

Responsible State in Vietnam: Application of Aristotle's Political Thought

Trang Do¹, Duyen Nguyen Thi Thuy², Phuong Nguyen Thi Hong^{3*}

¹Faculty of Fundamental Sciences, Van Lang University, Vietnam,
trang.do@vlu.edu.vn

²Office of Graduate Affairs, University of Social Sciences and Humanities,
Vietnam National University Ho Chi Minh city, Vietnam,
duyenussh@hcmussh.edu.vn

³Faculty of Fundamental Sciences, Ho Chi Minh City Open University,
Vietnam, phuong.nth@ou.edu.vn

Abstract

The State is a necessary institution to maintain human existence. Besides, carrying out a research on the State always makes it tend to serve human life so that life is fairer, equal, and more charitable, which is a matter of great urgency. In Vietnam, the nature of the State is a state of the people, by the people, for the people as stipulated in the constitution. Therefore, the Vietnamese State needs to undertake the task of primarily serving the people. This requires the State to be accountable for the people for all the issues under its management. The article's new point provides a basis to prove that the socialist rule of law state is a responsible state through the analysis of the specificity, inevitability, and contents of the State's responsibility. It is also the application of state ideology to always aim for a good life and serve the common interests of Aristotle.

Keywords: Aristotle, responsible State, the socialist rule of law state, Vietnam.

Introduction

"A nation that wants to stand on the top of science must have reasoning thinking. However, if wanting to develop that capacity of thinking, until now, there has been no other way but study the whole history of philosophy" (Marx & Engels, 2002, p. 459). Being receptive to this point of view, The Communist Party of Vietnam (1996, p. 111) has affirmed: "In the market economy and the open-door policy for international exchange, it is necessary to especially preserve and enhance the national cultural identity, inherit and absorb the ethical traditions, good practices, and national pride; to absorb the

quintessence of the world's peoples, enrich the Vietnamese culture". The socialist rule of law state in Vietnam combines the cultural quintessence of humanity with the nation's traditions. Specifically, the universal values in the theories of the State outlined by Aristotle, such as the State was born to serve human life better, ensure human safety, and the State knows how to carry out the common good. These values have been skillfully combined by the Party and State with the specific features of the current political system in Vietnam, such as: the only one leading political Party is the Communist Party of Vietnam; there are unification interests between classes and classes in society based on great national unity; the State belongs to the people, by the people, and for the people; all State power belongs to the people; State power is divided into legislative, executive, and judicial powers according to the principle of centralization and unity. To ensure proper performance of the State's functions according to the values that humanity has achieved and at the same time retain those peculiarities, the State must promote a sense of responsibility. The State must take responsibility before the entire Vietnamese population for the issues of socio-economic development, consolidation of national security and defense, improvement of the quality of education and training, development of science and technology, advancement of international relations to ensure the material and spiritual lives of the people, and ensuring the people's mastery and human rights. The purpose of the article is to clarify the responsibility of the socialist rule of law state in Vietnam regarding issues under the management of the State. It is also the acquisition and application of Aristotle's thought on the State.

Literature review

"Over the past two decades, efforts by the Communist Party of Vietnam (CPV) to build a "socialist" rule of law through legal and judicial reforms have contributed to the vibrant constitutional politics in the country. During the process of amending the 1992 Constitution, the socialist theoretical foundations of the Constitution quietly shifted as a result of new thinking and values. The complex interactions of old and new ideological precepts were prominently reflected by the changing discourse of human rights during debates about amendments to the 1992 Constitution. This article investigates the development of the "socialist" rule of law and the changes taking place in the discourse of human rights during the constitutional reform process in Vietnam. In setting out the context and content of constitutional reform, it seeks to deconstruct the socialist rule of law and interpret the discourse of human rights accordingly. In doing so, the mechanisms by which human rights have been socialized will be unpacked to make sense of subtle changes in the human rights

discourse. Furthermore, the paper aims to uncover the implications of such a change for the development of Vietnam's human rights regime." (Thiem, 2014, p.77) The current study is never trodden before because it addresses a new topic concerning the socialist rule of law state is a responsible state.

