



Head Office: 69/68 Đàng Thuy Tram Street
Ward 13, Binh Thanh District, Ho Chi Minh City
Tel: 02871.099.216
Email: tapchi@vlu.edu.vn

**English Version
N01 (9.2023)**

EDITOR-IN-CHIEF

Assoc.Prof.Dr. NGUYEN XUAN TE

EDITORIAL BOARD

Assoc.Prof.Dr. PHAM MANH HUNG

Assoc.Prof.Dr. NGUYEN VAN CUONG

Prof.Dr. PHAM VAN DUC

Prof.Dr. NGUYEN LOC

Prof.Dr. NGUYEN THI MY LOC

Prof.Dr. TRAN THO DAT

Prof.Dr. DAO TRI UC

Assoc.Prof.Dr. NGO ANH TUAN

Prof.Dr. NGUYEN KY PHUNG

Assoc.Prof.Dr. LE MINH THONG

Assoc.Prof.Dr. TRAN THI MY DIEU

Assoc.Prof.Dr. NGUYEN VAN Y

Assoc.Prof.Dr. LE THI KIM OANH

Assoc.Prof.Dr. BUI ANH THUY

Dr. VO VAN TUAN

Dr. NGUYEN THI THU HA

Dr. HO QUOC HUNG

Dr. TRAN DUY NAM

MA. HOANG ĐINH THAI

Press Licence:

No. 547/GP-BTTTT issued on 05/12/2016
and Official Letter No. 465/CBC-KTBC&HDNV
publishes special issues in addition to periodicals

STUDYING AND FOLLOWING HO CHI MINH'S IDEOLOGY, MORALITY AND LIFESTYLE ON THE 75TH ANNIVERSARY OF THE PEOPLE'S PUBLIC SECURITY STUDYING AND IMPLEMENTING UNCLE HO'S SIX TEACHINGS

- NGUYEN XUAN TE:** Ho Chi Minh Ideology on the virtue of the Vietnam People's Public Security 1
- HA TRONG THA:** The significance of Uncle Ho's Six Teachings for the People's Public Security and associated solutions in the current period 8

RESEARCH AND EXCHANGE

- AN THI NGOC TRINH:** Female intellectuals – a key human resource ensuring the successful implementation of the country's development goals according to the Resolution of The Vietnam's Communist Party National Congress XIII 16
- NGUYEN NGOC VO KHOA:** The current status of implementation of the ordinance on exercising democracy in communes, wards and towns in ethnic minority regions in Quang Nam province 27
- HUYNH NGOC BICH:** The worldview in Nguyen Binh Khiem's philosophical ideology 38
- NGUYEN THI NHAN - NGUYEN TAN HUNG:** Minh Menh's philosophical ideology – values and limitations 45
- TRAN THI TUOI:** Summary of contents and characteristics of Thomas Hobbes' political philosophy in his work "Leviathan" and identified issues 57
- NGUYEN HONG MAI - LUONG THAI HA - HOANG DINH LUAN - HOANG PHUC DAT - NGUYEN NGOC THANH:** Impacts of perceived stress and perceived social support on mental health of students as effects of COVID-19 in online learning in Vietnam 67

BIOTECHNOLOGY

- CHAU TAN PHAT - NGUYEN PHUC TAN - NGUYEN THI TRUNG HAI:** Biotech rice and some practical applications in agriculture 75
- TRUONG THE QUANG:** Genetic diversity of the Pangasius based on COI gene 83

HO CHI MINH IDEOLOGY ON THE VIRTUE OF THE VIETNAM PEOPLE'S PUBLIC SECURITY

NGUYEN XUAN TE (*)

INFORMATION	ABSTRACT
<p><i>Received: July 22, 2023</i> <i>Edition completed: July 25, 2023</i> <i>Approved: September 25, 2023</i> <i>Code: TCKHTA1-29-9.2023</i> <i>ISSN: 2525 – 2429</i></p> <p>Key words: <i>Ho Chi Minh Ideology on morality; revolutionary morality of the People's Public Security; Uncle Ho's Six Teachings for the People's Public Security.</i></p>	<p><i>Ho Chi Minh Ideology on morality is a significant part of Ho Chi Minh Ideology - the theoretical foundation of the Communist Party of Vietnam. It is also an important base for building the virtue of the revolutionary People's Public Security according to Ho Chi Minh Ideology. This article presents key arguments on the topic.</i></p>

1. BACKGROUND

Early in the long and arduous journey to seek a path to national liberation, President Ho Chi Minh paid great attention to educating and training revolutionary ideals and morality for officers and soldiers. He is also the shining embodiment of the entire Party, people, and army. He was a great man of wisdom, personality and courage. In particular, Uncle Ho's Six Teachings for the People's Public Security has become a sacred and precious spiritual heritage which has been thoroughly understood, learnt, and practiced seriously and voluntarily by generations of People's Public Security; has been a great source of strength and spiritual motivation to cheer and encourage the People's Public Security to cultivate themselves, strive to overcome all hardships, willingly sacrifice their lives for the country, and make excellent contributions to the cause

of building and defending the Socialist Fatherland of Vietnam.

