

ARISTOTLE'S THOUGHT ON CITIZENSHIP AND THE HISTORICAL LESSONS FOR BUILDING A SOCIALIST LAW-GOVERNED STATE IN VIETNAM TODAY

O PENSAMENTO DE ARISTÓTELES SOBRE CIDADANIA E AS LIÇÕES HISTÓRICAS PARA A CONSTRUÇÃO DE UM ESTADO SOCIALISTA GOVERNADO PELA LEI NO VIETNAME HOJE*

DO THI THUY TRANG

University of Finance and Accountancy
La Ha, Tu Nghia, Quang Ngai, Vietnam
dothithuytrang@tckt.edu.vn

Abstract: Citizenship is the right to be a citizen of a social, political, or national community. Aristotle was the philosopher who has been talking about citizenship since ancient times. His thoughts are still historical lessons for the operation of states today. In this article, the author focuses on analyzing basic thoughts on Aristotle's citizenship; which are shown in essential points such as (i) Citizenship is clearly shown in the role of the State, (ii) Right to education, (iii) The right to participate in political affairs, (iv) Citizenship is associated with civic obligations. Thereby, the article draws its historical lesson for the current building of law-governed State in Vietnam in the following aspects: (i) Building a solid-state apparatus with a coherent and unified legal system; (ii) All the State's policies must originate from the Vietnamese practice, ensure the people's mastery and protect the people's legitimate interests; (iii) Consolidating and strengthening the relationship between the State and the people.

Keywords: Vietnam. Socialist law-governed state. Aristotle. Citizenship.

Resumo: A cidadania é o direito de ser um cidadão de uma comunidade social, política ou nacional. Aristóteles foi o filósofo que fala de cidadania desde os tempos antigos. Seus pensamentos ainda são lições históricas para o funcionamento dos Estados nos dias de hoje. Neste artigo, o autor se concentra em analisar pensamentos básicos sobre a cidadania de Aristóteles; que são mostrados em pontos essenciais como (i) A cidadania é claramente mostrada no papel do Estado, (ii) O direito à educação, (iii) O direito de participar em assuntos políticos, (iv) A cidadania está associada a obrigações cívicas. Assim, o artigo tira sua lição histórica para a atual construção do Estado de direito no Vietnã nos seguintes aspectos: (i) Construção de um aparelho de estado sólido com um sistema legal coerente e unificado; (ii) Todas as políticas do Estado devem ter origem na prática vietnamita, assegurar o domínio do povo e proteger os interesses legítimos do povo; (iii) Consolidação e fortalecimento da relação entre o Estado e o povo.

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Palavras-chave: Vietnã. Estado socialista governado pela lei. Aristóteles. Cidadania.

1. INTRODUCTION

One of the great values that the rule of law brings is promoting and protecting human rights. Nowadays, the building of law-governed states has become the primary trend of many countries, so human rights have been paid attention to and achieved outstanding achievements. It is the result of the relentless struggle of humanity through many different historical periods. However, very few people know that human rights have been mentioned early since ancient times. Aristotle was the thinker who laid out the first outlines of human rights. He was also the first to call the people living in the ancient Greek city-state citizens.

Living in an era of great upheaval in political life, and having witnessed a declining democracy, Aristotle understood human moods and aspirations. In Athens, Aristotle was treated like a foreigner and denied citizenship. Benjamin Miller said that Aristotle was a foreigner, he had never enjoyed the life of a citizen; it meant not participating in meetings or doing office work. Therefore, he considers it necessary to participate in political life (Miller 2020). Citizens in Aristotle's view include those who hold administrative positions, those who work in offices, and those who enjoy judicial power (Johnson 1984). At the same time, he thinks that in a genuine city-state, the citizens must not be ruled like slaves. On that basis, he has made many profound arguments about citizenship to build a politics that brought the best things to people.

