

Contributing to Resolving the Mong Ethnic Group's Free Migration Issue in Vietnam Nowadays

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Abstract At present, although the migration issue of a part of the Mong (H'mong or Hmong) ethnic is not as massive and lasting as about 10 years ago, it is still complicated; especially, the free and unplanned migration into the Central Highlands, the Southeast region and to some other countries in Southeast Asia. Some studies have pointed out the fundamental causes of the Mong's free migration, such as: 1. The economic, cultural and social life of a part of the Mong has many difficulties; 2. the impact of some Mong's customs, the impact, agitation and enticement of some bad objects; the limitations and weaknesses of the political system at the grassroots level in implementing policies on economic and social development and the residential management in the area;... The uncontrolled, illegal and unplanned migration situation has negatively impacted on the effectiveness of population and society management, social and economic development in both places of emigration and immigration, which makes the migrants' life more difficult and causes serious consequences for the ecological environment and even gives a rise to conflicting disputes and conflicts with local people... In order to minimize the free and unplanned migration of a part of Mong and negative impacts caused by the above situation, the research projects have given scientific arguments to serve as a basis for building and implementing solutions to solve the above issue.

Keywords: *the free migration, the Mong ethnic, the social and economic development*

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1. Introduction

In Vietnam, the migration emerged a long time ago with many multidimensional results and impacts and the participation of many groups who were Kinh and other ethnic minorities. A complex problem of current migration is the free, spontaneous and unplanned migration of ethnic minorities in the Northern mountainous region, in which there is a large part of Mong ethnic people. The destinations the Mong's migration flows to are mainly the Central Highlands and the Southeast region. In recent years, there have been a number of people who migrate freely across the border and to some countries in the region.

The Mong ethnic in Vietnam has a long history of origin in the Southern China. In the past, the ancestors of the Mong people had a glorious development period with the highly developed civilization of "Tam Mieu Kingdom". Over the centuries, they constantly fought against the invasion and assimilation of the Chinese, but they finally failed. A part of Mong people was slaughtered and some of them were forced to dissolve back to the South and refuge in the border areas of South China - Vietnam - Laos... According to published research documents, the Mong people migrated to Vietnam and to the border areas of Lai Chau, Lao Cai and Ha Giang provinces about 300 years ago.

Due to their absence of the fatherland, being torn apart, spreading many places, living in high mountains, harsh climate, unstable life, the Mong people always regret about their glorious past. The memory of an independent country remains deep in the heart of the Mong people and the struggle against invasions, assimilation and coercion of feudal dynasties of China to preserve the nation, which creates hidden strength, national pride, indomitable willpower and the martial spirit of this ethnic. Simultaneously, this is also one of the causes of the Mong's migration to the South and to the countries: Vietnam, Laos, Thailand, Myanmar,... [1,2].

The migration issue, including the free migration of Mong people with unstable, complex and diverse trends due to various causes, is causing impacts and affecting adversely the situation of social and economic development, social and residential management work, all aspects of the people's life in both places of emigration and immigration.

Recently, many scientists have studied the migration and free migration issue of ethnic minorities in the northern mountainous areas, including the Mong ethnic people in many angles and many different approaches. Some excellent research results have been published, such as: *A few facts about the situation of free migration of ethnic minority people in Vietnam* (Nguyen Ba Thuy, *Journal of Ethnology*, No. 3/1998, page 43-46); *The spontaneous migration of ethnic minorities from the*

northern mountainous region to the Central Highlands (Khong Dien, Monograph, Institute of Ethnology, Hanoi 1999); *The issue of free migration into the Central Highlands - From the perspective of management work* (Tran Xuan Dung, Journal of People's Police, No. 3/2001, pages 71-73); *The free migration of some ethnic minorities in the northern mountainous region into Dak Lak from 1975 up to now* (Nguyen Ba Thuy, Monograph, National Committee for Population and Family Planning, Hanoi, 2001); *The free migration of the Mong people in the western Thanh Hoa and Nghe An province nowadays* (Dau Tuan Nam, Journal of Ethnology, No. 3/2005, pages 44-48); *The current situation and some proposals to resolve the situation of free migration in the Mong people in Son La province from 1991 to 2008* (Ha Van Hanh, Monograph, Son La, 2008),... The research results have initially contributed to assessing truly the situation, causes, impacts, effects of free migration and recommending promulgating undertakings, policies and laws related to this issue.