Background

The researcher highlights some peculiarities of the socialist rule of law state in Vietnam today, they are as follows: the successful August Revolution (August 1945) gave birth to the Democratic Republic of Vietnam. In 1976, the country's name was changed to the Socialist Republic of Vietnam. With many outstanding achievements during 76 years of establishment and development, the State of Vietnam is growing stronger and is gradually rising and integrating with the region and the world. The process highlights some peculiarities of Vietnam's socialist rule of law state. First, Vietnam's socialist rule of law established a monistic political regime, affirming the leadership role of a single ruling party, the Communist Party of Vietnam (Bui, 2018). The Communist Party of Vietnam is the only organization leading the State and society. Furthermore, there are no opposing or other political parties, although there are people outside the political party involved in political activities (Pham et al., 2020, p. 500). There is a view that, in Vietnam, the "one-party system" (Thayer, 2010, p. 441) will be challenged while accomplishing the goals of the socialist rule of law state is to guarantee the rights of citizens as stipulated in Article 25 of the Constitution 13: "The citizen shall enjoy the right to freedom of opinion and speech, freedom of the press, of access to information, to assemble, form associations and hold demonstrations. The law shall provide the practice of these rights." (National Assembly of Vietnam, 2013). Unlike that view, the sole leadership of the Party is understood as the Party does not share power with any other political parties; rather than the imposition, the complete suppression of the liberties of citizens because most opinions are in favor of people's participation in politics, although there are a few opinions on the meaning of such participations (Callahan, 2007). The Socialist Republic of Vietnam is one of the few remaining one-party states worldwide. All state activities are subject to the absolute leadership of a single Party organization—the Communist Party of Vietnam (Dao & Nguyen, 2015, p. 111). Parties in the world's multi-party political system carry the interests of a particular group or class without representing the nation-state's interests. The Communist Party of Vietnam was a Party of the working class including all the people of Vietnam. All activities of the Party are aimed at the interests of the people. Besides the people's interests, there is no other benefit (Pham et al., 2020). Since the Party

is of the nature of the working class, there was a consensus between the Party's views and the will of the working class including the entire working population. This disproves the notion that the risk of party rule away from the people falls into corruption (Fforde, 2011).

The Party gained power by leading the national liberation struggle to complete victory. The leadership of the Party was the decisive factor in all successes of the Vietnamese revolution. This proved that Communist Party of Vietnam is still the most important political force (Ortmann, 2017a, p. 70) dominating all aspects of social life. Thus, its role is necessary to stabilize the socio-political situation (Ortmann, 2017a, p. 71). Although the number of party members is only 3 percent of the population (Abuza, 2001), the Party has strongly influenced the activities of the State, government, and non-governmental organizations (Ortmann, 2017a, p. 70). It is the opposite of the notion that the importance of the Party appears to be declining. According to Tuong Vu, the development path of the Party will continue to decay, but not quickly (Vu, 2014, p. 36). The Party has promoted its leadership role well, thereby bringing many outstanding achievements into the Vietnamese revolution (Pham et al., 2020). The people support the Party because it has led the country throughout history (H. T. Nguyen, 2016, p. 277). Second, Vietnam's socialist rule of law state is a state of the people, by the people, and for the people. All state power belongs to the people based on an alliance between the working class, farmers, and intellectuals (Alemann et al., 2017). Those are the core forces to build the incredible solidarity of the entire population, including all classes, parties, ethnicities, religions, patriotic individuals, overseas Vietnamese, as well as those who have gone astray but repented and returned to the people (Ho, 2000, p. 241). Communist Party of Vietnam affirms: "The great national unity is the strategic line of the Vietnamese revolution, the driving force and great resource in building and defending the Fatherland country" (Communist Party of Vietnam, 2016, pp. 158-159). Promoting the great unity of the entire nation will create synergy to promote socio-economic development. Therefore, the strength of the Vietnamese State today is the strength of the significant national unity bloc. According to Aristotle, citizens must share close friendships and solidarity to fight against hostile forces and narrow ideologies that affect their rights. Citizens selflessly care for one another (Bentley, 2013). Similarly, Ho Chi Minh stated that "fellow of all ethnic groups, regardless of big or small, must love and help each other, unite closely like brothers and sisters, build a common fatherland, and build socialism for all peoples to be happy and prosperous." (Ho, 2011, pp. 44-45). There are similarities in the explanation of solidarity and attachment among citizens because they have a common origin. According to Aristotle, those are "suckled with the same milk" (Aristotle, 2014, p. 4267), while Vietnamese people are

