



Research Article

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Received: 02 March 2023 / Accepted: 10 June 2023 / Published: 5 July 2023

The Theory of Political Democracy for Vietnam in Ho Chi Minh's Thought Compared to Western Political Democracy

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DOI: <https://doi.org/10.36941/ajis-2023-0104>

Abstract

Ho Chi Minh's political democracy is a term that arose from a novel approach to the study of politics in Vietnam as it grew in complexity. Ho Chi Minh's political democracy emerged from democracy and assumed a new relationship with politics. His constituents express themselves through his daily writings, speeches, and political style. Democratic theory is associated with Ho Chi Minh Ideology adherents. When the people take control of their democratic institutions and mechanisms, a "new type of state" emerges proletarian, constitutional, legal, and "of the people, by the people, and for the people." Increasingly, these views of Ho Chi Minh are being disseminated to the Vietnamese populace; however, it is still crucial for individuals to comprehend the intended audience for this viewpoint. Who needs democracy? How is the democracy of Ho Chi Minh viewed? Were these democratic conceptions of the state superior to those of the West? By analyzing and comparing the document's content, the article has demonstrated that Ho Chi Minh's views reflect not only the aspirations of the Vietnamese people but also the aspirations of all people for their progress.

Keywords: Democracy theory, democracy in Vietnam, political democracy, Ho Chi Minh's idea on democracy, Ho Chi Minh's idea on the state

1. Introduction

Prior to the mid-nineteenth century, democracy was perceived by Western society as a precarious, outdated, and hazardous political framework (Clark, Golder, and Golder 2013, 145). The etymology of the term "democracy" can be traced back to the Greek word "Kratos," which denotes the concepts of "power" or "rule." Democracy denotes a form of governance where authority is vested in the populace. It is worth noting that the Greeks employed the term "people" to allude to "the poor" or "many people." According to the philosophical works of Plato and Aristotle (Plato [360 BCE] 1991) (Aristotle [350 BCE] 1996) democracy was considered a perilous form of governance due to its

tendency to promote class rule. The philosophers argued that this system allowed uneducated and impoverished citizens to govern themselves rather than act in the interest of the collective good. The notion that political institutions play a crucial role in the functioning of democracy endured until the 18th century. According to Rosanvallon's (1995) account, the preference for a monarchy over democracy was supported by several prominent philosophers, such as Bodin, Hegel, Hobbes, Kant, Locke, Montesquieu, and Vico (Rosanvallon 1995). During the 20th century in the United States, there was persistent advocacy for the imposition of limitations on the voting rights of certain groups, as noted by Piven and Cloward (Piven and Cloward 1988).

Per Bernard Crick's assertion in his work published in 2000 (Crick 2000), "democracy" is arguably excessively utilized in global politics. The terms "unacceptable" and "meaningless" are subjective and lack specificity, rendering them open to individual interpretation. The evolution of individuals' perceptions of democracy occurs over time. According to Heywood (2019), acknowledging democracy within Western political science has been unattainable (Heywood 2019, 177). The consensus among them was that the fundamental principle underpinning contemporary democracy is the notion of "the people" and that governance should not be monopolized by a select few (Clark, Golder, and Golder 2013, 149).

During the early stages of Vietnam's political history, analyzing democracy as a political theory revealed that the central focus was consistently on the people. Transitioning to democracy is directly linked to the people, who are regarded as the fundamental element (Quân 2019). Ho Chi Minh remains committed to upholding these traditions, with an unwavering focus on prioritizing the "people" as the most indispensable element of democracy. At an early stage, Ho Chi Minh made a constructive effort to engage with the concept of democracy. The individual in question espoused the notion of instituting a governance structure that is representative, responsive, and accountable to the citizenry. It can be inferred that Ho Chi Minh was bequeathed a forward-thinking political ideology from his country that was ahead of its era and mirrored a shared value system in contemporary society. The article has shifted its attention towards conducting a qualitative analysis of the position and role of individuals in the context of democracy and the democratic state. The objective is to elucidate the significant contribution made by Ho Chi Minh towards enhancing democratic consciousness, not just among the Vietnamese populace but also on a global scale.