Under the managing perspective, the State of Vietnam and the local governments having free migrants have many undertakings and measures to resolve the situation, ensuring the stability of the lives and contributing to socio-economic development in the area (Demonstrated in some documents: Decision No. 190/2003/QD-TTg, September 16th, 2003 *on the policy of relocating people to implement planning and arrange population in the period 3003-2010*; Directive No. 39/2004/CT-TTg, November 12th, 2004 *on a number of undertakings and solutions continuing to resolve the situation of free migration*; Decision No. 141/QD-TTg, January 31th, 2008 *on approving the Scheme on arranging and stabilizing free migrants in Muong Nhe district, Dien Bien province in the period 2008-2012*; Decision No. 181/QD-TTg, January 23th, 2014 *on the sudden support for free migrants from Cambodia to Vietnam having difficulties in life in 2013*; Decision No. 162/2016/QD-TTg *on approving the plan on arranging and stabilizing population for free migrants from Laos to return to the country...*). However, the effectiveness of the works has some limitations and the Mong's free migration is still complicated with many complicated and unstable factors... According to our survey data, in 2 years (2016-2017), there are about 420 households/2,000 people per year of Mong people migrating freely, in which migration to other regional countries is 99 households/495 people per year. Although the total number of free households and migrants has decreased, the number of households and migrants migrating to other regional countries has almost not decreased.

That fact requires more specific, complete and comprehensive research on the Mong's free migration issue in order to provide scientific arguments as a basis for proposing solutions to contribute to solving and limiting the above situation.

2. Content

2.1. Overview of Some Studies on Migration Theory

The migration is a popular social phenomenon in many countries, impacts directly on the distribution of labor

force and population and directly impacts and becomes a tough challenge for the development of all nations. Many sciences and research studies have different research results on this special phenomenon.

The 1994 International Conference on Population and Development (ICPD) in Cairo (Egypt) provided the conception that the migration is the movement of people from one territorial unit to another to establish a new residence for a certain period. This conception is uniformly used by the United Nations, many countries and international organizations in related programs and projects.

In Vietnam, many researchers agree that: (1). "Emigration" means leaving a permanent residence place or country where people live to go to another place or country; this movement takes place within a defined period and is characterized by a regular change in permanent residence place [3]; (2). "Migration" is moving, leaving another place to live; bringing people out of an administrative boundary to a predetermined place for a certain purpose [4]. Migration is a mechanical movement process, a socio-economic activity occurring regularly in the development of nations both in history and at present. Besides, the migration is also understood as the phenomenon of people moving from one place to another to live.

Through the study of migration, scientists built many theories about the causes and factors affecting the migration decision. The migration transition theory shows the importance of different migration forms corresponding to the level of social development. The theory of two economic regions appears when there is a disparity in economic life between the rural areas and the urban areas, between the weak economic areas and the modern economic areas. It determines that most people tend to move to places with better economic conditions. The better the place with economic conditions are, the more people migrate. The theory of "Suction - Push" suggests that the forces of migration are dominated mainly by socio-economic factors at different levels; above all, the role of specific individual factors deciding the migration (The living environment, economic, cultural and social conditions are better than those at former residences; having conditions to improve life; conditions for living in the old place being too difficult or forced to move according to the State's socio-economic development programs and policies; inferiority and social prejudice,...). In the context of current globalization and internationalization, migration is more and more global, even across borders of a country [5,6].

Division of migration types:

Internal migration (also known as inland migration): is a form of migration occurring within the borders of a country. However, depending on the administrative boundaries of each country, there is a division and statistics of different migration levels, such as: intra-district migration; intra-provincial migration; local migration or migration between regions (places of emigration and immigration are in different regions).

International migration is a form of migration involving movement across the territorial boundaries of a country or territory. That means moving from one country or region to others.

Organized migration (also known as planned migration) is a form of migration organized, patronized or invested

by a state or a social organization to implement socio-economic development programs.

Unorganized migration (also called free migration or unplanned migration) is a form of migration not organized, sponsored or invested by the state or a social organization. Migrants do not follow government regulations but decide themselves where to go, self-pay travel fees, find a job and live in a new settlement.