2. CONTENT

2.1. Ho Chi Minh Ideology on morality

Ho Chi Minh is one of the thinkers and revolutionary leaders who discussed moral issues the most. Ho Chi Minh's moral ideology has been expressed distinctly and succinctly in his articles and brief speeches. Ho Chi Minh himself was the first person to thoroughly implement these moral ideas, to an extent greater than what he said and wrote about morality. This is also the typical and unique highlight in Ho Chi Minh's moral ideology.

2.1.1. Morality is the root of revolutionaries

President Ho Chi Minh emphasized, *"Every river has its source to gather water; without the source, the river dries up. Every tree has its root; without the root, the tree withers. Similarly, revolutionaries must comply*

(*) Assoc. Prof. Dr. Nguyen Xuan Te, Editor-in-chief of Van Lang University Journal of Science, te.nx@vlu.edu.vn

*with code of ethics; without ethics, no matter how capable they are, they cannot lead the people" [3, p.292]. According to Ho Chi Minh, morality is closely linked to capacity. It is thanks to revolutionary morality that each person strives to perfect himself, build his capacity, and complete the glorious revolutionary missions. Therefore, revolutionary morality is a solid foundation for each person to fulfil their tasks. Before his passing, Ho Chi Minh reminded the Party, "It is essential to educate Vietnamese youth about revolutionary morality and hence train them to become ethical and capable inheritors and builders of Socialism" [7, p.662]. Regarding revolutionary morality as the root of revolutionaries, Ho Chi Minh gave numerous speeches and articles addressing the issue. His thoughts on revolutionary morality were presented consistently and thoroughly from the first days of his revolutionary journey until his passing. From the first lessons recorded in his famous work *The Revolutionary Path* (1927) to the later works such as *Adjusting working practices* (1947) and *The Testament* (1969) as well as through many of his teachings, Ho Chi Minh presented his realization of the role and significance of revolutionary morality for revolutionaries and for the revolutionary cause of our people and nation.*

2.2.2. Basics of Ho Chi Minh Ideology on morality

The morality that Ho Chi Minh proposed in order to practice and educate our people is a new, revolutionary morality which is different in nature from the old one of the feudal class. *"The old morality is like a person with his head facing the ground and his feet facing the sky. The new morality is like a person who has two feet firmly planted on the ground and the head raised up toward the sky" [4, p.220]. "The new morality abolishes the moral standards under feudalism that bind working people into strict*

rituals serving the exploitative and oppressive feudal class system. The new morality also contrasts with the individualistic and selfish morality of the bourgeoisie, and the morality of the petty bourgeoisie that restrains people to narrow-minded and localized interests. It is also different from religious morality in which people are restrained to narrow mind, resignation to fate, and wishful thinking of having a good afterlife. The new morality reflects the nature of the working class in combination with the good moral traditions of the nation and the moral quintessence of humankind, and encourages people to live not for personal interests but for the common interests of the Party, the nation, and humankind" [1, p.204].

In the work *The Revolutionary Path*, Ho Chi Minh Ideology on revolutionary morality includes the following: *"Be diligent, thrift, public-spirited, and impartial", "Be determined to correct your mistakes", "Be modest and humble", "Do what you say", "Maintain your ideology firmly", "sacrifice", "keep yourself away from material greed", be honest, and serve the common interests [2, p.280]. In *Adjusting working practices*, a work written to educate civil servants, Party members and the people, Ho Chi Minh Ideology on revolutionary morality are embedded in several aspects: *"Humanity, righteousness, wisdom, courage, integrity". From the day the North was liberated (1954) until his passing, the moral ideology was explained and expressed even more clearly and deeply, so it got easier to understand and absorb. He taught, "Revolutionary morality means that in any position and in any job do not be afraid of difficulties and hardships, be wholeheartedly committed to serving the common interests of the class and the people and aim at building Socialism" [6, p.90].**

Ho Chi Minh Ideology on morality can be summarized into the following main points:

Be loyal to the nation and the people. This is the most comprehensive and important quality. Be loyal to the revolutionary cause, the Fatherland, the Party, the people, and the class throughout one's life. A civil servant must be a servant to the people rather than being the "people's mandarin".