2. Democracy

In the quest to find a solution to salvage the nation, dating back to 1911, it became apparent that Ho Chi Minh was among the individuals who expeditiously comprehended the notion of democracy and its favorable implications. Subsequently, he expeditiously championed the Vietnamese revolution, converting democracy into a powerful driving force for national emancipation and instituting a novel societal structure. "Democracy" is referenced in over 2500 instances within the author's literary corpus. The process of contemplating the concept of "democracy" began in 1920, and he gained a comprehensive understanding of the meaning of "democracy" in 1927. Finally, in his conclusive piece, *The Will*, published in 1969, the author referred to "democracy."

Ho Chi Minh's ideology encompasses two perspectives through which democracy can be understood. First, Ho Chi Minh's perspective on democracy is evident in his democratic ideology. This concept encompasses various manifestations of democratic governance, including democratic regimes, democracies, and democratic societies. Incorporating this belief system into Ho Chi Minh's organizational framework is fundamental. Ho Chi Minh's democratic practice is founded on democratic principles in state-building, behavioral style, and revolutionary activities. This approach establishes a mechanism for the people to exercise their authority. Ho Chi Minh posed the question, "What is democracy?" The individuals who hold a master's degree are commonly referred to as "masters" (Hồ Chí Minh 2011, 572). "Mass force is the foundation of democracy." (Hồ Chí Minh 201f, 362) Democracy is not a strange concept or notion. Democracy is a form of government in which the entire population can participate in decision-making and exert their authority over the nation's

affairs, thereby shaping their futures. Furthermore, in a democratic system where the populace holds sovereignty, democracy can be interpreted as follows: the populace holds sovereignty and exercises ownership over the state. The implementation of the people mastery role will be contingent upon determining the status of the people master.

Ho Chi Minh posits that when individuals become proprietors, they are empowered to exercise their ownership rights, and democracy encompasses the concept of popular sovereignty. According to Ho Chi Minh's ideology, "people" encompasses the collective populace from diverse social strata, irrespective of their economic standing, be they affluent or indigent. It exhibited a marked differentiation from the concept of "people" as espoused in prevalent bourgeois-democratic ideologies and conceptions. The bourgeois-democratic ideology's interpretation of democracy pertains to the "upper class," which encompasses the aristocracy, the bourgeoisie, the affluent, and the dominant members of society. It is worth noting that the term "the people" in these doctrines does not encompass women (Heywood 2019, 178). According to Ho Chi Minh's evaluation, democracy in Western nations during that period was devoid of the working class and peasants, and it subjugated the colony while its reputation functioned as a republic. French workers and peasants must collaborate once again to break free from the recurring pattern of subjugation, despite the revolution occurring on four separate occasions (Hồ Chí Minh 2011b, 296). Reviewing the nature of the bourgeois-democratic revolution, Ho Chi Minh asserts that it is a half-baked, incomplete revolution. Ho Chi Minh is committed to bringing "our country to a true democracy" (Hồ Chí Minh 2011g, 44). The goal of democratic practice is to determine "how much power belongs to the people" (Hồ Chí Minh 2011e, 232). To ensure that the people enjoy democratic rights substantively and not just in name, it is necessary to "make the people know how to enjoy democratic rights, know how to use their democratic rights, dare to speak, dare to act." (Hồ Chí Minh 2011m, 293) People will strive for democracy based on their characteristics, traditions, and the development of social values. In Vietnam, the people's democracy represents a new stage in the nation's development, an inevitable outcome of the revolutionary struggle to establish a modern society.

3. People with Democracy

Individuals are homo sapiens. From a political standpoint, the term "people" encompasses individuals and community members. Evaluating theories and ideas in the context of democracy involves the consideration of people's perspectives and attitudes as specific criteria. Democracy is not a purely theoretical construct nor a universally applicable paradigm that can be implemented in all countries. Given its characteristics, traditions, and evolution in social values, democracy is a pragmatic ideal that individuals endeavor to attain.