the "compatriots" (who are born from the mother's bag with hundreds of eggs). Due to widespread solidarity, Vietnam's political system represents many classes of people. All classes unite to fight for and protect national independence and cooperate for mutual development. The Communist Party of Vietnam—the vanguard of the working class, is also the vanguard of the working people and the entire nation. The State of the Socialist Republic of Vietnam is a State of the people, by the people, and for the people. National independence associated with socialism has linked the national issue with the class issue, thereby creating the synergy of the entire political system. Third, in Vietnam's socialist rule of law state, state power is divided into legislative, executive, and judicial authorities according to the principle of separation of powers founded by Aristotle, thereby laying the groundwork and Western thinkers XVII-XVIII centuries (John Locke) developed in new historical conditions (Do & Nguyen, 2022). However, the decentralization of management is based on assigning, coordinating, and supervising each other among state agencies in legislative, executive, and judicial implementation (Bui, 2013). This innovation is a new development in political thinking, rejecting the view that the principle of separation of powers is only a unique feature of Western capitalist states (Alemann et al., 2017, p. 98). The issue of decentralization in Vietnam must both comply with the popularity of political life in the world and reflect the specificity of Vietnam's historical, economic, cultural, and social conditions. This means that the assignment and coordination must be based on the principle of centralization and unity under the leadership of the Communist Party of Vietnam. In the case of only one ruling Party, all state activities are subject to the leadership of the Communist Party of Vietnam, which is a great challenge to the state control mechanism in Vietnam today. It is a power control mechanism that must adhere to the principle of centralization and unity. The question is how to ensure the absolute leadership of the Communist Party of Vietnam and apparent decentralization to create an effective state power control mechanism (Do, 2022). Also, the State is inevitably is a responsible. In other words, human history has undergone many different forms of State and has proven that a good State is not a luxury but a vital necessity. Without an effective state, there can be no stable economic and social development. This is also understandable because the State is the preeminent political organization over all other organizations (Li, 2003). Only the State can help people enjoy a good life (Boyd, 2013). Roberts further emphasized that people must be members of the state community to achieve a happy and virtuous life (Roberts, 2009). Creating a good State always requires prudence, and thorough thinking that is clear, strong, and synthetic. This is because if a state organization has too many freedoms, it will lead to anarchy and vice versa; if it is too restrained, it will lead to dictatorship (Nguyen, 2007,

p. 13). This has been a matter of concern since the State appeared. The State is the highest political community and always towards the best good (Aristotle, 2014). Aristotle was the first to distinguish three types of government: government can be ruled by one, few, or many people. A good government is one that knows how to serve the common interests of the entire population and one that knows how to undertake responsibility. In political studies, Aristotle observed the human need not only to maintain life but also to improve life.

That required an organization, an apparatus to take charge and care for the common good; that was the State. From that starting point in the history of thought, each different era added new nuances to its content, thereby reflecting the development process of history-society. Later, "civil society" appeared as a ladder of the process of reaching comprehensive human development, a society of individual appearances and individual interests. When the State is associated with civil society, the State must promote a sense of responsibility. Obviously, in the condition that civil society has not yet appeared, the points that Aristotle outlined have demonstrated a state with a sense of high responsibility, thereby suggesting the idea of a responsible state for the next generation. "That man is by nature a political animal" (Aristotle, 2014, p. 4355). Unlike other animals, humans cannot live outside society but must associate and relate to each other if not "a beast or a god" (Aristotle, 2014, p. 4270). In that case, society requires organization; an indispensable organization is a state. The appearance of the State in history is a significant step forward for humanity, thereby allowing people to move from a brutal period to a civilized one. The State is essential for human life. The thinkers debated the issues of the State to move towards the best State and created a thought flow throughout the history of political thoughts. According to Plato, the State was born as an inevitable result of an increase in demand as well as the ability to ensure and regulate needs: (i) The need to find food to sustain life; (ii) Housing demand; (iii) The need for clothes, etc. The State is the place for people to live peacefully, happily, fully, and satisfied with what they have created (Plato, 1998). "A state exists for the sake of a good life" (Aristotle, 2014, p. 4361). People cannot live without the State until they finish creating communism. Without the State, people would live in a state of anarchy. If the State collapses from within and citizens lose all the primary conditions for a stable life such as law, security, trust in contracts, and healthy means of exchange, then it will lead to loneliness, poverty, corruption, brutality, and short-liveness (Hobbes, 1998). This proves the significant roles and missions of the State, which needs to be responsible. In order to be safer, humans founded the State and must provide their freedom to the State. Therefore, humans must receive safety and orders from the State in return. Since then,

