



Ho Chi Minh's Thoughts On Control Of The State's Power And Lessons For Vietnam

Dinh Trung Thanh¹

Le Cong Huu²

Nguyen Thi My Huong³

Pham Thi Binh⁴

Tran Mai Uoc^{5*}

Journal for Educators, Teachers and Trainers, Vol. 13 (4)

<https://jett.labosfor.com/>

Date of reception: 16 July 2022

Date of revision: 12 Aug 2022

Date of acceptance: 10 Aug 2022

Dinh Trung Thanh, Le Cong Huu, Nguyen Thi My Huong, Pham Thi Binh, Tran Mai Uoc (2022). Ho Chi Minh's Thoughts On Control Of The State's Power And Lessons For Vietnam *Journal for Educators, Teachers and Trainers*, Vol. 13(4). 365-373.

¹Assoc. Prof. Dr. Vinh University.

²PhD student, Vinh.

³Nguyen Thi My Huong, Masters. Vinh University.

⁴Pham Thi Binh, Doctor. Vinh University.

⁵Assoc. Prof. Dr. Ho Chi Minh University of Banking.



Ho Chi Minh's Thoughts On Control Of The State's Power And Lessons For Vietnam

Dinh Trung Thanh¹, Le Cong Huu², Nguyen Thi My Huong³, Pham Thi Binh⁴, Tran Mai Uoc⁵

¹Assoc. Prof. Dr. Vinh University.

²PhD student, Vinh.

³Nguyen Thi My Huong, Masters. Vinh University.

⁴Pham Thi Binh, Doctor. Vinh University.

⁵Assoc. Prof. Dr. Ho Chi Minh University of Banking.

*Corresponding author

Email: thanhdt@vinhuni.edu.vn¹, huuqb@yahoo.com², huongmydhv@gmail.com³, phamthibinh@vinhuni.edu.vn⁴, maiuoctran@gmail.com⁵

ABSTRACT

In Vietnam, the State's power is unified, agencies shall assign, coordinate and control each other in the exercises of the legislative, executive, and judicial powers. This is necessary to prevent abuse of power and ensure the state's power. The Constitution 1960 was written by Ho Chi Minh (1890 -1969) and created a mechanism and foundation to control the state's power in Vietnam. Nearly, in the Constitution 2013, the issue of controlling state power is recorded. The assignment and control are reflected in the assignment of the scope of power to each state agency. From the approach of philosophical, social philosophy, and political philosophy, through research and analysis documents in Ho Chi Minh Complete Collection; of previous researchers and policies, legal of Vietnam's Government on control of the state's power and lessons for Vietnam today. The result shows that Ho Chi Minh's thought on controlling power has shown the basic contents related to asserting that the power owner belongs to the people and focusing on supervision; use the Constitution to limit state power. The article also gives experiences when studying Ho Chi Minh's thoughts on state power control over Vietnam today.

Keywords: power, the state, the state's power, Ho Chi Minh's thought, Vietnam

1. INTRODUCTION

The state's power is the factor to maintain social order but it is often abused by the holders. So, it needs to be controlled. In the theories of Ho Chi Minh (1890 – 1969) about the state, the thought of controlling the state's power is the most important, typical, and unique part. In Vietnam, the State's power is unified, agencies shall assign, coordinate and control each other in the exercises of the legislative, executive, and judicial powers. This is necessary to prevent abuse of power and ensure the state's power. in the Constitution 2013, the issue of controlling the state's power is recorded. The assignment and control are reflected in the assignment of the scope of power to each state agency. For example, the power to make constitutional and legislative decisions, to decide on important issues of the country, and supervise the activities of the State, which is controlled in the hands of the National Assembly, the Government exercises executive power, and Supreme People's Court exercises judicial power. With positions authorized by the people, Ho Chi Minh, together with the party and people, fought for independence. Therefore, controlling the state's power is an indispensable need in the process of exercising state power. Arguments and practicals show that the state's power must be controlled, and anyone assigned to use state power must be controlled so that the evils of monopoly, privilege, and abuse of power do not occur, leading to change in nature and original purpose of state power.