Ho Chi Minh's democratic ideology has been elevated to the modern era due to the concept of respecting the people, as noted by Hồ Chí Minh (Hồ Chí Minh 2011d, 501) It has resulted in surpassing the democratic idea of Vietnamese democratic thinkers. Before the emergence of Ho Chi Minh, a group of nationalistic intellectuals spearheaded a sequence of reforms and uprisings, guided by their ideologies of prioritizing the populace and recognizing their inherent value. Nevertheless, moral consciousness has been attained, albeit without a cohesive ideology to direct the course of the revolutions. The efficacy of "people-based" perspectives is limited to providing guidance, discouraging those in power, or raising awareness that they hold the nation's reins (Phạm Văn Bình 2008, 70). Ho Chi Minh espoused the belief that the principles of contemporary patriots are founded upon the tenets that "people are the root" and "people are the master."

Conversely, Ho Chi Minh assigned the responsibility of achieving control over the nation to the "proprietors," i.e., the populace. The citizens hold the ultimate authority in a nation. The burden of preserving the country cannot be delegated to any other entity apart from the people. Therefore, possessing government was deemed a legitimate entitlement of the populace.

Merely acknowledging the individuals involved in Ho Chi Minh's democratic ideology is inadequate, as the democratic viewpoint represents only a fraction of the multifaceted elements that

constitute Ho Chi Minh's ideology. Conversely, the concept of democracy is not solely encapsulated within Ho Chi Minh's ideology but also encompasses his approach to democratic implementation. Ho Chi Minh was known for his consideration of the populace. The presence of this characteristic is discernible in the author's written works. According to statistical data, the frequency of mentions regarding people has been recorded as the highest, with over 14,000 occurrences (HỒ Chí Minh 2011a). Furthermore, Ho Chi Minh notably preferred a specific noun or pronoun, "people," utilizing it frequently in his writings.

The ideology of Ho Chi Minh encompasses a multifaceted relationship between individuals and democracy. This relationship is conceptual and broad and manifests in various specific domains, including political democracy, economic democracy, and social democracy.

In a political democracy, the people have priority. A quote from Ho Chi Minh: "The people are the government's masters. The people elect representatives to execute the government's policies on their behalf." (HỒ Chí Minh 2011g, 263) Democracy is a political system where citizens have equal say and influence over the government. The decision-making capacity of states is where this phenomenon is most concentrated. People elect the state and give positions of authority inside the state to qualified candidates who they believe will best represent their interests. From the country's president to the villagers, Ho Chi Minh penned, "What is the Democratic Republic's government?" as an ordinary servant of the people. If the people are the masters, then the government must serve them. The labor of today is not for monetary gain or advancement. The people can overthrow their government if it harms them (HỒ Chí Minh 2011d, 74-75). In addition, he stressed that the government's agencies are the people's servants, whose job is to take on the people's regular responsibilities rather than add to their load. Therefore, he asked that our administration make all possible efforts for the good of the people. In a similar vein, it is essential to stay away from anything that could endanger individuals. Ho Chi Minh says, "Nothing in the sky is more valuable than the people. Nothing is more powerful than the united force on the world's people." (HỒ Chí Minh 2011i, 453) Ho Chi Minh stressed, "If you have a large population, you can accomplish anything complicated, regardless of its difficulty. If not, then nothing will do." In contrast to brilliant individuals and enormous organizations, people can solve various problems straightforwardly, efficiently, and comprehensively (HỒ Chí Minh 2011m, 335). Ho Chi Minh's evolution of moral consciousness into political consciousness is not the endpoint of the democratic perspective. According to him, the rule of law has replaced democracy.

Secondly, the people are living in an economic democracy. The existence of economic sectors is an illustration of economic democracy, which is predicated on the idea that the economy is the primary engine of progress and the bedrock upon which society rests. The state economy, cooperative economy (corporate economy), the economy of individuals, farmers, and handicrafts, private capitalist economy, and state capitalist economy were the five types of economies Ho Chi Minh established for Vietnam during the period of transition: "In the new democracy, there are five different types of economies: the state economy, cooperatives, the economy of individuals, farmers, and handicrafts, private capital, and state capital." (HỒ Chí Minh 2011g, 293) Ho Chi Minh believed that the existence of different economic sectors was a necessary evil, with each industry aiding in the development of society and the revolution. Democracies express themselves through ideas like government involvement in all industries. Ho Chi Minh argued that developing different economic sectors with varying forms of ownership necessitates a respectful and secure environment and equality between economic zones. He recommends "protecting the property rights of their means of production and guiding and assisting them in improving their working conditions" and "encouraging them to form production cooperatives voluntarily, especially for artisans, small merchants, and other individual workers." (HỒ Chí Minh 2011k, 373)