Aristotle gave those citizens fundamental rights such as the right to be cared for in all aspects by the state to achieve a good life, education, and participation in politics. Although the limitations brought on by historical-social conditions and class imprints were unavoidable, Aristotle's first outlines of civil rights laid a solid foundation for the thinkers of the later era to continue and develop. Aristotle presented all thoughts on citizenship in his work - Politics. This was a famous work, was the complete expression of his political views. The result of Politics was exemplary in both content and form, so it has become one of the classics of political science in the West to this day. Therefore, the author has based on Aristotle's arguments in Politics to create a database for article research.

Aristotle's thought on citizenship contained the relationship between the two fundamental forces of social and political life: the State and the people. He asserted that it was an inseparable, close relationship. The State must take care of the people and consider the service to the common good as the goal, as the condition to maintain its existence. At the same time, people can only attain a virtuous life when living in the state community and must be obligated to protect that State. Although it is only the first outline of citizenship, it is still a valuable history lesson for today's humanity, especially for countries building a law-governed state like Vietnam. So, the author of this article will draw historical lessons from Aristotle's thought on citizenship towards the building of a socialist law-governed state in Vietnam today.

2. RESEARCH METHODS

Aristotle was a famous name in the ancient world. Thought on citizenship, as well as his entire political theory, contains many profound contents. Studying Aristotle's thoughts on citizenship, thence draws the historical significance of building a law-governed state in Vietnam today, which requires an interdisciplinary scientific approach, including: philosophy, politics, law, education, and ethics.

The ideology on citizenship is one of the basic contents, having a close relationship with other socio-political ideas. Therefore, when researching, the author used many different methods at the same time to clarify the issues. The first is to put them in the flow of history to highlight the inheritance in thought, as well as its inevitable development trend. Therefore, the method of unifying the historical and the logical is always grasped. In this article, the author has stood on the stance of Marxist-Leninist philosophy, using the materialistic worldview and dialectical materialism methodology to solve the problem. This is the most correct and scientific reasoning tool for perceiving.

To serve the research process, the author has used research methods such as analysis, synthesis, comparison and contrast, the unified method between logic and history; In particular, it is necessary to grasp the practical point of view stemming from the practical situation of the current law-governed state building in Vietnam to analyze Vietnam's problems. The above methods are used

at the same time, have a dialectical relationship with one another, and support each other, helping the author to approach and solve the problem in a more comprehensive, objective, and scientific way.

It is impossible to fully understand citizenship without putting it in a relationship with other socio-political ideas. So, it is necessary to use comprehensive and objective principles when considering the matter. These principles help us understand more deeply the nature of the problem.

3. ARISTOTLE'S THOUGHT ON CITIZENSHIP

3.1. Citizenship is clearly shown in the role of the State

Aristotle opened his work "Politics" by arguing that

"if all communities aim at some good, the state or political community, which is the highest of all, and which embraces all the rest, aims at good in a greater degree than any other, and at the highest good" (Aristotle 2014: 4265).

The reason the state existed he said, was to help citizens live a good life (Li 2003). Aristotle's first arguments about the ultimate purpose of forming and sustaining the state were to bring the good life to human beings. It was these arguments that led Aristotle to point out the rights of citizens when living in city-state. The State was the most complete form of life, helping people fulfill their living needs. A similar, Honglei Li said political organization superior to all other forms (Li 2003). Here there was an interaction between citizens and the state or in other words between political people and political institutions in Aristotle's point of view (Nguyen 2007). On the one hand, people need the state as a means to achieve a good life with full citizenship; but on the other hand, it is those expectations that will maintain the existence of that state.

According to Aristotle, human - unlike all other animals - the man is "a political animal" (Aristotle 2014 4268) had more political characteristics than social ones: human social cooperation activities has required political organization. When living in a political community, people can gain their benefits through collective action. Thanks to those cooperative actions, a human can gain many benefits, while if acting as an individual, a human cannot have them. And the highest form of collective human activity in the community is the state. A state is a perfect form of gathering people. Only within a political community is man fully qualified to develop his inherent nature: the ability to reason and act cooperatively - which all other non-political animals do not have. Aristotle said that,

when isolated, living apart from society and still feeling enough for himself, he must be "a beast or a god" (Aristotle, 2014 4270).