Regarding the migration, there are some other lexicons that need to be clarified, such as: *Immigrants* are people moving from one territorial unit to another to establish a new residence within a specified period of time; *The place of migration* is the locality where people move to other provinces or within the province; *The place of immigration* is a locality where people come to settle under programs or projects [5,7].

2.2. The Situation of Free Migration of Mong Ethnic People in the Period of 2016 - 2017 and the Impacts and Negative Effects of that Situation

According to survey data, the situation of free migration of Mong people in the period of 2016 - 12/2017 was as follows: the number of Mong people migrating freely was about 700 households/3660 people per year, of which migration to regional countries was 100 households/510 people per year within 6 years (2010-2015) and an average of 420 households/2,000 people per year, of which migration to regional countries was 99 households/495 people per year within 2 years (2016-2017).

Through data and migration situation, some characteristics of free migration of Mong people can be drawn as follows:

Firstly, the number of free migrants across the border is unstable; The number of migrants increasing, or decreasing is not according to a certain cycle, but closely links to events, political and social changes in the country or neighboring countries.

Secondly, the groups of free migrants across borders is very diverse: The great majority of free Mong migrants are working people. They leave their homeland - the old place - for many various reasons. However, among migrants, there are also those violating the law (especially those are illegal trafficking and transport of narcotics, military weapons,...); Some people must avoid good laws or debt evasion due to prolonged debt and inability to pay...

Thirdly, the time of migration is not fixed: In the past, Mong people often migrated after they had finished Tet (the Mong people celebrated Tet in the end of November of the lunar calendar, which is about in January of the solar calendar every year), especially in February, March and April. This is the time when crop work has been completed, Mong people have a need to exchange and visit their brothers, friends and family,... They learn about the new regions through exchanging and visiting their relatives to compare the life where they live with other places. When they have favorable conditions, they are ready to migrate.

In recent years, migrants want to evade the management of population by grassroots authorities; in addition, the agitation and enticement of bad people from

outside in many other cases..., so the migration situation of Mong people does not have a specific and fixed time [8].

Fourth, the destination of migration has changed in the direction of increasing complexity: Places where Mong people migrate are areas suitable for their living characteristics, such as extensive natural forest land and freedom to burn forests for cultivation, forest land exploitation, hunting, planting and selling marijuana and opium, sparse population density... From 1995-2000 and earlier, the destination of this migration was the Central Highlands and the southeast region; From 2000-2017, now that many areas of some countries in the region are suitable for such above conditions, they have become a destination for many Mong people from Vietnam [19].

Fifth, migration methods are increasingly diverse, complex and sophisticated: From 2001 and earlier, the Mong people often migrated with all the family or the village; But since 2001, with many different reasons, they often migrate sporadically, walk through checkpoints or secretly send their family members for reasons of visiting relatives, exchanging goods and doing business... In families, migration can be divided into several phases. They often choose people who are trustworthy, healthy, and quick to go first to detect their destination, survey locations, consider terrain. If everything goes well, they can cut trees, build sheds or temporary houses or go to slash and burn fields... then, return to the old place, secretly sell assets and bring their family to migrate [8].

The free migration of a part of the Mong ethnic group in Vietnam has not only been causing impacts, negatively affecting the stability and development of the fields in social life but has also been affecting directly the lives of migrants and the whole population in the area, place of emigration and immigration.

First of all, the impacts on economy and life: The disturbance of the population structure due to free migration has caused obstacles and difficulties for local socio-economic development, even deranged plans that were built and intended before; Projects, programs of decentralization and settlement to support for people to develop production will be wasteful, lost and ineffective; the work of population surveys and population management, serving socio-economic requirements and improving people's lives are very difficult. On the other hand, many Mong people migrating freely have to sell property, houses, and fields; In addition, they have hardships, deprivation and hunger on migration ways. They really face a lot of difficulties to integrate with new immigrants or reintegrate with their place of migration when they are forced to return [9].

Impacts and effects on culture and society: In many Mong families, it is very difficult to let children go to schools. Many children now have to drop out of school to follow their families to migrate. This makes the illiteracy and re-illiteracy in a part of the Mong people, especially the number of children in school age increase. Life on the migration roads is very difficult. Migrants must not only avoid the control of the functional forces, but also face the situation of illnesses and epidemics in conditions of caring too poorly [10,19].