In an economic democracy, citizens have equal rights to the fruits of their labor and the goods they produce. Regarding production and delivery, the people, as opposed to the exploitative regimes of feudalism and colonialism, are the owners: "You are the collective owner of the cooperative, and you have the right to discuss and decide the cooperative's affairs. If that is the case, everyone in the

cooperative will be on the same page and ready to work. In addition, we will keep making progress." (Hồ Chí Minh 2011, 260) The same applies to human resource management: "If you want to build a good team, a good cooperative must unite, make everyone participate voluntarily, discuss democratically, and calculate fairly and reasonably." (Hồ Chí Minh 2011, 358)

In Ho Chi Minh's economic democracy, citizens have also distributed manufactured goods. By applying the democratic principle of "doing much while enjoying it, working little while enjoying it, and not laboring for nothing," he ensured that the distribution was fair and rational. In addition, "those who are elderly, sick, or disabled will be cared for by the government." (Hồ Chí Minh 2011, 404)

In Ho Chi Minh's economic democracy, the people are essential for ensuring control over production. The right of the people to control sectors, including ownership, management, and distribution.

Thirdly, individuals within social democracy from Ho Chi Minh's democratic perspective. The concept of ideology encompasses the principles of social democracy, wherein individuals are regarded as the ultimate authority in all aspects of social life and are accountable for all social processes, activities, and movements. Ho Chi Minh's ideology posits that democracy is comprised of two interdependent facets. It refers to the entitlements and responsibilities that come with possessing something. Ho Chi Minh recognized the distinct rationale of Vietnamese society, characterized by the dialectic interplay between nation and class and grounded in revolutionary praxis. The successful resolution of this relationship is crucial for the revolution's success in Vietnam. It serves as the basis for effecting social transformation, emancipating the populace, and liberating the exploited classes. The establishment of a people's democracy in Vietnam is expected to lead to the eventual elimination of antagonistic class relations within its society.

Furthermore, upon attainment of this stage of development, the establishment of socialism will ensue. Ho Chi Minh recognized the significance and potency of the populace when he raised the issue of ownership and the mastery and accountability of all societal strata. He underscored the ability to improve societal development and the self-betterment of the populace via pragmatic endeavors founded on cognizance and implementation of social norms. In a democratic society, the populace exercises their authority through the state in a direct manner. Within this social system, the state exerts its influence across all aspects of social existence, extending beyond politics. It refers to the widespread distribution of democratic principles throughout various domains of societal existence (Vưõng et al. 2019, 117).

Ho Chi Minh says, "The root is strong, and the tree is resilient." "Building the victory structure on the foundation of the people" (Hồ Chí Minh 2011, 502). It is the inheritance and evolution of our patriotic ancestors' "people-centered" perspective. Ho Chi Minh stated, in evaluating the subject of democracy, that the people are the majority, a large and numerous force capable of and holding the entire position of creating wealth for society, as well as the people themselves being able to defend the country, defend democracy. In the sense that the people are the masters, the concept of democracy demonstrates the initiative of the democratic subject. It implies that the people must take the initiative to attain power and the right to control society and the nation. Chi Minh stated that for the people to exercise their right to mastery, they must first be in charge of the nation. Therefore, the initial objective is to "defeat the colonialists, liberate the nation, fight for reunification and independence, and establish a new democratic Vietnam." (Hồ Chí Minh 2011, 319) According to Ho Chi Minh, the concept of "new democracy" manifests itself here. What differentiates "old democracy" from "new democracy"? In the context that the country must return power to the people, the old democracy is a bourgeois democracy - a democracy in which the aristocracy controls the government. "People have no rights other than the right to pay taxes, and they are not permitted to comment on public affairs or discuss politics." (Hồ Chí Minh 2011, 132) The new democracy differs from the old democracy in that all power belongs to the people, who are also the country's masters.