A similar claim can be found in Jean Roberts' work. He said, "happiness and virtue for an individual human being can only be found by living as a member of a community" (Roberts 2009). With these arguments, Aristotle emphasized the need for individual participation in the political community. "the human good in the same for a polis and for an individual on the grounds that our good as parts is inherited from the whole of which we are part" (Jagannathan, 2019).

Thereby, the interests of citizens are always closely linked with those of the community. "The fact that, for Aristotle, living as part of a political community is part of our natural end is supposed to show us something about what kind of life is best for us" (Danta and Vardoulakis 2008). A citizen can only exercise his rights when he exists in a certain community of people. According to Richard Boyd, "our ability to enjoy the good life is radically contingent on the kind of political community into which we happen to be born" (Boyd, 2013).

For Aristotle, citizenship was expressed in the benefits which the state - the most perfect community - brought to them. In the same vein, Jill Frank asserted "human activity is not invulnerable to external influences" and "There is no carrying out one's citizenship in a vacuum" (Frank 2004) or "Those ends are most likely to have a sociopolitical dimension and reflect the values of the community to which the individuals, as primary citizens, belong" (Sison, 2011).

Thinking that man's natural instinct was to gather together to have a better life, Aristotle asserted that the ultimate goal of the state was towards a good life and social bonds were just a means to achieve this purpose. Aristotle claimed,

"the governments which have a regard to the common interest are constituted in accordance with strict principles of justice, and are therefore true forms" but those "which regard only the interest of the rulers are all defective and perverted forms" (Aristotle, 2014 4357).

Thus, Aristotle used the criterion for defining exemplary forms of state. That criterion was the ability to serve the common good. State institutions that took the social interests as the end were classified as a model; on the contrary, any state institution that overemphasizes the power of an individual or a minority was subject to a deviant form. Only when living as a member of a model state, knowing to rule for the common good, can citizenship be guaranteed through the best things

that the state brought to individuals and communities. More special was that he identified “a state is a community of freemen” (Aristotle, 2014 4357). Aristotle mentioned the freedom and equality of citizens as the primary and natural rights that an accurate, model state must guarantee to bring to humans.

3.2. The right to education

In his opinion, citizens would be brave, calm, free, noble, fair, behave like perfect friends; in short, they were nice and good people. Therefore, it was very important to educate citizens to become ethical people. Jean Roberts asserted “The best communities are those in which the members achieve that happiness and excellence” (Roberts, 2009). Aristotle pointed out that the role of the state was to train citizens in terms of virtue. The duty of the state was to educate citizens to function in an upright manner, to teach them towards a noble goal of life and to take a step firmly in that life. The right to education was also a fundamental right of citizens in his thought.

According to Aristotle, to train citizens to become virtuous people, law and education must be combined. He said, “For man, when perfected, is the best of animals, but, when separated from law and justice, he is the worst of all” (Aristotle, 2014 4270). To educate people and promote the role of the law, it was necessary to pay attention to education. Thus, Aristotle paid particular attention to education, as shown in Book VIII. “The neglect of education does harm to the constitution,” he said. The state must build a uniform education system for all citizens. The government must also control education. For the regime to last a long time, it was necessary to have the appropriate education. Outstanding men must be trained to become rulers. All citizens must be prepared to obey the law. If his teacher, Plato, focused solely on the education of future warriors and rulers, Aristotle broadly identified the object of education. Talented people need the education to become rulers, and people need to be educated to live and act in compliance with the law. Therefore, the right to be educated to develop physically, mentally, and intellectually has been concerned by Aristotle since ancient times.