the social contract was born as an agreement in terms of the responsibility of the State to protect the natural rights of people, especially freedom and equality (Do, 2023; Scott, 2012). Following up on the flow of human thought, Marxism holds that along with the division of labor comes the emergence of opposing classes that are always in conflict and fiercely struggle against each other. The clan's social organization is no longer capable of governing society, thereby requiring a new organization efficient in quelling or at least keeping the conflicts in a favorable order to maintain the existence and development of society. That organization is called the State (Marx & Engels, 1984, p. 260). Additionally, for Eastern ethnic groups including Vietnam, the State was born from the need to fight against natural disasters, storms, and floods. Thus, the State is not an external force imposed on society but one that arises from within society from human needs. The birth and existence of the State always requires it to take responsibility. The State is a socio-historical phenomenon; that is, when the function of the State ceases to exist, the State will perish (Lenin, 2000, p. 9). From the State of one person (the State of autocracy) in the style of "L'Etat c'est moi" (Rowen, 1961) to the State of many people (the State of the people) in the form of a democratic State is a significant development step of humankind in the process of perfecting the State. In principle, in a democratic state, all state power belongs to the people. However, given the complexity of the various problems the democratic State has to deal with, not everyone reaching adulthood can solve them independently, hence the need to establish a representative democracy. The objective presence of representative democracy holds the State accountable. Vietnamese socialist law-governed State is a state of "the people, by the people, for the people"; all state powers belong to the people. The people demonstrate their ability by electing representative agencies to exercise the state power on behalf of the people. State agencies and their heads can only exercise state power when they gain the people's trust (Bui, 2018). Therefore, the State must be responsible for the people. Thus, the claim of an answerable state is inevitable for the constant changes in society and the increasing awareness of people regarding state improvement.

History has proven that the responsibility of the Vietnamese State has been shown since the successful August Revolution, leading to the birth of the Democratic Republic of Vietnam, until now. From the very first days, President Ho Chi Minh (2011, p. 292) clearly defined the State as the "servant" of the people and the heads of the State as the "public servants" of the people. Therefore, since the law-governed State is closely linked with civil society, the State must put itself in a position to serve society, not separate from it, stand above it, and impose power over people. Only when the State places itself in society

and serves it will it indeed return to its true nature: the state power is not self-made but entrusted by the people. Before the delegation of authority, the State is forced to take responsibility.

Results and Discussion

Currently, the socialist rule-of-law State of Vietnam implements the principle of power unity based on clearly distinguishing three rights: Legislative, executive, and judicial rights of the government agencies, which is the fundamental basis for the responsibility of the State and the heads of government agencies. The responsibility is expressed in the following points.

Protect the People's Mastery

This is one of the specific principles in the organization and operation of the socialist state apparatus derived from the nature of the socialist State. The constitution's provisions and laws must guarantee the people's right to master the State. At the same time, it must be respected and performed in practice. From the beginning of the establishment of the State of Vietnam in 1945, Ho Chi Minh asked the provisional government to organize elections early and draw up the constitution. Ho Chi Minh President stated: "In the past, we have been ruled by an absolute monarchy, then by a colonial regime that has been no less tyrannical, so our country did not have a constitution. Our people did not enjoy democratic freedoms. We must have a Democratic Constitution. The author suggests the government organize an electoral system with universal suffrage as soon as possible. All citizens, boys and girls aged 18, have the right to vote and stand for election, regardless of wealth, poverty, or race." (Ho, 1985, pp. 6-7). Article 2 of the 2013 Constitution clearly states: "The Socialist Republic of Vietnam is a socialist rule of law State of the People, by the People, and for the People. The people are the masters of the Socialist Republic of Vietnam; all state powers belong to the people whose foundation is the alliance between the working class, the peasantry, and the intelligentsia." (National Assembly of Vietnam, 2013). Furthermore, Article 6 also states: "The people exercise the State power under the forms of direct democracy and of representative democracy through the National Assembly, the People's Councils, and other State agencies." Article 28 notes: "Citizens have the right to participate in the administration of the state and management of society and to participate in discussion and recommendation to the state bodies on the issues of the community, the region, and the whole country." Therefore, the constitution is the document with the highest legal value that has recognized the people's right to mastery. It has continued to be affirmed through many different amendments to the