Several members of the Democratic party inquire about the nature, extent, and rationale behind individuals' property ownership. These inquiries can be addressed through the utilization of

democratic institutions and mechanisms. Hence, it is imperative to establish institutions and a system that ensures the ownership of individuals. Hence, a state institution that adheres to democratic principles safeguards the populace's entitlement to power. Moreover, Ho Chi Minh extrapolated the notion of a people's democratic state from the principles of democracy, which he subsequently designated as a "novel form of state."

4. Politics

Political theorists continue to debate the question "what is politics?" with profound intellectual and ideological disagreements regarding academic research on the subject. Politics is defined along two dimensions, namely, scope and process, and there are four ways to do so: behaviorism, rational choice theory, institutionalism, feminism, Marxism-Leninism, and post-positivism. Politics is the art of the state, public policy, compromise, consensus, and the provision and allocation of resources (Heywood 2019, 36).

Democracy in Ho Chi Minh Ideology will be analyzed within the context of politics as the art of the state when placed within the political studies examined in this article. Ho Chi Minh's political ideology pertains to his approach to establishing a government that is representative of the populace, accountable to the populace, and serves the interests of the populace. Nevertheless, it can be argued that Ho Chi Minh's observation regarding the essence of democracy was not novel, as Abraham Lincoln had already touched upon this theme in his Gettysburg Address delivered in 1863. Lincoln praised the dignity of democracy, referring to it as "the government of the people, by the people, and for the people." Democracy connects the government to the people. Winston Churchill, when arguing in the British House of Commons in 1947 that "democracy is the worst form of government except for all the other forms that have been tried from time to time," questioned whether or not this link existed (Heywood 2019, 159). Moreover, contemporary Western theorists continue to wonder: who are the people? How are those in authority? How much power do the people hold? (Heywood 2019, 177) Clearly, the general approach in Vietnam is Marxism-Leninism, and along with the new way in this dimension, political democracy in Ho Chi Minh's ideology reflected a strong belief in a positive direction concerning the good values of democracy in state-building. It demonstrates the vitality of Ho Chi Minh's ideology in Vietnam today.

5. People with a Democratic State

Ho Chi Minh believed that for political democracy to function, state institutions must uphold citizens' mastery rights. As a result, positions in government are filled through popular elections. They also have the right to run for office without interference from anyone or anything. "Every citizen over the age of 18 has the right to vote, and every citizen over the age of 21 has the right to run for office." (Hồ Chí Minh 2011k, 375) Additionally, he believes that politics that serve the people must be pursued when the people rule. Then, the government and other mass organizations must do what the people want and go in the same direction. In addition, every government worker and member of the party must develop revolutionary ethics to serve the people with integrity: "Cadres must make every effort to study and correct, develop their strengths, correct their weaknesses, provide the people wholeheartedly, strictly adhere to the policies of the Party and Government, and follow the right path for the masses." (Hồ Chí Minh 2011g, 229) Ho Chi Minh believed that all rights should reflect the people's character in a democratic state. Moreover, the democracy of the people is not only acknowledged but also made concrete by the Constitution and the laws. As a natural outgrowth of the revolutionary struggle to establish a modern society, people's democracy in Vietnam marks a new era in the country's evolution.

The imposition of a feudal monarchy and colonial government on Vietnam by colonial imperialism was perceived by Ho Chi Minh as fundamentally distinct from the new government. The Vietnamese state, which Ho Chi Minh founded, exhibits the traits of the proletariat and is structured

and managed by constitutional and legal frameworks. The state ought to be under the control of the populace, with its governance and existence serving the people's interests.