35 years of change (1986 – 2011) are the important period of development of Vietnam, it highlights the development of the Party, state, and people, it is the creation and comprehension to eliminate difficulties, and liberate the production capacity, as well as creating to develop the country. Because comprehensive doi moi, carefully prepared with each specific step, deployed extensively and synchronously, so the past 35 years, doi moi in Vietnam often attach to people and country, it connects with each Vietnamese, and gets attention from international friends. The progress of doi moi and the integration of Vietnam is got great achievements. Economic development, political - social stability; cultural – social development, enhanced security. The Government of Vietnam continuously cares and invests in cultural – social development; it brings many changes in people's life. The world is entering the "digital era" with unprecedented characteristics, nature, and impact. Countries are also changing policies, and strategies to be suitable for the change of the digital era, including content about international integration. Vietnam still has many limitations in controlling state power related to

National Assembly oversight is not strong and effective; Constitutional protection is not specific; there is still limited scrutiny of the executive system and the functioning of the judiciary is weak. In that context, the research of Ho Chi Minh's thought on controlling the state's power to draw lessons applicable to Vietnam today is still an urgent issue, with theoretical and practical significance for a developing country like Vietnam in the current period.

The new researches on this topic are Publicity, transparency, and accountability of state administrative agencies in Vietnam (2011) by Phan Trung Ly and Nguyen Trung Thanh, su that - national political publishing house. This book has 3 chapters, it mentions the argument and practical of exercising legal; path and advocate; political of state on public, publicity, transparency, and accountability in the organization and operation of current Vietnamese state administrative agencies, from which, opinions, solutions to improve operational efficiency in openness, transparency, and accountability. Development state with Party and other social organization (research some East Asia and suggestive for Vietnam) (2011) by Dau Cong Hiep and Mai Thi Mai, su that - national political publishing house. This book mentions characteristics, history of formation, and role of the state, it shows the relationship of state and party, between state and social organization in some East Asia, and suggestive of Vietnam in building the state. In October 2021, the Faculty of State - Law and Basic Theory, National Academy of Public Administration published a book on the topic of Modern issues of State and Law. The content of this book consists of 3 chapters, it includes posts of scientists, lecturers, and postgraduates associated with modern issues of state and law in the world and experiences in Vietnam. In February 2022, su that - national political publishing house republished the book: Controlling the state's power. The book has 2 parts, and 9 chapters, that clarify the theoretical basis of the control of state power and the content, form, and tools of state power control based on the synthesis and system of views and contents that the author has researched, taught and exchanging on forums on the issue of controlling state power. The work of this research attaches and clarifies the contents relate to argument and practical about the state, state development model, theories, opinions, and control of the state's power model, from that, learn lessons for Vietnam in the context of doi moi and integration. The results obtained from previous research topics are important and necessary references for us to fill in the research gap of this article.

Research method

This article uses dialectical materialism, historical materialism in research, and specific methods such as analysis, synthetic, logic, and history.

Technique of use

This article uses the technique of research and analyzing documents in Ho Chi Minh Complete Collection of National Political Publishing House, 2011, Ha Noi; of the previous researcher and advocates, policies, legal of Communist Party of Vietnam and Government of Vietnam on controlling the state's power.

Question of research

Question 1: What is the basic content of Ho Chi Minh's thoughts on controlling the state's power?

Question 2: What is the lesson when researching Ho Chi Minh's thoughts on controlling the state's power in Vietnam?

Purpose of research

The purpose of this article is to analyze and clarify the basic contents of Ho Chi Minh's thoughts on controlling the state's power and lessons for Vietnam.

2. RESULT AND DISCUSSION

Ho Chi Minh's thought is a system with very diverse contents. Ho Chi Minh's thoughts on controlling the state's power included the following basic contents:

Firstly, affirming that the authority belongs to the people and focusing on inspection and supervision

Ho Chi Minh emphasizes all of the state's power belongs to the people; that power is to ensure the exercise of the rights of the people, to build Party integrity, the State of people, by people, and for people. A month after reading the Declaration of Independence, in a letter to the People's Committee (October 1945), Ho Chi Minh emphasized, under the new regime, "how much evil, injustice, the oppression of the old regime and the councils of previous will not exist in the People's Committees now" [19.22]. "We must understand that government agencies from the whole country to the villages are all public servants of the people, that is, to shoulder the common work for the people, not to overwhelm the people like in the period under the authority of the people. domination of France and Japan" [19,64-65]. The 1946 Constitution - the democratic Constitution of the Democratic Republic of Vietnam established the first basic principles for the implementation of a strong and wise government, which manifests itself in the relationship between the two countries. between the Party - the