On the other hand, some Mong people migrating freely to countries in the region causes difficulties and

complicates the population and social management of the host countries and causes subtle and sensitive issues in the relationship between the State of Vietnam and these countries [11,12].

Impacts and effects on ecological environment: Most of the Mong ethnic minority people live on agriculture, hunting and gathering. Because of difficult economic conditions, they exploit upland fields exhaustively and then seek other places to continue cutting and burning forests for cultivation. This is the main and major cause of shifting cultivation of wandering hilltribes in most of the Mong ethnic people. The cutting and burning of forests for shifting cultivation takes place both in place of emigration and immigration for some reasons that they must return and have no longer old fields. The inevitable consequence of this situation is that the forest and ecological environment are quickly destroyed and living areas are narrowed [9].

2.3. The Causes of the Mong's Free Migration

The research results show that the free migration situation of a part of Mong ethnic people is due to many reasons, including objective and subjective causes, internal and external causes, direct and deep causes. Studying and correctly identifying a system of causes will not only contribute to the construction of scientific arguments, serving as a basis for proposing comprehensive, synchronous and systematic undertakings and measures of free migration, but also to economic development and social stability. Some of the following main causes can be identified:

- *Due to the socio-economic and cultural life of a part of Mong ethnic people having many difficulties and limits*

In the past years, it is the fact that the State and local authorities have increased investment in the comprehensive development of the northern mountainous region, including the Mong ethnic people, creating the change fundamentally in all aspects of this area. However, up to now, the northern mountainous region, especially the Mong people are still the most difficult in economy and society in the country. Our survey results and many other researches have confirmed that difficulties in life are the main cause of the increasing situation of the Mong's free migration. The socio-economic difficulties and life of the Mong ethnic people are shown on some signs:

Firstly, many Mong households have low income and living standards.

Through surveying the western region of Nghe An province, it can be affirmed that the Mong's migration is primarily due to the difficult economic life and the per capita income is too low. They are often in poverty. Our survey results with 120 Mong free migrants in the western districts of Nghe An province - the owner of 120 households - showed that 86.7% of the respondents answered the reason for the migration which is due to poverty [8].

In recent years, it can be said that the State has had many investment programs and projects for mountainous development, so the life of ethnics is basically improved. However, the lives of some ethnic minorities, including the Mong, mainly depend on the self-supplied economy and mainly shifting cultivation (combined with hunting

and exploitation of forest resources). Therefore, the lives of most Mong people are still in poor and near-poor situation in general.

The reports of Nghe An province also show that poverty in ethnic minority areas is now very common. The rate of poor households in Nghe An is concentrated mainly in highland districts with a large number of Mong people living, such as Ky Son with 86% of the total households; Tuong Duong is 80.13% and Que Phong is 59.51%. Many villages of Mong people have poverty rate of 83.04% [8].

Secondly, many Mong households lack production land.

Farming land for most ethnic minorities is an indispensable means of production to produce food that meets the most essential human needs of food. In fact, the Mong people in the northern mountainous provinces are residing in areas where natural conditions and terrain are not favorable, so there is a shortage of arable land. While the watershed forest is exploited uncontrollably, it often suffers from flooding, easy soil degradation and low crop productivity, leading to severe food shortage. Cultivation by the method: cutting - burning, poking - sloping on the slopes with high slope, the quick speed of soil degradation and the lack of measures to protect and prevent erosion have made the land quickly become ineffective and increasingly unable to cultivate, leading to a shortage of cultivable land becoming increasingly popular. People's lives are very difficult. At that time, many people had to leave their homeland and villages to find a place with more land, especially in the Central Highlands, the southeast region and some countries in the region to earn a living [8,13].

Thirdly, the ability to provide and meet to the social services of the State for the Mong ethnic people is limited.

The inadequate meet to essential social services such as education, medical, daily water, commercial services, broadcasting and transportation is one of the reasons for the Mong's free migration in recent years.

The results of in-depth interviews on the learning situation of children in Mong migrant families in the west of Nghe An province also showed that when they were in their old hometown, many school-aged children could not go to school. The main reason is that the school was too far, economic difficulties, and lack of people to work, so most families do not let their children go to school.