5.1 *The nature of the Vietnamese working class of the state*

The nature of the Vietnamese government's working class was unified by its nationalism and populism. The unification reflected the union of the interests of the working class with those of the working people and the nation as a whole. The new government is democratically sound. The people are both the focus and the owners of all policies in this government. Ho Chi Minh says, "Our state promotes democracy to the fullest extent because our government is made up of the people. All the people's forces will be mobilized to advance the revolution only when democracy is in full effect. Simultaneously, we must lead the people to construct socialism." (Hồ Chí Minh 201k, 376). Because "practicing democracy is the universal key that can solve all problems," the state must promote democracy, make its practice manifest, and permeate all aspects of social life (Hồ Chí Minh 201m, 325). Ensure that the National Assembly must pass laws protecting the democratic liberties of the people, which is a crucial factor. Moreover, we must thoroughly prepare for the work of amending the Constitution. He demanded that Vietnam "have a constitution that reflects the great victories of our people's revolutionary struggle and is appropriate for the maturity of our regime" (Hồ Chí Minh 201i, 484) and that "it will be the constitution of people's democracy moving towards socialism." (Hồ Chí Minh 201k, 375)

Consequently, the establishment and functioning of the government are based on the Constitution. The ratification of the Constitution and law can be achieved through direct or indirect means, such as a referendum or consultation in the National Assembly, with the participation of the populace being a necessary component.

5.2 *A democratic state is organized and operates based on the Constitution and laws*

The functioning of a state that adheres to democratic principles necessitates that its actions conform with the Constitution and the legal framework. Hence, Ho Chi Minh exhibited a persistent preoccupation with guaranteeing a robust legal basis for the revolutionary administration. A state that lacks organization and fails to adhere to constitutional provisions is deemed illegitimate and unconstitutional. The Constitution serves as the fundamental legal framework for the governance of any given nation. Thus, it can be argued that the highest legal basis for realizing democracy is established. Therefore, Ho Chi Minh prioritized establishing a novel form of governance that adhered to the Constitution's and legal statutes' regulations.

The inaugural nationwide election in the nation's history occurred on January 6, 1946. The inaugural meeting of the National Assembly was held on March 2, 1946, at 9:00 a.m. in the Hanoi Opera House, with the attendance of 403 delegates. This event took place almost two months after the general election. During this particular session, the National Assembly unified the state's organizational framework, encompassing the Standing Committee of the National Assembly, the Government of the Union of Resistance Warfare led by President Ho Chi Minh, and the Constitution Drafting Committee. In the inaugural meeting of the National Assembly, the democratic state of the people was instituted, comprising the Legislature (National Assembly), the executive branch (the Union Government), and the judicial body, which collectively formed the integrated framework of the National Assembly's state machinery.

According to Ho Chi Minh, a strong and effective government must be a "forceful and wise" rule of law state. He emphasized that the government "must depend on the people, stay in close contact with the people, listen to the people's opinions, and be controlled by the people" (Hồ Chí Minh 201k, 375) to ensure that all citizens live and work under the Constitution and the law. To achieve the goal of constructing a democratic state institution, one of his concerns is to train and cultivate a cadre of government officials who reflect the nature of the new Vietnam government. Conforming to the spirit

of "the people are the master, and the government is the people's faithful servant" (Hồ Chí Minh 201h, 382). In addition to upholding the rule of law, President Ho Chi Minh places great emphasis on moral education. And he believes that the rule of law can only be fully effective if social and state management gives equal weight to ethical and legal education.

Ho Chi Minh was primarily concerned with the new government's legitimacy. Ho Chi Minh, as the founder of the Democratic Republic of Vietnam and even as the President of the Provisional Government, established the state's most pressing responsibilities. While the country has set out to accomplish six crucial tasks, President Ho Chi Minh recognized the urgency of reorganizing the Democratic Republic of Vietnam into a constitutional and legal state, which was the first issue he addressed. He proposes that "we must adopt a democratic form of government. I suggest the government organize general elections with universal suffrage as soon as possible." (Hồ Chí Minh 201c, 7) Through the idea of democracy, Vietnam's first revolutionary state was established. Simultaneously, he advocated the immediate construction and reorganization of the government apparatus at all levels, demonstrating the efficacy of the new regime. He reminded in his Letter to the People Committees of the states, provinces, districts, and villages: "The purpose of all government agencies, from the national level to the village level, is to serve the people, that is, to shoulder the routine work for the people, and not to oppress the people as during the French and Japanese occupations. We must prioritize what is beneficial to the populace. We must make every effort to prevent whatever is harmful to the people. We must love and respect the people; they will love and respect us in return." (Hồ Chí Minh 201c, 64)