3.3. The right to participate in politics

Aristotle took a higher step in the thought on citizenship when arguing that, for the members of the city-state, if they were actual citizens, they must participate in the affairs of the city-state. "speaking generally, a state is a body of citizens sufficing for the purposes of life" (Aristotle, 2014 4345). Aristotle said that a person's citizenship was made up of a person's birth and residence in a particular country and through their participation in government. Similarly, Honglei Li asserted, "All the citizens in the city-state are born with equal status, and, by the principle of justice, they ought to participate in politics and share in the administration" (Li, 2003). That proved, citizens were people who had the right to participate in politics and held positions in the government, by "there are different kinds of citizens, and he is a citizen in the highest sense who shares in the honors of the state" (Aristotle, 2014 4354). Therefore, those who dedicated more to the nation through their talents and deeds would get more honor.

In the ideal state, Aristotle pointed out that the best life for the nation and the individual is the virtuous life with external material goods and the physical. Truong said those are necessary conditions to help human participate in activities that bring the good things to the state (Aristotle, 2013 136). That was the core of his thought on citizenship. By asserting that every moral citizen had the right to rule, it meant that, they were allowed to participate in the affairs of the city-state, Aristotle became the first person to come up with fundamental civil rights thoughts, most of which have been still valid today. The thought on citizenship in the present day begins with the first foundations that Aristotle laid out about 2500 years ago.

3.4. Citizenship is associated with civic obligations

Citizens in Aristotle's viewpoint not only had certain rights but also had obligations to the city-state. He attached rights and responsibilities when discussing the nature of citizenship. He showed comparative pictures. Sailors on a ship kept the ship safe, went to the intended target. Likewise, the highest purpose of citizens was to preserve the safety of the regime. That was the common virtue of all citizens. Aristotle said, "the salvation of the community is the common business of them all. This community is the constitution; the virtue of the citizen must therefore be relative to the constitution of which he is a member" (Aristotle, 2014 4348).

Aristotle stated that the quality of citizens, whether holding a leadership position or just being a commoner, was necessary to have the knowledge and ability to lead and obey. He said, “the good citizen ought to be capable of both; he should know how to govern like a freeman, and how to obey like a freeman - these are the excellences of a citizen” (Aristotle, 2014 4351).

Particularly for the leader, Aristotle also required one more quality beyond the qualities that all citizens had: “he who has never learned to obey cannot be a good commander” (Aristotle 2014 4351) and “the good ruler is a good and wise man” (Aristotle 2014 4349-50). Aristotle pointed out that citizens were free, elite, and entitled to participate in politics in the ideal state. He said that the practice of virtue by citizens was the performance of their obligations to the state. According to him, young citizens cared for national defense, the middle-aged man cared for governing matters, and the elderly cared for worship. With this arrangement, citizens would sequentially serve their nation according to their age. A similar claim can be found in Honglei Li’s work. He asserted that “Persons of equal value and rights possess equal political power. Therefore, they should take turns to govern. Such is justice” (Li, 2003).

Thus, Aristotle granted the citizens fundamental and noble rights; but at the same time, he also set the standards that citizens should have and the tasks that citizens must perform. Requests must always come with obligations. A similar claim can be found in Jill Frank's work. He asserted that "citizens must be habituated to abide by those laws" (Frank, 2007). "Membership in the community and a justification for their rights and responsibilities" (Sison, 2011).

Between citizens must have close friendship and solidarity with each other to fight against hostile forces and narrow ideologies that affect citizens' rights. Aristotle's arguments present a more profound and more comprehensive idea of citizenship in which citizens selflessly care for one another (Bentley, 2013). This is very important for the city-state's public life because members of the political community are always interested in the character of their fellow citizens (Cooper, 2019). Aristotle’s thought on citizenship was seen as the first step of humanity in the realization of human rights. It was one of the significant contributions that he has left behind for the next generation in the field of thought.

4. HISTORICAL LESSONS FOR BUILDING A SOCIALIST LAW-GOVERNED STATE IN VIETNAM

Vietnam is implementing the country renewal, accelerating industrialization and modernization “for the purpose of building a Vietnam socialist state with wealthy people, strong country, a democratic, equal and civilized society” (Communist Party of Vietnam, 2011 99).