Government and the people, between the people - the subjects of power and the contingent of cadres and party members - the subjects entrusted with power by the people to seek benefits for the nation and compatriots. Faced with the demands of the resistance war and national construction, to maintain the position in power, affirm the leadership capacity, and build the values of the ruling party through the contingent of cadres and party members, to protect the result of the August Revolution, Ho Chi Minh paid attention to the issue of controlling power when giving it to cadres and party members of the Party. He pointed out: "Officials of agencies and organizations, the high level has great power, the low level has small power. No matter how big or small, having the right but lacking conscience is having the opportunity to gouge, have the opportunity to eat, and feed, and have the opportunity to "publicly act privately" [21,127]. This power, after all, that power is also delegated by the people, so the Government must work for the interests and aspirations of the people, without special privileges. "Whatever benefits the people, we do our best. Anything harmful to the people should be avoided as much as possible", "If the government harms the people, the people have the right to expel the government" [20,75]. The basis for controlling power, according to Ho Chi Minh, is the law. The law must express the will of the people to become an effective tool to control power. Ho Chi Minh affirmed: "Law is the law of the people, used to prevent actions harmful to the people, to protect the common interests of the majority of the people" [24,259]. To overcome the abuse of power by cadres and agencies. Ho Chi Minh emphasizes oversight and the exercise of power. The work of checking was likened by Ho Chi Minh to a "light" both to aid in proper leadership and prevent abuse of power by officials in Party and State agencies. In addition, Ho Chi Minh thought that we must prevent those who abuse power to bully the people. Ho Chi Minh also mentions many forms of supervision such as meeting for discussion, criticizing, and expressing the opinion of the council. Therein, controlling people is enhanced by Ho Chi Minh. He wrote: "If the government harms the people, the people have the right to expel the government. But when people use slaves to work for them, they must help the Government. If the government is wrong, it should be criticized, not cursed" [20,75]. So, controlling and criticizing the Government are the responsibility and, right of the people. Besides, Ho Chi Minh also emphasized the control of the state. When mentioning the control of the National Assembly for Government, Ho Chi Minh focuses on two problems that are interrogation and secret votes. According to Ho Chi Minh, the Government must be ready to answer every interrogation of the National Assembly. Ho Chi Minh answered simply but also very close and sincerely apologized to the National Assembly for the mistakes and shortcomings of the Government. In the context of the country at that time, the supervision of the National Assembly, especially the secret ballot and the resignation mechanism of the Government members, had not been implemented in practice. But those are very important ideas, which are the basis for the study, supplement, and improvement of the theory and the monitoring mechanism of the National Assembly.

Secondly, using Constitution to limit the state's power

Article 31 of the Constitution 1946, chaired by Ho Chi Minh as the head of the drafting committee, stipulates: The people have the right to participate in some important affairs and matters related to the national destiny. With that stipulates, people will be the ones who decide to organize and define the mechanism to control state power. To avoid the violation of rights in the way in which the state apparatus of the first Democratic Republic of Vietnam was built and organized, Ho Chi Minh focused on this stipulated in the Constitution. It was the decentralization of powers in the 1946 Constitution that made state power controlled from the outside and inside. The nature of the control of state power has set the requirements for the Constitution to create a balance and mutual agreement between the branches of power. Each branch has the ultimate supervisory authority within the delegated scope. And only the People - the sole and unified subject have the right to uniformly supervise the activities of the state apparatus.