The lacking health services and family planning are also considered one of the causes of free migration. Previously, Mong ethnic people in the northern mountainous provinces often live mainly in remote areas, so they were unable to access health services and family planning. When sick, people often treat at home with medicinal plants in the forest or ask the shaman to pray. Currently, the majority of Mong ethnic people at different levels have access to health services through national health programs, but the actual ability to meet health services for compatriots is very limited; especially the lack of medicine and village nurses [8,10].

- *Due to the impact of some customs and habits of Mong people*

A part of the Mong ethnic people still lives in shifting cultivation of wandering hilltribes. Shifting cultivation of wandering hilltribes is a long-term economic activity of Mong people. Previously, forests were abundant, sparse

population and people had conditions to farm in a closed cycle, but it still did not create pressure on the environment. Currently, that the population is increasing, the area of cultivated land is getting narrowed, the land is degraded and becomes much deserted is as a result of the intensive exploitation of farmland and no effective measures to protect the soil and prevent soil erosion makes people lack or lose land for food production. Due to the habit, many Mong families still choose shifting cultivation of wandering hilltribes as the main method of economic activities. For them, where natural conditions are not favorable, shifting cultivation of wandering hilltribes is still a custom that is not easy to change. Therefore, in order to overcome this situation, local authorities need to invest in infrastructure, build some settlements in low areas, mobilize Mong people to settle down to stabilize production and permanent residence. However, the results are not as expected. Compatriots not only do not go down to the low-lying villages to settle, but also continue going deep into the forests and mountains to shift cultivation of wandering hilltribes. Many cases have settled but then they continued shifting cultivation of wandering hilltribes [5,11].

- Mong people have a close connection with family and ethnic relations

In general, the Mong ethnic people respect and appreciate the role of the community, especially the role of families and parentage. They believe that the people having the same ancestors must be responsible for helping and protecting each other's in life. In other words, the ethnic consciousness of this ethnic group is even greater and overwhelms the national consciousness in kinship relations in many cases. If they are of the same parentage (same ghost), they will always conscious of protecting, helping each other's and ready to conceal shortcomings for each other's, even when breaking the law,... Therefore, they always want to live together with their relatives and dislike living with others of the different parentage. During the migration process, Mong people often move to places where there are people having the same clan or at least having the same ethnic even crossing national borders. Nowadays, population movement has been creating kinship relations and ethnic groups are more increasingly tight and popular through marriage, family visits, helping each other when having difficulties and tribulation...

In many cases, the Mong's migration also derives from the conflicts in the parentage and ethnic communities. For them, whenever there is conflict or enmity, they find ways to solve it. If it can't be solved, they often react by migrating to another place to live and never return to their old place [12,14].

- Due to the impact and enticement of some other bad people

One of the outstanding features of the Mong ethnic people is honest, naive. The Mong ethnic will be easy to believe, easy to listen to and follow others if it is suitable with their sentiment, psychology, aspirations and benefits. Therefore, for different purposes, the bad people often find ways to directly or indirectly contact to propagate, provoke, draw out scenarios, "promising land" to entice compatriots to migrate.

Activities of propaganda, inciting, and attracting Mong migration are carried out in many forms and many ways

such as through the Mong radio stations overseas or through Mong people who are relatives, kin and fellow ethnic people settling down or doing business outside.

The impact of religious factors, particularly of Protestantism, is also one of the causes of Mong's free migration. Research results of many scientists and managers show that: Due to the propaganda and impact of the same ethnic people, brothers, relatives settling or doing business in the Central Highlands and the southeast region and the propaganda and enticement of external people through a number of Mong language radio stations, Mong people in the northern provinces have abandoned villages, renounced traditional beliefs to migrate and follow the Protestantism [15,16].

Because of the propaganda, impact and enticement, thousands of Mong people in border districts and provinces of Nghe An, Ha Giang and Cao Bang migrate freely to those "promising land". Notably, among the migrants, many people return to continue to propagate and entice others to migrate [12,13,17].

- The grassroots political system in many Mong ethnic minority areas has limitations in social and residential management in the area.

It can be said that the political system at the grassroots in the Mong ethnic areas is still very weak in general and is unable to manage the society and mobilize people to implement undertakings, policies and laws of the State, including socio-economic development issues to improve people's living standards.