In order to successfully realize those goals, Vietnam must simultaneously perform tasks such as developing society-economy, strengthening national security and defense, improving the quality of education and training, promoting international relations, developing science and technology, and especially building a socialist law-governed state to stabilize and develop political life. That requires Vietnam to absorb and selectively inherit the quintessence of human culture on the basis of preserving and promoting the cultural and spiritual heritage values of the ancestor. The Communist Party of Vietnam 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 peoples of the world, enrich the Vietnamese culture” (Communist Party of Vietnam, 1996 111).

Returning to the roots, doing research, inheriting, and refining the quintessential human cultural values, including political ideology, we have contributed to building up important and solid potentials for ourselves in order to not only progress deeply on the path of integration, but also develop a level of theoretical thinking, improve cognitive capacity. Therefore, a profound and objective study of different aspects of the history of political thought in the world will contribute to perfecting the political system in Vietnam. The inheritance law of thought requires us to take an objective and scientific approach to the legacy of the past, beginning in ancient times.

The rights and obligations of citizens are clearly stated in the Constitution of the Socialist Republic of Vietnam. The 2013 Constitution and previous Constitutions have recognized and affirmed the inherent nature of citizenship and the state's obligation to respect, protect and exercise citizenship. Specifically, Clause 1, Article 14 of the 2013 Constitution provides: “The Socialist Republic of Vietnam, human rights and citizens’ rights in the political, civic, economic, cultural and

social fields are recognised, respected, protected and guaranteed in concordance with the Constitution and the law” (National Assembly of Vietnam, 2013).

At the same time, the 2013 Constitution also respects many international treaties to which Vietnam is a member (Vu and Tran, 2016). Joining the United Nations, Vietnam fully complies with the provisions of the Universal Declaration of Human Rights Vietnam in 1948 and in 1982 ratified subsequent Conventions in 1966 on civil and political rights, economic rights, and civil rights (Bui, 2013). Although nearly twenty-fi

ve centuries have passed, Aristotle's thought on citizenship has been still valuable historical lessons for the guarantee of citizenship in Vietnam socialist law-governed state.

4.1. Build a strong state apparatus with a coherent and unified legal system

As analyzed above, Aristotle affirmed that citizenship was clearly shown in the role and benefits that the State brought to both individuals and communities. Therefore, the State must have a strong apparatus with a coherent and unified legal system to ensure citizenship. Only then will the State have the power to perform social management and care for people's lives properly. Laws are an effective tool to conduct all activities of the State and ensure citizenship. Although it was a problem posed by Aristotle since ancient times, those thoughts have not lost their value in our time.

Looking at the current Vietnamese political system, we can see similarities between us and Aristotle's approach. Vietnam socialist law-governed state, with all its primacy, emphasizes the role of law. The unity and strictness of the law are the expressions of the strength of the Vietnam socialist law-governed state. The people's respect for the law is the essential requirement of the law-governed state. In that state, no one could stand above the law. Law observance is also an expression of democracy. The law is paramount; obeying it will make people equal and their citizenship protected; that is the basis for creating a social consensus. Therefore, we do not consider the law an instrument of governance but an instrument to protect the interests of the workers and the entire people. Thus, the Communist Party of Vietnam has advocated "perfecting the legal system, increasing the specificity and feasibility of the provisions of the legal documents" (Communist Party of Vietnam, 2006 126) to ensure that laws are implemented in practice and widely disseminated for all people to comply with. However, in reality, many laws and ordinances

promulgated have not been implemented or have been implemented but lacked seriousness. There are still many phenomena of circumvention of the law, taking advantage of loopholes in the law to benefit themselves and harm others. Many cases of breaking the law go undetected, there are adjournments or judgments are not taken seriously (Bui, 2014).