Clause 3, Article 2 of Constitution 2013 also confirms that "the State's power is a unify, agencies shall assign, coordinate and control each other in the exercises of the legislative, executive and judicial powers". That regulation of the Constitution is the ultimate legal guarantee for the progress of doi moi. With that regulation, in Constitution 2013, National Assemble is confirmed as "Authority to exercise constitutional and legislative powers" (Article 69); "The Government is the highest state administrative body of the Socialist Republic of Vietnam, exercising executive power, is the executive body of the National Assembly" (Article 94); "The People's Court is the judicial organ of the Socialist Republic of Vietnam, exercising judicial power" (Article 102); "The People's Procuracy exercises the right to prosecute and supervise judicial activities" (Article 107). The Constitution 2013 confirmed 3 basic regulations of state: National Assembly – legislative; Government – executive and Court – judicial. Ho Chi Minh thought that we must use the power of the Constitution and the law to limit state power. This is a prerequisite for the formation of a mechanism to control state power. In the opinion of Ho Chi Minh, the people are the supreme subject of state power, which is also the supreme subject of constitutional rights. Through that right, the people authorize the state power for agencies, cadres, and state employees. Therefore, the organization of state power brings the power of the people, makes the state power officially formed, governs legitimately, and forces the state power to organize and operate within the limits allowed by the Constitution. In other words, controlling state power, according to Ho Chi Minh, using the

Constitution to limit the state power, and force the state must organize and be active within the limits allowed by the Constitution.

Lessons learned from studying Ho Chi Minh's thoughts on controlling the state power in Vietnam.

Firstly, the lesson about promoting the people's mastery

Ho Chi Minh's thought mentioned the people's right to control the state power through feedback, criticism, and complaints, Today, those rights are expressed in the right of citizens to join in discussions about the common affairs of the country in all areas of social life, nationally and in each locality; the right to make recommendations to state agencies on state apparatus construction and socio-economic construction and development. To promote the role of people in the management of the state and society, implement the role of controlling the state power. it is necessary to expand the democratic regulation and have a mechanism for the people to decide on important local issues. It is an important condition to people control and joins in the works of local. There is a mechanism to promote and receive people's opinions accurately; promote the role of mass organizations in organizing and gathering people to participate in the common activities of the country; supplement, amend and complete relevant laws such as the Law on Complaints and Denunciations, the Law on Referendums, the Law on Elections. Besides, promoting the forms of direct democracy, especially grassroots democracy (forms of direct ownership by the people); renewing thinking; awareness of free elections, the exercise of voting rights, constituencies, and standards of elected representatives; carrying out referendums on important issues of national development; strengthen dialogue; institutionalize the dialogue mechanism; stipulate political and legal responsibilities of officials at all levels in dialogue with the people. These are the forms of direct democracy in that people can implement their rights through it; To promoting the role of social organization which is established by people to participate in solving social development problems and managing social development; Institutionalizing and legalizing specific forms of democracy (ownership, subject role of the people), democratization process, legal mechanisms for implementing democracy, especially Democracy at the grassroots... are also things that need attention and focus for Vietnam today in promoting the people's right to mastery.

Secondly, the lesson on strengthening people's supervision

The Marxist-Leninist classics emphasized and affirmed that the people are the subject of state power and play a decisive role in the existence of the state, which is shown as "one of the defining characteristics of the state." determined, specifically the self-determination of the people" [3,349]; the democratic state is the state "following to its reality basis, to human and people, and it is affirmed as a career of people" [3,349].

In September, 28th 1984, the Secretariat of the Central Committee of the Communist Party of Vietnam (course V) promulgated Directive No. 53-CT/TW "About promoting the works of Party", therein highlighted: "We must respect the master right of people, implement slogan: "people know, people discussion, people work, people check" in production, distribution as well as the direct public relations work". The first time, the slogan "people know, people discussion, people work, people check" is mentioned by Party, it become a big undertaking, a specific motto.

In the 13th National Congress of Delegates of the Party, based on the situation and opinion expansion, the Communist Party of Vietnam added 2 stitches in the motto: "people know, people discussion, people work, people check" become "people know, people discussion, people work, people check, people monitoring, people enjoy" [6,173]. So, the 13th National Congress of Delegates of the Party added "people monitoring", and "people enjoy" to the motto. This is the development in theoretical thinking, perfecting the Party's policy on democracy [6,71]. That development is motivation, is the factor that decides the work of building and developing of the country in the next period of Vietnam, especial in the context of doi moi and integration.

"People check" means people's actual assessment of the implementation of guidelines, policies, laws, and jobs, thereby detecting deviations, shortcomings, proposals, preventing, handling, take timely corrective measures to ensure effective implementation and achieve the set objectives. On the other hand, check to encourage and praise the good works. The people check through the direct democracy, indirect representative democracy through elected representative bodies, especially grassroots democracy. To do that, we need suitable forms. "People monitoring" means people follow to evaluate the process and result of implementation. They follow and evaluate the activities of agencies, and organize the process of implementing tasks by specific forms and methods, regularly, according to work contents, directly or indirectly.