In the two constitutions in which President Ho Chi Minh participated as head of the drafting committee, the 1946 Constitution and the 1959 Constitution, the state apparatus was based on the principles of unity in the character of the people and the division of labor. Coordination of legislative, executive, and judicial powers among state agencies. Vietnam is a democratic republic, according to Article I of the Constitution of 1946 (Ngọc 2017, 238). The 1959 Constitution defined and emphasized the people's democratic government once more: "The Democratic Republic of Vietnam was established and consolidated as a result of the Vietnamese people's victory in the glorious August Revolution, and heroic resistance is a people's democratic state." (Ngọc 2017, 204) It demonstrates that the democracy of the people is the foundation for establishing a republic.

Ho Chi Minh's conception of democratic government includes the incorporation of the rule of law in the organization and operation of the government and society. The notion originates from the establishment of legal principles. The principle of democratic governance posits that the government is established and maintained by the collective will of the citizenry, operates through their active participation, and exists to serve their interests. The fundamental purpose of government and the legal system is to serve the welfare of the populace. Hence, it is imperative that all individuals, including the governing body and the populace, adhere to the law to safeguard the democratic entitlements of the citizenry.

5.3 *A democratic government must be absolute of the people, by the people, for the people*

Ho Chi Minh asserted that the ultimate authority within the nation is vested in the populace. According to this perspective, the working class owns the government, thereby granting them the authority to exert influence over it. The populace elects the National Assembly and all levels of people's councils. It is a representative democracy comparable to direct democracy, wherein the populace retains the authority to manage and guide the electoral process. Nonetheless, individuals in positions of power tend to disregard representatives who have forfeited the populace's confidence and are no longer reflective of their desires. Democratic rights are constitutionally established, codified, and ensured within a state. Democratic rights encompass human and civil rights. All of these rights are safeguarded by constitutional and legal mechanisms implemented by the state. As the committee chairperson responsible for formulating these constitutions, Ho Chi Minh imbued them with profound ideologies.

To construct a government deserving of being a government of the people, by the people, and for the people, Ho Chi Minh has established that the primary objective of the government is to create the right plans. Moreover, socioeconomic restoration and development policies are needed to improve and gradually raise people's living standards. He asserted, "Everything proposed by the Party and Government improves the lives of the people. It is not acceptable to act in any other manner." (Hồ Chí Minh 2011i, 310) Following this objective, Ho Chi Minh requested that, under the new conditions, "Democracy expansion goes hand in hand with dictatorship strengthening to make our government a government of the people, serving the people against the enemies of the people." (Hồ Chí Minh 2011i, 466)

The government of the people, according to Ho Chi Minh, is one in which the people are the masters and hold the highest status, with authority to decide the country's most specific issues. Article 1 of the Constitution of 1946 states that Vietnam is a democratic republic. "All power in the country belongs to the entire Vietnamese population, regardless of race, gender, socioeconomic status, or religion" (Ngọc 2017, 238). Therefore, any issues about the country's destiny will be brought to the people for resolution. "Democratic government means that the people own the government." (Hồ Chí Minh 2011f, 269) The people have the right to control politics, the economy, culture, and society, and they elect the National Assembly, the highest state power agency, to express their supreme authority. The people have the right to control the state, supervise, and remove deputies to the National Assembly and People's Councils at all levels if they fail to carry out the tasks assigned by the people or are unworthy of the people's confidence. In the Report on the draft revised constitution presented at the 11th session of the National Assembly, a term I of the Democratic Republic of Vietnam, he stated: "The people have the right to dismiss National Assembly and People Council deputies if they prove unworthy of the people's confidence." (Hồ Chí Minh 2011k, 375) That is the owner's position, demonstrating the people's right and duty to be the master. Ho Chi Minh termed the representatives elected by the people "public servants of the people" because they are authorized and empowered by the people to exercise state power. In the government, democratic rights are enshrined in law, guaranteed by the Constitution, and legally enforceable.