So that Vietnam socialist law-governed state is strong, in addition to building a strict and supreme legal system, it is necessary to be tight and unified from the central to local levels; to avoid the situation in which the instruction is correct at the central level, but at the grassroots level, the instructions will be executed incorrectly. When promulgated, laws must be clear and unified; at the same time, before being performed, they must apply various forms of testing in regions and localities. If finding correct and consistent with practice, then use. If finding any error, it must be promptly revised, even canceled if it is not compatible with the practice. The law must be widely announced by propaganda, education, and persuasion, but it must be coercive to ensure fairness and objectivity when implemented. Law enforcement people cannot be biased because of personal love. All citizens have equal rights and obligations and are equal before the law. In addition, the law must continually be strengthened by inspection and surveillance for objectivity, openness, transparency, and clarity.

For the Vietnam 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 law and socialist law. In the bourgeois rule of law, the law is the expression of the will of the ruling class (Bui, 2014). In the socialist political system, there is a unity between the interests of the ruling class and the working people and the whole nation. Therefore, socialist law is a tool to ensure the people's right to mastery and to express the people's will and aspirations. The strength of the state is reflected in the power of the legal system. That is why the Communist Party of Vietnam has strived to build a socialist legal system imbued with Marxism-Leninism and considered Ho Chi Minh's thought as the core; at the same time, it has absorbed the quintessence of humanity to ensure that the state is genuine of the people, by the people, for the people (Abuza, 2001). In the past, Aristotle has promoted the law to ensure citizenship, create stability and discipline; and the closely organized social life is an essential condition for reaching the ideal state, which is a valuable measure to bring society in crisis back into a growth trajectory. Today, we strive

to perfect the legal system to ensure democratic rights and political stability to build socialism successfully and towards sustainable development. Hence, the more deeply we feel the message Aristotle passed down to the later era.

4.2 Come from the practice, and protect legitimate interests and the people's mastery

Based on a survey of the 158 city-states of ancient Greece, Aristotle combined with the existing conditions of those city-states to come up with political principles that brought the best things of human beings, including the thought on citizenship. Due to stemming from practice, his thoughts are easy to apply and highly effective in practice. His disciple, Alexander the Great, fought and conquered every battle, while Aristotle's political thought was always welcomed, supplemented, and developed in new historical conditions by thinkers of the later era. This was evident, convincing proof of a political doctrine rich in practicality and brought the best things to both individuals and communities. This is a valuable lesson drawn from Aristotle's thought on citizenship towards building a law-governed state in Vietnam today. Clause 1, Article 2 of the Constitution 13 provides: "The Socialist Republic of Vietnam is a socialist rule of law State of the People, by the People and for the People" (National Assembly of Vietnam, 2013). If Vietnam wants to build a socialist law-governed state successfully, it is required that all the given policies come from the reality of the people; because only when starting from the people's reality can the wills and aspirations be fully expressed. Thus it can prove that it is the state of the people, by the people, and for the people. But in fact, the given-once guidelines and policies are not entirely correct. Therefore, it is necessary to test the reality to constantly make policies and guidelines suitable to live and properly reflect the wishes and aspirations of the people. Therefore, the referendum is an efficient job, showing contact with the people, listening to the people's opinion, and understanding the people's legitimate aspirations. To do that, the state is required to promote more democracy among the people.

According to Aristotle, the purpose of the state is to serve the common good. Meanwhile, the Communist Party of Vietnam considers building a socialist law-governed state as a central task of reforming the political system. Vietnam socialist law-governed state is a state of the people, by the people, for the people; all state powers belong to the people. The state must serve the people, ensure the legitimate rights and interests of all people and take care of the development of all aspects of

social life. The state has no interests other than those of the working-class, the working people, and the nation. Therefore, "all the guidelines, mottoes, policies ... of the state are only aimed at improving people's lives" (Ho, 2002 330). State agencies, mass organizations under the leadership of the Party also have only one goal, which is to serve the interests of the people. Socialism is the striving target of the Vietnam revolution, also aims at bringing prosperity, happiness, and actual ownership to the people. It is the application of Aristotle's thought on the purpose of the state, that is, to serve the common interests.