constitution and through the congresses of the Party, the Communist Party of Vietnam have always affirmed that: "Our State is a socialist law-governed state. It is necessary to build an operating mechanism of the state, ensuring the principle that all state power belongs to the people" (Communist Party of Vietnam, 2006, p. 45). For the Vietnamese socialist law-governed State, the law is a tool to ensure the people's ownership and stabilize the country's socio-political situation. This is the fundamental difference between bourgeois and socialist law (Bui, 2014). In the bourgeois rule of law, the law expresses the ruling class' will. In the socialist political system, there is unity between the ruling class' interests, the working people, and the whole nation. Therefore, socialist law is a tool to ensure the people's right to mastery and express the people's wills and aspirations.

People's mastery is demonstrated in the following major contents: participating in the election of its deputies to the National Assembly and People's Councils at all levels, participating in state management tasks at local and grassroots levels, participating in formulating and evaluating policies, guidelines, and providing opinions on adjustment, supplementation, and modification so that these policies are suitable with reality, having the right to supervise, question, and require publicity and transparency in the activities of state agencies, having the right to be promptly and accurately provided with information in order to implement the mechanism of "the State and people work together, people know, people discuss, people do, and people supervise and inspect" (H. H. Nguyen, 2016, p. 35), having the right to complain, denounce, detect, and propose inspection and handling of violations of law and ethics of officials and public employees. The people express the state power in a voluntary spirit through their elected representatives and the combination and coordination with socio-political organizations, the Front, and mass organizations in the political system. Citizen participation has several positive effects on democracy: people feel more responsible regarding public affairs and listen to different opinions; thus, they will contribute to a greater extent in the decision-making of the State (Michels & Graaf, 2010). The State management must ensure the correct and complete implementation of the above contents to express the nature of the State as "of the people, by the people and for the people" (Abuza, 2001, p. 49).

Currently, the people's right to mastery is not only guaranteed by the constitution and law but also by the communication system, the mass media, the campaigns, the implementation of the grassroots democracy regulation, the implementation of "people know, people discuss, people do, and people supervise and inspect," and the role of Fatherland Fronts and mass organizations. However, the meaning will be perfect when the phrase "people benefit" is added. This is an

important criterion showing the nature of the socialist regime. This is also consistent with the Marxist view that the interests of the masses are both the starting and the end points of all changes in society-history (Lenin, 2005, p. 473); specifically and in the immediate future, the people are the beneficiaries of the revolutionary results brought about by the people themselves as the created force. However, there are still many violations of the law infringing on the people's democratic rights: the bureaucracy, loss of democracy in the lead agencies of the Party, government and association, manifestations of alienation from the people, abuse of power, dominance, luxury, and wastefulness [...] are serious issues; the motto of "people know, people discuss, people do, people check" has not been thoroughly grasped and strongly implemented. The regulation on the implementation of democracy has not been synchronized and lacked the essence, so the effectiveness has not been high. Furthermore, some state officials have taken advantage of loopholes to avoid the law, seek personal benefits, illegally set up funds, abuse public funds, and commit acts of embezzlement and bribery, thereby causing serious losses to the public funds. Meanwhile, many pressing issues of the people have not been promptly or thoroughly resolved. The people's demands for justice, democracy, and openness have not been fulfilled. We would like to cite some facts. For instance, land planning is rampant throughout the country. However, among them, there are many "pending plans" that have caused misery for people living in the planned land area and have wasted the land resources; many cadres and civil servants in the state government appear to be "revolutionary officials" rather than serving the people; the phenomenon of corruption of a collective nature and tight collusion tends to rise; businesses try to evade taxes by declaring to raise the price of raw materials, reduce the cost of products in order to receive tax reductions and the late tax payment, and continuously report losses but still try to expand the production scale. This has caused a serious damage for the economy. Bui stated that many laws and ordinances promulgated have not been implemented or have been implemented but lacked seriousness. There are still various phenomena of circumvention of the law, taking advantage of loopholes to benefit themselves and harm others. Many cases of breaking the law go undetected and some adjournments or judgments are not taken seriously (Bui, 2014). These are urgent issues that require the socialist-governed State in Vietnam to resolve them immediately.