The government by the people in Ho Chi Minh Ideology is established by the people, supported by the people, and owned by the people. According to Ho Chi Minh, the government cannot exist without the consent and support of the masses of the people, because "the force of the people is the greatest force." (Hồ Chí Minh 2011c, 19) Because "our government is a democratic government," the power of the people must be used to serve the interests of the people in all matters, regardless of size (Hồ Chí Minh 2011h, 77). Therefore, everything must be accomplished by mobilizing human talent and material resources. Small things cannot exist without human intervention. Thus, the effort of the people is a significant issue in which President Ho Chi Minh has a great deal of interest and which resolves the relationship between the government and the people. People are the object of state authority. Ho Chi Minh realized that the people must be the architects of the government and be conscious of their dominance through the direct application of force. In constructing a revolutionary government, it is necessary to determine the legitimacy of state power. In these constitutions, Ho Chi Minh's great ideas are reflected. In urging citizens to vote in the 1946 General Election, Ho Chi Minh wrote: "Tomorrow is a day that will change the course of our nation. Tomorrow is a day of celebration for our fellow citizens. Tomorrow is the day of the general election because it is the first day in history that our people will begin to exercise their democratic rights." (Hồ Chí Minh 2011c, 166) Ho Chi Minh realized that the people could only directly create and build their state through elections.

According to Ho Chi Minh, *the government for the people* is that which serves the people: "The mission of a democratic government is to serve the people; to organize, educate, and encourage people to build a new life." (Hồ Chí Minh 2011l, 454) The authority must immediately identify itself as a public servant of the people: "The provisional government of the Democratic Republic is a public servant of the people." (Hồ Chí Minh 2011c, 47) The authority works to ensure the mastery rights of the populace. The Government for the People is Ho Chi Minh's motto for all his activities as head of state. Ho Chi Minh once stated, "For the people alone, what is beneficial to them must be carried out

with the utmost care, and what is harmful to them must be avoided as much as possible." (Hồ Chí Minh 2011c, 51) Ho Chi Minh stated in his appeal on the occasion of the liberation of the capital, "Our state is the state of the people, with only one purpose: to strive to serve the people's interests. To fulfill its mission as the faithful and devoted servant of the people, the state anticipates assistance from the people in the form of prodding, control, and criticism." (Hồ Chí Minh 2011h, 81) He also wrote, "What is the Democratic Republic's Government? From the President of the State to the village, the ordinary servant of the people can be found at every level. If the people are the master, then the government must be the servant. Working today is not for advancement and promotion. "If the government causes harm to the people, the people have the right to remove it." (Hồ Chí Minh 2011d, 74-75) and emphasized that all government agencies are public servants of the people and must work for the people rather than overpowering them. Consequently, he requested that the Vietnamese authority do everything good for the people and avoids doing everything terrible for them.

6. Conclusion

According to Ho Chi Minh, the term "the people" encompasses a broad spectrum of individuals from diverse social strata and backgrounds. Ho Chi Minh's notion of democracy is succinct, empirical, and contemporary, as it both inherits and advances the human comprehension of democracy, and even precedes the perspectives of numerous modern intellectuals. Ho Chi Minh embodied the essence of democracy, wherein every individual is a stakeholder and engages in governance. Ho Chi Minh's conception of political democracy can be understood as the practice of statecraft, which involves the formation of a government that embodies the traits of the working class, is in harmony with the populace and national identity, and operates under a constitutional and legal framework that carries legal weight. The government ought to embody the principles of popular sovereignty, where the citizenry holds the ultimate authority in the exercise of state power. It is imperative that the government operates in a manner that is representative of the people's interests and concerns, as they are the primary beneficiaries of its policies and actions.

The issue of people's association with democracy and the democratic state is not a new concept in the political theory of democracy and the political democracy of Western nations. This concept can be considered novel only compared to Ho Chi Minh's perspective on the role and status of individuals or other designations about humanity. The attainment of the objectives and goals of the Vietnamese Revolution is contingent upon the efficacy of Ho Chi Minh's populace. The current widely accepted view of Ho Chi Minh is recognized globally.

7. Funding Statement

This research paper is solely funded by VNU University of Social Sciences and Humanities, Hanoi under project number USSH-2023.09

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