A country has a strict rule of law; it always respects its citizenship; because when people ensure their ownership, they will exercise the values of the rule of law most entirely and effectively. In the Vietnam socialist law-governed state, citizenship is firstly affirmed through the people's ownership. 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 people's right to master the State must be guaranteed by the provisions of the Constitution and laws. At the same time, it must be respected and performed in practice. People's ownership is shown in the following principal 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 policy, guidelines, and giving 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 to implement the mechanism of "the State and people work together", "people know, people discuss, people do, and people supervise and inspect" (Nguyen 2016 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 management role of the State must ensure the correct and complete implementation of the above contents to express the nature of the State be of the people, by the people, and for the people.

Vietnamese Communist Party affirms that revolution is the cause of the masses. Therefore, managing the country is not only a matter of state agencies but also of the people. All management tasks of state agencies in the fields of production, business, administration, culture, education,

health, security, order require the direct participation of people according to the motto: "People know, people discuss, people do, people check." Well, implementing this motto is to promote the role of the people participating in state management. This is not much different from Aristotle's thought that citizenship has the right to participate in politics in the affairs of the city-state. Citizen participation has a number of positive effects on democracy: people feel more responsible for public affairs and hear different opinions; thus will contribute to a higher extent to the decision-making of the State (Michels and Graaf, 2010). Promoting democracy is a necessary condition for building a state of the people, by the people, 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, 2017). According to Trinh Hoang Hong Hue and Milan Tung-Wen Sun, how to promote democratic governance must be one of the most important issues facing Vietnam today (Trinh and Sun, 2021). They further assert that promoting democratic governance must be one of the most critical issues in achieving the Sustainable Development Goals.

At present, the people's ownership is not only guaranteed by the Constitution and law, but also by the communication system, the mass media, the campaigns, through the implementation of the grassroots democracy regulation, the performance of "people know, people discuss, people do, people check," through the role of Fatherland Fronts and mass organizations. However, in addition, the people's ownership has been violated in many places, in many fields, and democracy has been implemented but it is only fake democracy in form in some places. Bureaucracy, superior attitudes, corruption, harassment, and causing troubles for the people are still widespread and severe, but we have not been able to repel and prevent them. Vietnam is liberalizing (respecting the freedoms of rights citizens) but "not fully democratizing" (Thayer, 2010). Therefore, it is necessary to strictly punish the above acts to ensure the people's ownership.

The nature of the Vietnam socialist law-governed state is the State of the people, by the people, and for the people. Therefore, all activities of the State must strive to protect the people's ownership. At the same time, it is necessary to ensure legitimate benefits for all people; identify correctly relationships of interest; and consider "interests" as a reflection of the needs of individuals, social groups, and classes and also consider "interests" as the driving force that motivates people to work for the common purpose of the community. This requires the State to realize the moral core is

the combination of "interests harmony", considering the personal interests as the direct driving force to create development; harmonious combination between individual interests, collective interests and social interests. With the determination of the motto

"the driving force of such consolidation and development is: ensuring social justice and equality, taking care of the legal and legitimate, practical interests of all classes, harmoniously combining individual interests, collective interests and the whole society interests" (Ho, 2002 83).

Vietnam socialist law-governed state always takes the goal of fairness and equality for all people as being one of the essential criteria for building a civilized society.

In fact, it is proven that the correct settlement of relationship of interests; the harmonious combination of individual interests, collective interests, and social interests should be based on social norms and laws of the State and tradition of the nation according to a general principle is that the individual interests must submit to the collective interests, the collective interests must submit to the social interests, the common interests must be put first and foremost, thus creating a great impetus to promote the power of great solidarity for the entire people - a lever to encourage socio-economic solid development and building, consolidating the socialist law-governed State firmly.

