system, especially at the grassroots level, in order to comprehensively modify the state administrative system, helping state agencies to operate more powerfully, effectively and serve the people, serve the requirements of better socio-economic development in the new situation. The People's Committee of Minh Luong Town (Chau Thanh district, Kien Giang province) takes it very seriously and has a high sense of responsibility towards the people when they come to contact the authorities. The town side arranged a working room and a full range of parts such as: Justice - Civil status, Traffic - Construction, Natural Resources - Environment, Project - Investment, etc. and specific local occupations are also well received and settled favorably for the people, when it is necessary to link up to the direct superiors, they will also receive enthusiastic, sincere support from the staff in charge of the field. Therefore, for many years, the town has not had any complaints about the staff's harassment against people inside and outside the area who came to contact, and meet the requirements of tasks in the new situation.

Fourth, to create solidarity and high consensus internally, especially in the Party Executive Committee, to promote internal democracy, in parallel with the good implementation of the democratic regulations at the grassroots level. The Executive Committee of the Party Committees at the grassroots level is always the center of unified unity in leading, directing the organization and implementation of local political tasks. Annually, to promptly supplement and elaborate regulations, organize the implementation and work according to regulations; at the same time always well implemented and really uphold the principle of democratic centralization, promoting internal democracy in leadership and direction. In addition, building and leading the implementation of the democratic regulations at the grassroots level, maintaining the relationship between the Party and the people, promptly grasping and solving legitimate thoughts and aspirations of the people, and improving the trust and confidence of the

people towards the Party.

The My Duc Commune Party Committee (Ha Tien city, Kien Giang province) builds up a very specific working regulation: monthly political system meeting on 25th; weekly on Friday press conference with the People's Committee, the police, the military, the mobilization sectors to grasp the implementation situation and discuss measures to continue directing; organize party activities simultaneously on the 3rd of every month, so that from the 5th to the 10th the Party members participate in activities with the self-governing people; In the activities of the Party branch, the focus on which subjects was still weak in the previous month. In particular, in the process of leadership, management and administration, the party committee of the commune has promoted well internal democracy, attaching great importance to the intellectual contributions of all cadres, especially retired cadres. Thanks to that, during the past time, My Duc commune has solved the work in a timely manner, without backlog, making an important contribution to the goods trade between the two sides of the border.

### **CONCLUSION:**

Building the political system at the grassroots level of the Southwest region really needs culture as an agent in general and the Southwest culture in particular, the participation of culture in the process of organizing and operating the new grassroots political system brings about true democracy, science and humanity. It is the support, the place where the beliefs of the people are deposited, a political system that establishes the subject role as the people, and at the same time ensures the political – legal conditions and democratic environment - solidarity - consensus, so that the people really is the owner and master, to promote the role of the owner of the society.

Culture is human, is the factor that creates human nature. Therefore, the culture, every hour, every day, every gesture and action of the human always shows the cultural personality of the individual. Whoever it is, in the clan or in the periphery, culture plays the role of “identity” distinguishing between ethnic groups.

Also from the cultural factor and bloodline, very basic advantages in the operation of the political system were created. But it also creates many difficulties, hindering the development of the political system. Especially when individuals fall into extreme states in their thinking, leading to the transformation of good cultural values into tools for their personal benefit, harming their comrades and colleagues.

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