In the past time, although we get some the special results, the people's supervision activities during the implementation of the Party and State still have the following problems:

First, some places do not create the condition for to people monitor the activities of agencies.

Second, some regulations on the work of supervision of socio-political organizations and mass organizations are not really suitable to the actual conditions of each region and each locality; the implementation and implementation of the mechanism of social monitoring and criticism have not been thorough in some places, so the implementation efficiency is not high. The people's supervision has not been optimally exploited and

mobilized in the formulation and implementation of undertakings and policies; supervise the activities and moral qualities of cadres, party members, and civil servants. The sense of responsibility, monitoring, and detection role of information agencies and society is still not really thorough.

Third, the work of receiving and handling denunciations of people, especial denunciations of corrupt behavior; the work of propaganda, and dissemination of legal education in a number of regions and localities have not been maintained regularly, in some places, and have not yet ensured good quality.

Thirdly, the lesson about improving the quality and effect of social feedback

Social criticism is the discursive, appraisal, and evaluation of social forces for policies related to the benefit of everyone in society to discover, supplement, prove, affirm or refute, or negate a social undertaking, policy, or project being formed or announced. Social criticism is the criticism of people towards policies. People criticize based on two ways. One is the subject of power and one is the subject of the management of state power. The people implement the function of social criticism, which is to clarify right and wrong issues related to community life and help the state adjust public policies in line with common interests. So, the nature of social criticism is the practice of democracy in socio-political life. Performing the social criticism will be protected the benefit of material and spiritual. At the same time, it also has political significance and reflects a basic political relationship: between state and people. Quality social criticism will have a positive impact on social development. It has some basic characteristics: always aiming to consider, reason, and analyze to choose or propose the most accurate and reasonable change plan; is a distinctly social activity; is an activity demonstrating independence, objectivity, and honesty; is a pervasive activity, creating an effect.

In reality, when promulgating a policy, it will impact society with levels. If not carefully calculated, it will have a negative impact and limits the development of the country, wasting time and money for the country and society. The need to promulgate a policy must be based on: the basis of political, juridical, and practical, the request of the management state, the development of economic, cultural, social, security, ensure of human rights, ... Under certain conditions, social criticism is also the role of the tools to control people's power. Besides, one of the regular problems of political life at all times with classes is that when a class has come to power, that class always tends to expand and rely on the scope of power for profiteering. Bureaucracy and corruption are expressions of negative. Therefore, any democracy attaches great importance to controlling state power to prevent abuse of power, the possibility of which has been explained in theories of the organization of state power. At the time, the nature of social criticism will prevent and limit the alienation of power, or authoritarianism - the inevitable tendency of the holder of power. That is a method to promote the role of leadership of the Party and state.

In Vietnam, the Vietnamese Fatherland Front is a part of the political system, the political basis of the people's government, Vietnamese Fatherland Front and organizes which plays a very important role in the cause of union, it creates political and spiritual consensus among the people, closely associate the people with the Party and State to successfully carry out *doi moi*, construction, and defense of the Fatherland. The function of the Vietnamese Fatherland Front is to rally and unity classes; implement socialist democracy, strengthen consensus in society; represent and protect the lawful and legitimate rights and interests of the people. Tasks of the Vietnamese Fatherland Front are to propagate people to build unity and promote the master right; supervision and social criticism; rally opinions of people to petition for Party and state; implement and expand people-to-people diplomacy, contributing to the development of friendship and cooperation between the Vietnamese people and the peoples of other countries. Vietnamese Fatherland Front has an important position and role in implementing social criticism and building social. However, The Front has not really performed its functions and tasks well and has not met the people's expectations. In the context of *doi moi* and integrate, to improve the quality and effect of social criticism, solutions need to be implemented:

First, to complete the mechanism to Vietnamese Fatherland Front can implement the function of social criticism, therein focusing on the problem of funding to The Front can activity.

Second, solving the benefits relationship among classes in the process of plan, and the strategy to develop the economic – social of the country must be the main mistake.