4.3. Consolidate and strengthen the relationship between the state and the people

In Vietnam, Clause 1, Article 15 of the 2013 Constitution provides: "Citizens' rights are inseparable from citizens' duties" and Clause 3 provides: "Citizens are responsible to practice their duties to the State and society" (National Assembly of Vietnam, 2013). That is the historical connection between Aristotle and today's era.

Aristotle's thought on citizenship leaves us with a great history lesson. The birth of all modern states, including Vietnam socialist law-governed state. There cannot be a State without the people. With their own characteristics, since the founding of the state until now, more than 4,000 years, all forms of state in Vietnam have gone through historical periods with the connection between the state and the people. Without the people's uprising movements or revolutionary movements, there would be no the State. The State will not be maintained and developed after its inception if the people don't cover, don't protect. Nowadays, the State and the people together build socialism, together carry out the industrialization and modernization of the country; and it is the

people that have become the real owners of this process. If the people are wealthy, the country is strong; because it is impossible to say a rich country when its people are poor, and it also can't say a democratic country when its people lose their citizenship. People's intellectual standard and quality of life have become the most accurate measure of the performance of the state. Therefore, the strength of the State is the strength of the state's attachment to the people.

To strengthen the attachment between the state and the people, the state must really take the legitimate interests of the people as a lofty goal. The State takes care of all aspects, creates conditions for comprehensively intellectual, physical and spiritual development. The fairness principle is affirmed through the social policy of serving employees. All activities of the state are aimed at the interests of the people. Besides the interests of the people, there is no other benefit (Pham and others, 2020). Once the relationship between the state and the people is strengthened and becomes good, the strength of the state will be consolidated and citizenship will be exercised in the most effective way.

In Vietnam, discussion of human rights or citizenship falls within the broad framework of the Socialist rule of law of Vietnam (Bui, 2015). The rights of citizens and the responsibilities of the state are clearly enshrined in the Constitution and the Law. This has shown the close relationship between the State and citizens. Thus, in order to build Vietnam socialist law-governed state, to ensure that state is truly a state of the people, by the people and for the people, it is extremely necessary to strengthen the close relationship between the Party, State and the people. The People can only trust the state, follow the state, and stick with the state only if their legitimate interests are respected and protected. This makes us deeply feel the application of historical lessons drawn from Aristotle's thought on citizenship with the building of a socialist law-governed state in Vietnam today.

Under Aristotle's point of view, every moral citizen has the right to rule. It is the citizen's duty to ensure the safety of the regime. His concept of civic virtue, up to now, has been still applied in the education and training of people. Human as members of society need to have a sense of themselves and have responsibility towards society. The rights that citizens enjoy from the state are always associated with the duties that citizens have to perform towards that state. Any regime requires its citizens to have all the qualities which Aristotle has stated since ancient times.

5. CONCLUSION

“A nation that wants to stand on the top of science, it must have the 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 and Engels, 2000 459).

That is also the reason that in the building of a socialist law-governed state in Vietnam today, it is always absorbing and inheriting profound historical lessons from predecessors, including Aristotle. Under Aristotle's point of view, citizenship must include rights and responsibilities towards the State. every moral citizen has the right to rule. It is the citizen's duty to ensure the safety of the regime. His concept of civic virtue, up to now, has been still applied in the education and training of people. Human as members of society need to have a sense of themselves and have responsibility towards society. The rights that citizens enjoy from the state are always associated with the duties that citizens have to perform towards that state. Any regime requires its citizens to have all the qualities which Aristotle has stated since ancient times. Regardless of any regime, in any era, the good values of life (the virtuous life) along with the basic and sacred human rights that Aristotle gave, has always been a strong attraction for humans to reach out. He laid a solid foundation for a system of thought and set a path to future generations in search of truth. It is also the deeply historical connection between Aristotle and our era. For the building of current Vietnam socialist law-governed state, historical lessons drawn from Aristotle's thought on citizenship are: building a strong state apparatus with a coherent and unified legal system, ensuring the people's mastery, and consolidating and strengthening the relationship between the state and the people.

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