In general, the people's mastery has been violated in many places and fields, and democracy has been implemented, but it is only fake democracy in a form in some places. Bureaucracy, superior attitudes, corruption, harassment, and causing trouble for the people are still widespread and serious issues, which we have been unable to prevent.

Thayer commented that Vietnam is liberalizing (respecting the freedoms and rights of citizens) but "not fully democratizing" (Thayer, 2010, p. 441). Increasing citizen participation in state management is not an easy task (Handley & Howell-Moroney, 2010). To overcome the above situation, that is, ensuring that democracy is both the goal and motivation as well as the mechanism and mode of exercising people's power in the state management and organization of social life, it is necessary to perform the following tasks at the same time:

(i) Raise the people's intellectual level to exercise their mastery most wisely and effectively. People can only exercise the right to master themselves, the right to master society, and the right to master the country when they acquire knowledge, understanding, and a profound sense of their mastery. Aiyar affirmed three essential elements to promote the State's participation and responsibility including raising people's awareness, implementation based on people's understanding, management, and resolving complaints fairly (Aiyar, 2010).

(ii) Develop and implement strict, unified, and synchronous democratic regulations. Promoting democracy is necessary for building a state of the people, by the people, and for the people. The Communist Party of Vietnam emphasizes the need to implement grassroots democracy regulations and local participation at the commune/ward/town level (Ortmann, 2017b, p. 127).

(iii) Implement democracy along with maintaining order, discipline, rules, and concretization so that the regulations on democracy can quickly come to life. According to Trinh Hoang Hong Hue and Milan Tung-Wen Sun, promoting democratic governance must be one of the most critical issues facing Vietnam today. They further assert that promoting democratic government must be one of the essential steps to achieving Sustainable Development Goals (Trinh & Sun, 2021, p. 14).

(iv) Politically, maintain stability in the country in the context of many difficulties and challenges in the world and the region. It is important to promote the role of the Vietnam Fatherland Front and socio-political organizations in propagating, mobilizing, and performing well including inspecting and supervising the process of organizing and implementing democracy. The Front must represent the people's voice, protect the people's legitimate rights and interests, perform the task of monitoring and social criticism, and participate in perfecting the State's policies and laws. The solid social foundation of the socialist rule of law is the grand national unity bloc (Bui, 2018). Therefore, the Front must be genuinely organized, significant, and long-term; it is a place to gather people's strength to consolidate and promote the perfect unity bloc of the whole nation, strengthen social consensus, successfully implement socio-economic tasks, national defense, and security, and build a national security system.

(v) Resolutely fight against customs, superstitions, and acts that violate the people's right to mastery (Bui, 2014), and criticize actions that distort socialist democracy, cause confusion, and move people's hearts.

Take Care of People's Lives

Apply Aristotle's idea that "a state is a body of citizens sufficing for life" (Aristotle, 2014, p. 4345). The socialist rule of law state of Vietnam always ensures a prosperous life for the people. That is the responsibility of the State toward the people. As Ho Chi Minh stated, "if the people are hungry, the Party and Government are at fault; if the people are cold, it is the Party and Government's fault; if the people are ignorant, the Party and Government are at fault; if people are sick, it is the Party and Government's fault" (Ho, 2004, p. 572). However, in reality, poverty, lagging, injustice, etc. still exist; the "brain drain" and the omission of the talented are taking place; the ethics of doctors in medical examination and treatment is seriously degraded; the production of counterfeit goods, imitation goods, and poor-quality goods takes place in a rampant way; the traffic order including food hygiene and safety are directly affecting the people's intelligence, life, health, and the quality of the race in the long run. In the market economy, the pursuit of profit ignores quality and real value, and the unpredictable consequences that people have to bear are the pressing issues as per public opinion. This requires the State to carry out its management role well by specific documents and legal provisions in all economic, political, cultural, and social fields; at the same time, the functional agencies must regularly intervene and promptly handle the problems. The goals of the management include aiming toward a society of "rich people, a strong country, the fair, democratic, civilized society," thereby promoting all the creative potentials of the people and the composite capability of all economic sectors in order to rapidly and strongly develop the country's productive forces. Nevertheless, it does not mean that the State defends or does everything for the people, is responsible for all areas, has to solve all socio-economic problems, and interferes in all social processes as a model of the State during the subsidy period. In the socialist-oriented market economy, the State plays the role of both the pioneer and the guarantor of economic reforms to create a socio-economic environment and form an open space to create conditions for all individuals, organizations, and economic sectors to develop freely and harmoniously within the allowable framework in order to maximize internal resources and create the composite capability for the whole nation. Thus, the role of the State is to orient and create the best conditions for members to develop comprehensively, and lead and organize the masses to "bring our strength to liberate ourselves."