Be courageous, unafraid of difficulties and hardships, and determined to complete the task under any circumstances. We must overcome selfish individualism, willingly sacrifice personal interests to serve the collective good and the common interests of the nation, the people and humankind, and be impartial.

Be humble. Do not overvalue yourself. Do not be ostentatious and conceited. Be diligent, thrifty, incorruptible and forthright. The spirit of solidarity and friendship with oppressed peoples and working people of all countries aims at the great goals of the era which are peace, national independence, democracy and social progress; national independence is closely connected with Socialism, cooperation and friendship with all countries and peoples.

The content of Ho Chi Minh Ideology on morality comprehensively present each person's basic social relationships, ranging from the relationship with the Fatherland and the people to the relationship with the community and other individuals. It also reflects each person's dialectical process of cultivating revolutionary morality ranging from emotions and awareness of responsibility to revolutionary will to take revolutionary action. It should be noted that the core content of Ho Chi Minh Ideology on revolutionary morality is revolutionary motivation, revolutionary will, and determination to take action and fulfil revolutionary motivation. He usually reminded that one of the key factors of revolutionary morality is the spirit of absolute loyalty to the revolution and the people, and

"A lifelong determination to fight for the Party and the revolution" [5, p.605]. For us it is the most important quality of human personality. Ho Chi Minh Ideology on revolutionary morality must be implemented through acts of will, especially through the social values attached to those acts. The acts must benefit the revolution and the people.

2.2. The virtue of the People's Public Security in the light of Ho Chi Minh Ideology

Vietnam's Public Security is the people's force, which means it originates from the people, serves the people and works based on the people. Established during the August Revolution in 1945, educated and trained by the Party and President Ho Chi Minh, and wholeheartedly trusted and supported by the people, the People's Public Security has demonstrated its heroic nature, bravery, and loyalty to the Party and the people; showed disregard of difficulties and hardships and the will to sacrifice; achieved glorious victories; and affirmed its status and key role in the task of defending the Party, Government, and Socialism, maintaining political security and social order, making significant contributions to fulfilling revolutionary goals and missions, protecting the peaceful life of the people, expanding the nation's foreign relations, enhancing the nation's position on the international stage, and so on.

At the 75th anniversary ceremony of the *People's Public Security studying and implementing Uncle Ho's Six Teachings*, General Secretary Nguyen Phu Trong affirmed, "*Beloved President Ho Chi Minh is the genius leader of our Party and nation, the great teacher of the Vietnamese revolution, the hero of national liberation, the model international communist, and the world's cultural celebrity. He lived a life full of glory, hardship and sacrifice, with rich and beautiful experiences.*

He left our Party, Government, nation and people a grand and invaluable heritage. In particular, he left precious letters and teachings which are constructive to the cause of protecting law and order and building a strong and virtuous People's Public Security force (according to preliminary statistics, there are up to 125 teachings of President Ho Chi Minh for the People's Public Security), among which are Uncle Ho's Six Teachings for the People's Public Security concerning the revolutionary morality of this force" [8].

Accordingly, when the war against the French colonials was going on intensely, in order to promote the fighting spirit and build and train the people's officers and soldiers, in the letter in March 1948 to Mr. Hoang Mai, Director of Region XII Public Security, President Ho Chi Minh has specified the virtue of the revolutionary Public Security as:

"To oneself, be diligent, thrifty, incorruptible, and forthright.

To colleagues, be cordial and helpful.

To the Government, be loyal.

To the people, respect and be polite.

To work, be committed.

To the enemy, be resolute and clever" [3, pp.498-499].

The General Secretary clearly stated, *"Uncle Ho's Six Teachings sound simple, plain, concise, understandable, and memory-wise; indeed, their content is sharp, rich and comprehensive in terms of revolutionary and scientific significance, issues of theory and practice, and issues of morality and capacity of the People's Public Security officers and soldiers. This is truly the unified model on the revolutionary officer and soldier; the morality, rationality and emotion; the stance and ideology of the working class; the principle, motto, and attitude; the personality standard that, in my opinion, every officer and soldier, regardless of*

their position, must always remember, imbibe and strive to achieve" [8].