Third, improving and strengthening the synchronization throughout the political system; interest relationships are focused and resolved harmoniously; preventing bureaucracy and corruption. The result of renewing politics will contribute to increased consensus. All of the components and relationships between it in the horizontal and vertical political system (Party - State - socio-political organizations, central-local), the relationship between individual leaders, managers, cadres, and civil servants with people; the relationship between the operating mechanism system and the operating principles system... must be consolidated and perfected.

Fourth, constant change in the state, administration, and building good cadres. Those important and complex reform works need active social criticism, in order for the leaders to determine the appropriate goals, methods, and roadmaps.

Fifth, the opinion of people as the root, benefit as the starting point, it must be expressed by expanding and implement in all fields, by a specific mechanism, considering it both the goal and the motivation of the

revolution. Only with substantive democracy can we encourage and promote the initiative, creativity, and material and spiritual strength of both the leader and the people, create the motivation to improve the development of eco-social, and strengthen solidarity.

Sixth, to be more active and proactive in resolving internal conflicts, definitively, openly, and transparently handling complaints from the grassroots. Conflict resolution should focus on implementing solutions for socio-economic development and improving the people's material and spiritual life.

3. CONCLUSION

The state's power is the necessary factor to maintain the quiet of society, on the other hand, it is always advantaged by the holder. Therefore, the state's power needs to be controlled because it is about the people's mandate. The state's power is always assigned to a group of people to hold, so it is easy to be manipulated and abused by individuals. It is the will of society but it is assigned to some people with limited possibilities. In addition, the state's power is always used to prevent barriers to implementing the benefit of society. If this power is used properly, it will bring order and development to society; on the contrary, if it is abused, there will be consequences for society. In Vietnam today, state power control mechanisms have been established and institutionalized, but their effectiveness and efficiency in practice are still limited, leading to alienation and corruption. So, in the cause of *doi moi* of Vietnam, inheriting the contents of Ho Chi Minh's thought about controlling the state's power, thereby drawing lessons to apply to Vietnam today. It is a timely and urgent matter. That research is implemented to analyze and clarify the basic contents of Ho Chi Minh's thoughts on controlling the state's power and lessons for Vietnam. Ho Chi Minh's thought is a system with very diverse contents. Ho Chi Minh's thoughts on controlling the state's power include the following basic contents: Firstly, affirming that the authority belongs to the people and focusing on inspection and supervision; Secondly, using Constitution to limit the state's power. According to Ho Chi Minh, the basis to control the power is the law. Ho Chi Minh builds a legal system to ensure the power and benefit of the people. Ho Chi Minh emphasized: "For those who stubbornly refuse to change, the government must use the law. Law is the law of the people, used to prevent actions harmful to the people, to protect the common interests of the majority of the people"[24,259]. Ho Chi Minh emphasizes oversight and the exercise of power. The control work both helps the correct leadership and prevents the abuse of power by cadres in the Party and State agencies. On the other hand, He thought that we must punish those who abuse power to oppress the people. The people's control of state power is also exercised through the right to vote on important issues of the country. The Constitution 1946 chaired by Ho Chi Minh as the head of the drafting committee, regulations the vote right to ensure the people is the subject of state power. The research also affirmed that the people's authority for agencies and cadres of the state is the method that brings the power of the people, makes the state power officially formed, governs legitimately, and forces the state power to organize and operate within the limits allowed by the Constitution. This article also shows lessons learned from studying Ho Chi Minh's thoughts on controlling the state power in Vietnam. Those lessons are the lesson about promoting people's mastery; strengthening people's supervision; improving the quality and effect of social feedback. The shortcoming of this article is not to show solutions to improving the quality and effect relate to controlling the state's power in Vietnam.

Acknowledgement

We would like to take this opportunity to express my warm thanks to Board of editors, my family, colleagues and brother in assisting convenient conditions for my research paper.