Ensure Human Security Issues, Implement the Domestic and Foreign Policy and Self-Reliance

The State guarantees the freedom of citizens, protects human rights and the legitimate rights and interests of organizations and individuals, ensures that the law is strictly and uniformly observed, protects the socialist regime, preserves national security and territorial integrity, strictly implements and has good faith in international commitments in the integration process; and at the same time, severely punishes all acts that infringe upon the interests of the nation and the people. For the first time, the concept of "human security" was introduced at the 12th Congress of the Communist Party of Vietnam—"Strengthening solutions to fight against crime and social evils; minimizing natural disasters. traffic accidents; ensuring social safety and human security" (Communist Party of Vietnam, 2016, p. 135). At the 13th Congress, the Communist Party of Vietnam continued to affirm that "Management of social development is effective and transparent, ensuring social security and human security" (2021, p. 116). Human security is a state in which people can live stably and safely and are not threatened by threats of abuse. Protecting human security is ensured and fully implements citizens' human and fundamental rights as stipulated in the 2013 Constitution, thereby ensuring everyone lives comfortably, freely, and happily in an orderly, disciplined, secure, safe, and healthy social environment. To ensure human security, the State must create a healthy and developed political, social, economic, and cultural environment.

The environment must protect people from external aggressions and internal negativities such as poverty, natural disasters, epidemics, environmental pollution, crime, social evils, and unsafe in life. The Covid 19 pandemic is becoming very complicated in Vietnam and other countries; however, Vietnam is affected heavily. More than ever, the issue of human security is very urgent because the pandemic has directly threatened people's health and lives. Thus, to ensure human security, the State must perform its internal and external activities well. That is the responsibility of the State. Protecting human security is a striving goal and a driving force to ensure socio-political stability and national construction and development. In Vietnam, the discussion of human rights or citizenship falls within the broad framework of Vietnam's Socialist rule of law. The Constitution and the Law enshrined the rights of citizens and the State's responsibilities. The 2013 Constitution and previous Constitutions have recognized and affirmed the inherent nature of human rights and the State's obligation to respect, protect, and exercise human rights. At the same time, the 2013 Constitution also respects many international treaties of which Vietnam is a member (Vu & Tran, 2016, p. 261). By joining the United Nations, Vietnam fully complies with the Universal Declaration