The weakness of the political system at the grassroots is also showed in the management of free migration situation, which has many limitations and they are sometimes passive, embarrassed and even indifferent to that problem. In fact, they dare not resolve complicated cases; on the contrary, they expect and rely on the help of higher levels (provinces and districts). Daily works in the remote and highland villages mainly rely on the officials strengthened. Many village cadres being ethnic minority people and Mong ethnic people are not fluent in the national language and do not attach to the locality at the grassroots level. Due to being bound by kinship relations, some other officials are still prioritizing emotional relationships when resolving the work and reported incorrectly the cases what happened in the area [5].

On the other hand, the State's policy system for ethnic minority areas in general and Mong ethnic areas in particular has not been applied, implemented synchronously or been slowly concretized; especially policies on land, credit, sendentary policy, investment in infrastructure construction, education policies and preferential policies for afforestation households (zoning off, protecting watershed forests and special-use forests)... The investment in economic development in ethnic minority areas and Mong ethnic areas in some localities is in fact very modest. That has not really created a breakthrough for people to have a stable and long-term life.

Most Mong ethnic people migrating freely to new places have unsecured lives and face many difficulties because of having sold out their assets, cultivated land, properties and houses. Meanwhile, the local authorities have not really created the best conditions for migrants to settle their lives and not arranged their living and farming land. That makes their life more and more difficult. This is

one of the causes of the re-migration situation continuing in a relatively large part of Mong people in many localities.

2.4. Some Solutions Contributing to Solving the Problem of Mong's Free Migration

- Group of solutions of propagating and educating ideology and law

Regarding ideological awareness, it is necessary to see that the problem of free migration of a part of Mong ethnic people is not only a matter of economy, life, customs and culture, but also a complex and sensitive social problem, which has been directly and immensely impacting to all aspects of political and social life, the stability and development of the national, ethnic community; simultaneously, that has been affecting immigrants' personal lives. Therefore, solving the problem of Mong's free migration must combine with solving the economic, social, cultural, life, ethnic and religious issues with the participation of authorities of many levels, branches, forces in the area. It is impossible to solve it completely and impatiently in a short time.

The State's policies on migration and free migration also need to be implemented synchronously and comprehensively; however, it is necessary to calculate the characteristics of economy, culture, customs, religion, beliefs of ethnic minorities, including the Mong ethnic people; concerning about all aspects of the people life, respecting and protecting the freedom of residence of all citizens and ensuring equality, solidarity and mutual assistance among ethnic groups to overcome the ideology of expectation, dependence or national discrimination. The State should create all favorable conditions for citizens to implement their freedom of residence, but residence and change of residence must comply with the Constitution, laws and serve the economic, cultural and social development; strengthening friendly relations with other countries in the region.

In social and residential management, we must not only comply with the laws but also respect the specific characteristics and traditions of the Mong ethnic people in order to ensure respecting the law and ensure the legal rights and interests of the people, including freedom of movement and residence [5,7].

Since being established, the State of Vietnam has always respected and protected human rights, in which the right to freedom of movement and residence of people is protected by the law and clearly reflected in the Constitution in 1946, the Constitution in 1960, the Constitution in 1992, the Constitution in 2013 (amended and supplemented); in the Law on Residence in 2006, the Laws amended and supplemented a number of articles of the Law on Residence and other legal documents. Term 1, Article 5, the Law on Residence in 2006 stipulates: "The State guarantees the freedom of residence of citizens. Agencies, organizations and individuals that violate citizens' right to freedom of residence must be strictly dealt with; The State has synchronous policies and measures to ensure better and better citizens' freedom of residence..." [18].

However, the Constitution and the existing laws clearly stipulate that the right to freedom of movement and residence must comply with the law and ensure the

stability and development of the nation and region in accordance with the management and executive of the State. In addition, individuals and group's interests are not be allowed to oppose national and ethnic interests, territorial integrity and national security stability.

Article 4, the Residence Law in 2006 stipulates the principle of residence and residence management:

"1. Complying with the Constitution and laws.

2. Ensuring the harmony between the rights and legitimate interests of citizens and the interests of the State and social community; Combining the assurance of freedom of residence, other basic rights of citizens and the responsibility of the State with the task of building and developing the economy and society, strengthening national defense and security, maintaining social order and safety" [18].