REFERENCES

1. Béla Pokol. (1990). State power based on Changeability, *World Futures*, 29:1-2, 95-105, Doi: 10.1080/02604027.1990.9972169
2. Brace P, Jewett A (1005). The State of State Politics Research. *Political Research Quarterly*;48(3):643-681. Doi:10.1177/106591299504800310
3. K.Marx – Fr. Engels. (1995). Complete, Chap 1, National Political Publishing house, Ha Noi
4. Donatella della Porta & Herbert Reiter.(2012). Chapter 5 - State power and the control of transnational protests, *Routledge Online Studies on the Olympic and Paralympic Games*, 1:39, 91-110, DOI: 10.4324/9780203836651_chapter_5
5. Communist Party of Vietnam. 2021. Documents of the 13th National Congress of Deputies, chap 1, Su that- National Political Publishing house, Ha Noi.
6. Communist Party of Vietnam. 2021. Documents of the 13th National Congress of Deputies, chap 2, Su that- National Political Publishing house, Ha Noi.
7. Do Quang Hung (1999). Knowledge about Ho Chi Minh, Lao dong Publishing house, Ha Noi
8. Dao Tri Uc (2005). Building the socialist rule of law state of Vietnam, National Political Publishing house, Ha Noi.

9. F.t. Mikhailov. (2006). Education and State Power, *Journal of Russian & East European Psychology*, 44:1, 55-96, DOI: 10.2753/RPO1061-0405440104
10. Dinh Xuan Lam (Ed) – Duong Lan Hai. (1998). *Researching Vietnam- Some of the issue about history- economic – social – culture*, The gioi Publishing house, Ha Noi
11. Guangbin Yang. (2006). An Institutional Analysis of China's State Power Structure and its Operation, *Journal of Contemporary China*, 15:46, 43-68, Doi: 10.1080/10670560500331690
12. Completing the current state power control mechanism in Vietnam, access: <https://www.quanlynhanuoc.vn/2021/10/05/hoan-thien-co-che-kiem-soat-quyen-luc-nha-nuoc-o-viet-nam-hien-nay/>
13. Ho Chi Minh. (1985). *The state and the law*, Phap ly Publishing house, Ha Noi
14. Ho Chi Minh. (2010). *The issue of state and law*, National Political Publishing house, Ha Noi
15. Ho Chi Minh - Biography and career. (1986). Su that Publishing house, Ha Noi
16. Ho Chi Minh. (2011). Complete, chap 1, National Political Publishing house, Ha Noi
17. Ho Chi Minh. (2011). Complete, chap 2, National Political Publishing house, Ha Noi
18. Ho Chi Minh. (2011). Complete, chap 3, National Political Publishing house, Ha Noi
19. Ho Chi Minh. (2011). Complete, chap 4, National Political Publishing house, Ha Noi
20. Ho Chi Minh. (2011). Complete, chap 5, National Political Publishing house, Ha Noi
21. Ho Chi Minh. (2011). Complete, chap 6, National Political Publishing house, Ha Noi
22. Ho Chi Minh. (2011). Complete, chap 7, National Political Publishing house, Ha Noi
23. Ho Chi Minh. (2011). Complete, chap 8, National Political Publishing house, Ha Noi
24. Ho Chi Minh. (2011). Complete, chap 9, National Political Publishing house, Ha Noi
25. Ho Chi Minh. (2011). Complete, chap 10, National Political Publishing house, Ha Noi
26. Ho Chi Minh. (2011). Complete, chap 11, National Political Publishing house, Ha Noi
27. Ho Chi Minh. (2011). Complete, chap 12, National Political Publishing house, Ha Noi
28. Ho Chi Minh. (2011). Complete, chap 13, National Political Publishing house, Ha Noi
29. Ho Chi Minh. (2011). Complete, chap 14, National Political Publishing house, Ha Noi
30. Ho Chi Minh. (2011). Complete, chap 15, National Political Publishing house, Ha Noi
31. Controlling the state power following to V.I.Lenin and Ho Chi Minh, access: <https://tuyengiao.vn/bao-ve-nen-tang-tu-tuong-cua-dang/kiem-soat-quyen-luc-theo-chi-dan-cua-v-i-lenin-va-ho-chi-minh-121046>
32. Control of power in a single-party political system, access: <https://www.moha.gov.vn/nghi-quyet-tw4/bao-ve-nen-tang-tu-tuong-cua-dang/kiem-soat-quyen-luc-trong-the-che-chinh-tri-mot-47287.html>
33. Nguyen Van Huyen (Ed). (2000). *Development philosophy C. Marx, Ph. Engels, V.I. Lenin*, Ho Chi Minh, Social Sciences Publishing House, Hanoi
34. The State creates development - From theory to practice in Vietnam, access: <https://trithucxanh.vn/post/nha-nuoc-kien-tao-phat-trien-tu-ly-luan-den-thuc-tien-o-viet-nam>
35. Phan Trong Hoa (Ed) – Le Quoc Hung. (2015). *The history of state and the world law*, Hong Duc Publishing house.
36. Pham Khiem Ich (Ed) – Hoang Van Hao. (1995). *The human right in morden world*, Institute of Social Science Information Publishing, Hanoi
37. Talkshow about controlling the power in Socialist rule of law State of Vietnam, access: <https://www.vietnamplus.vn/toa-dam-ve-kiem-soat-quyen-luc-trong-nha-nuoc-phap-quyen-xhcn-viet-nam/790565.vnp>
38. Tran Mai Uoc. (2021). Ho Chi Minh's Thought On The Organization Of Law Enforcement And The Problem Of Law Enforcement In Vietnam Today. *Natural Volatiles & Essential Oils*, 8(6): 1348-1360. Retrieved from <https://www.nveo.org/index.php/journal/issue/view/31>
39. Tran Mai Uoc. (2021). Orientation And Solutions to Improve the Effectiveness of Legal Education for Students According to Ho Chi Minh's Ideology in Vietnam's Current Period. *Journal of Positive Psychology and Wellbeing*, Vol. 5 No. 3, 814-824. Retrieved from <https://journalppw.com/index.php/jppw/article/view/684>
40. Tran Mai Uoc. (2022). Orientation And The Main Solutions To Improve Legal Education For The Student, The Case At The Banking University Of Ho Chi Minh City, Vietnams. *Journal of Positive School Psychology*, Vol. 6 No. 2, 784-793. Retrieved from <https://journalppw.com/index.php/jpsp/article/view/1572>