of Human Rights. In 1948 and 1982, Vietnam ratified subsequent Conventions in 1966 on civil and political, economic, and civil rights (Bui, 2013). Although nearly twenty-five centuries have passed, Aristotle's thought on human rights has still been valuable historical lessons for guaranteeing human rights in Vietnamese socialist law-governed states. In the context of international integration taking place very deeply, Vietnam has become a member of many international organizations. The party-state has realized the need to respect and protect human rights more efficiently. Since human rights are integral to the rule of law, the State must acknowledge, respect, and defend them (Bui, 2014). Simultaneously with the implementation of the domestic policy, in the period of international economic integration, the State must take responsibility for the implementation of the independent, self-reliant, open, methodical, and diversified policy in the spirit—"Vietnam is willing to be a friend and a reliable partner of countries in the international community, striving for peace, independence and development" (Communist Party of Vietnam, 2001, p. 119). To best serve the national interests, the Party-State has implemented a foreign policy of independence and self-reliance and adheres to the principle of "firm in objectives, flexible in strategies and tactics" (Do, 2016). However, it is important that for bilateral relations to cooperate, compete, and move towards mutual benefit, they should be based on a solid defensive foundation and not on trade volume and investment flows (Hoang & Do, 2016, p. 179). It is suitable for the condition that Vietnam still has many threats from outside. Vietnam faces "the tyranny of geography" (Thayer, 2011, p. 249) when it is located next to its powerful neighboring country. Only economic strength can create Vietnam's position and power in the international arena while effectively solving security challenges (Hoang & Do, 2016, p. 190) in global integration. Vietnam builds a solid all-people national defense and at the same time is ready to respond to actions that violate independence, sovereignty, territorial integrity, and infringe upon national interests (also the people's interests) ; especially the "peaceful evolution" plot by the Western nations are performed to oppose socialism in Vietnam (Do, 2016). The State must further promote the role of organization, management, and administration in the field of foreign affairs so that Vietnam gradually integrates sustainably with the world. The Party-State is always responsible to the people and goes hand in hand with them throughout the nation's history. Therefore, the State must be responsible to nearly 100 million Vietnamese people in ensuring the democratic rights, freedom rights, and other legitimate rights of citizens, must widely promote human rights, the right to independence and freedom of the nation, and resolutely oppose all acts of infringement upon the rights mentioned above. Historical evidence regarding the State's responsibility is that

the Party-State led the people to victory in the two great Patriotic wars to protect the right to independence and freedom for the nation.

The Party-State successfully led the renovation process to bring the country out of the prolonged economic crisis and brought about many great achievements in socio-economic development. Today, the Party-State leads the people to industrialize and modernize the country, build a solid potential to advance to socialism, and bring mastery and a happy and prosperous life to the people. The success of the Party-State in the face of historical tasks entrusted by the people has demonstrated the ability to respond to difficulties flexibly and effectively (Mattner, 2004, p. 127). In order to promote a sense of responsibility, the State must concretize the democratic and human rights in the constitution into specific provisions in the law and strive to realize them through programs, national policies, and objectives; especially paying attention to the poor workers who face many risks and misfortunes by practical works. Only then does the socialist State deserve to be the official representative of classes in society. The 11th National Party Congress affirmed: "The socialist society that our people build is a society: rich people, strong country, the democratic, fair and civilized country; owned by the people; have a highly developed economy based on modern productive forces and public ownership of the major means of production; has an advanced culture imbued with national identity; people experience a prosperous, free, and happy life; have conditions for comprehensive development; ethnic groups in the Vietnamese community are equal, unite, respect, and help each other to develop; there is a socialist governed state of the people, by the people, for the people led by the Communist Party" (Communist Party of Vietnam, 2011, pp. 24-25). The responsibility of the State, directly and specifically, and the responsibility of the state agencies requires the leaders who hold the state power to take responsibility. This is consistent with the highest leadership principle of the Communist Party of Vietnam, that is, "the collective leads, the individual implements." Therefore, one of the important tasks in building a socialist law-governed state is training and fostering people in general and the leaders in particular. Emphasizing the importance of the human factor in the cause of building socialism, President Ho Chi Minh affirmed: "To build socialism, first of all, the socialist people are needed" (Ho, 1995, p. 310). Being aware of that, the 13th National Party Congress (2021) of the Communist Party of Vietnam affirmed that "the focus is on building a contingent of cadres, party members, civil servants, and public employees with moral qualities, devotedly, whole-heartedly serving the Fatherland, serving the people, sticking closely with the people; with a sense of respect for the law, democracy goes hand in hand with discipline; the individual freedom associates with the social responsibility and the civic duty." (p. 417)

Conclusions

Building and perfecting the socialist rule of law state is the central task of the entire political system in Vietnam today. For the State to become stronger, it is necessary to combine and apply the values that humanity has gained in the state field, the rule of law originated by Aristotle with the nation's peculiarities. Only then will the State be a modern state, the State of the Vietnamese people representing the interests of the entire Vietnamese people. The socialist rule of law state of Vietnam is responsible before history and before the nation for the following issues: (i) ensuring the people's right to mastery; (ii) ensuring the people's quality of life; (iii) ensuring human security issues and implement an independent and self-reliant domestic and foreign policy. Promoting the State's sense of responsibility is also the best way to improve its fighting power to show that it is a government of the people, by the people, and for the people.

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