It means that the freedom of residence is the right of all citizens respected, protected and facilitated by the State. However, the migration of individuals or groups must comply with the order and procedures prescribed by law, must be within the scope of regulation of the law and must ensure the personal, national and social interests. That the free and spontaneous migration according to the aspirations of individuals and groups but not according to the plan and adjustment of the State is illegal and causes difficulties in social and residential management. Besides, that hampers and limits the investment in socio-economic development objectives, programs and living standards improvement for all people, including the Mong ethnic people.

- Group of solutions to continue promoting economic, cultural and social development, improving material and spiritual life, raising awareness for ethnic minority people, including the Mong ethnic.

As analyzed above, free migration across the borders of a part of the Mong people is due to the impact of many factors. First of all, it is due to the economy, society, culture, psychology, customs, ethnic tradition,... Therefore, the resolution of the Mong's free migration situation needs firstly to focus on solving the internal and direct causes and conditions of the above situation. That is the issue of economy, life, people's awareness, culture, national customs,... These are both basic, strategic, long-term and urgent, immediate requirements, which focuses on the following main contents:

Strengthening investment to build infrastructure, speeding up socio-economic development in the northern ethnic minority areas under programs 134, 135 and poverty reduction programs; especially, paying attention to projects of afforestation, irrigation and rice cultivation. Continuing to implement the policy of entrusting land and forests to develop the garden economy proceeding to develop the farm economy. That not only creates conditions for ethnic minorities to do business in the direction of specialized cultivation, commodity production, gradually eliminating monoculture, extensive culture, self-supply and self-sufficient ways, but also facilitates people take advantage of local resources, resolves jobs and improves people living standards [5].

Concentrating on solving the problem of decentralization and settlement, stabilizing life, production and socio-economic development for Mong ethnic. Firstly, it must be based on the overall planning on socio-economic

development of the locality, natural conditions, characteristics of the region and sub-regions, cultural characteristics, psychology, customs and tradition of Mong ethnic group to distribute population groups reasonably; implementing preferential lending policies for poor households; supporting capital for moving and building houses according to planning; implementing the policy of technical transfer, technology of cultivation, animal husbandry and support of seedlings, guiding the people how to do new business...

Preserving and developing traditional ethnic culture to better meet the needs of cultural and spiritual activities for all people in combination with the development of clinics in highland, rural and border areas to ensure good primary health care for the poor and specially difficult people of communes; consolidating the system of commune health stations, paying special attention to bringing a contingent of health cadres and doctors at provincial and district health agencies to strengthen communes in rural and border areas according to the form of obligation with a fixed term; simultaneously, it is necessary to build a project to bring cadres from lowland areas to strengthen and work permanently in rural and border areas [5].

Implementing many types of education, investing in upgrading facilities, schools; building up a contingent of teachers for ethnic minority areas, including the Mong ethnic areas; increasing investment fund from the State's budget in combination with mobilizing aid sources from outside organizations and individuals to build and gradually upgrade the system of ethnic minority schools and classes, including boarding schools; strengthening propaganda and education; mobilizing people to let their children go to school; supporting learning facilities for students in difficult areas and families, especially in remote areas and families who are entitled to government policies... [10].

3. Conclusion

Migration and free migration are common socio-economic phenomena and occur in many countries in different times. Free migration of Mong ethnic people in the northern mountainous region of Vietnam, due to many different reasons, has been directly and massively impacting on the economy, politics, society, environment, ecological environment, security, order, external relations,... Moreover, that also affects migrants' personal lives and complicates the situation of both places of immigration and emigration.

Over the past years, the State and all local authorities of free migrants have proposed and implemented a series of comprehensive and synchronous solutions contributing to limiting the free migration of Mong ethnic and maintaining socio-political stability, border sovereignty and sustainable development of ethnic and mountainous areas in the North; also, ensuring the life, rights and legitimate interests of the people.

However, there are still causes and conditions of free migration as well as consequences arising from this problem. This migration, in the coming years, is still complicated in terms of scale, frequency, time, participants and the method of implementation,... Therefore, it is necessary to have a system of comprehensive solutions in terms of politics, economy, culture, society,... to improve the efficiency of solving the problem of free migration of a part of Mong ethnic in the Northern mountainous areas [6].

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