41. Tran Mai Uoc, Le Thi Ai Nhan, Nguyen Tan Trung, Le Thanh Liem (2022) The Meaning Of Ho Chi Minh's Thought On Law For Legal Education For Students, The Case At Banking University Of Ho Chi Minh City. Ho Chi Minh, Vietnam. Webology ISSN: 1735-188X. Volume 19, Number 2, 2739-2748. Retrieved from <https://www.webology.org/abstract.php?id=1571>
42. Dinh Trung Thanh , Duong Van Dan , Nguyen Thi My Huong , Vu Thi Phuong Le , Phan Van Tuan, Nguyen Thoai Linh, Tran Mai Uoc , Ton Nu Hai Yen. (2022). Ho Chi Minh's Thought About People With Vietnam's Ethnic Policy Today. International Journal of Early Childhood Special Education (INT-JECSE), Volume 14 No 3, 4858-4865. Retrieved from <https://www.int-jecse.net/abstract.php?id=1538>
43. Uoc T, M, Thanh D, T, Dan D, V, Dung H, V, Tuan N, A, and Hoa T, T. (2021). Solutions to Promote the Development of Science and Technology to Develop Productive Force in Viet Nam Today. Review of International Geographical Education (RIGEO), 11(5), 3850-3857. Doi: 10.48047/rigeo.11.05.268
44. Vu Ngoc Khanh. (1999). The wisdom of Ho Chi Minh, Cultural information Publishing house.
45. Vy Khieu, Thanh Duy. (2000). The moral and law in the development of Vietnam, Social science Publishing house, Ha Noi
46. Vu Dinh Hoe. (2001). Ho Chi Minh's rule of law and humanity, Publishing House of Culture and Information – Center for East-West culture and language
47. Vanessa A. Boese, Martin Lundstedt, Kelly Morrison, Yuko Sato & Staffan I. Lindberg. (2022). State of the world 2021: autocratization changing its nature?, Democratization, Doi: 10.1080/13510347.2022.2069751
48. Building a tectonic state for development according to Ho Chi Minh's thought, access: <https://baotanghochiminh.vn/xay-dung-nha-nuoc-kien-tao-phet-trien-theo-tu-tuong-ho-chi-minh.htm>
49. Whiddon, Beverly, and Patricia Yancey Martin. 1989. Organizational Democracy and Work Quality in a State Welfare Agency. Social Science Quarterly 70 (September): 667-86.