In short, it can be understood that Uncle Ho's Six Teachings for the People's Public Security include the inner relationship of each officer and soldier (that is, towards themselves); external relationships of each officer and soldier (that is, with comrades, the people, the Government, and the enemy); the working relationship of each officer and soldier (that is, the tasks one must do, has the permission to do and is resolved to fulfil according to their responsibility and assignment. This is also the unity, smooth combination, and inseparability between "Morality" and "Capacity", and the clear manifestation of required political and moral qualities for revolutionary officers and soldiers in which "Morality" is the root and "Capacity" is the condition to promote positive virtues and dedication; combines national traditional elements and contemporary ones; contains, forms, preserves and affirms the characteristics rooted in the Public Security reflecting spirits of the Party, the class, and the people; contributes to forming the personality, lifestyle, bravery, and culture of the revolutionary Public Security's officers and soldiers: Be loyal to the Fatherland, the Party, the Government and the people; wholeheartedly committed to the people, serving the people, and fighting and sacrificing for the people.

Uncle Ho's Six Teachings are truly the guidelines for all activities of the People's Public Security in the cause of fighting for national liberation, and building and protecting the Socialist Fatherland of Vietnam. The Six Teachings are noble, sacred and profound; every single sentence, line, and word of Uncle Ho will forever remain valid and be the enlightening torch which reminds every officer and soldier to invariably "do public justice" when performing the responsibilities and tasks

assigned by the Party, the Government and the people (that is, prioritize the collective work and the common interests of the Party, the Government, and the people).

After 75 years of studying and implementing Uncle Ho's Six Teachings, the People's Public Security has continuously matured and truly become the loyal and reliable political force of the Party and the Government.

During the revolutionary periods, the People's Public Security has always thoroughly grasped and implemented the principle of the Party's absolute and direct leadership in all aspects; proactively captured, analyzed, and closely and accurately predicted upcoming situations; effectively performed the function of advising the Party and the Government on planning strategies and guidelines, perfecting institutional mechanisms, and mobilizing resources to protect national security and ensure social order; promoted the strength of the entire political system and the synchronous and decisive implementation of effective measures to fight against all plots and acts of sabotage from hostile forces and criminals, contributing to protecting the Party and Socialism, strengthening the trust of Party members and the people in the Party and the Government, maintaining political stability, security, and social order, and efficiently serving the country's economic, social and foreign affairs development.

The People's Public Security always acts as the role model and takes the lead in implementing the Central Government's resolutions, directives, and conclusions on building and adjusting the Party and the political system; studies and follows Ho Chi Minh's ideology, morality, and lifestyle; completes and organizes the government apparatus and work assignment; strengthens the establishment of commune, ward and town

police forces; actively applies science, technology, and administrative reform; pioneers the development of a national database on population; grants national identity cards; takes an active role in the prevention and control of the COVID-19 epidemic, and so on.

There are increasing numbers of model officers and soldiers who commit themselves to being diligent, thrifty, incorruptible and forthright, cordially love and support comrades, dedicate themselves to their work, wholeheartedly serve the people, willingly fight and sacrifice for the peaceful and happy life of the people, and uphold the heroic and glorious tradition of the Vietnam People's Public Security.

In practical terms, the building process and the growth of the People's Public Security over the past 75 years has affirmed that every victory, every achievement, and every step of growth of the People's Public Security originates from the proper implementation of Uncle Ho's Six Teachings and that mistakes of the officers and soldiers all are deeply rooted in the improper implementation of the Teachings. Wherever and whenever officers and soldiers strictly follow the Six Teachings, the organization is united, able to fulfil the assigned tasks, and trusted and supported by the people.

To further promote the study and implementation of Uncle Ho's Six Teachings, the remarkable speech of General Secretary Nguyen Phu Trong at the 75th Anniversary of the People's Public Security studying and implementing the Teachings emphasized that the entire People's Public Security throughout the country must focus on performing the three core duties: "study", "be determined to follow", and "be a role model and take the lead". Promoting the study and implementation of the Six Teachings must be incorporated in the daily

routine and become the lifestyle, life perspective, and behaviors of each officer and soldier. Uncle Ho's Six Teachings must be specified into moral standards that are easy to understand, remember, apply, and evaluate for central, institutional, and individual levels in the People's Public Security [8].

Every officer and soldier must regularly do "self-reflection, self-correction", self-nourishment, and self-cultivation; always be deeply aware of themselves; and make their best efforts to implement the Six Teachings, especially the teaching on being diligent, thrifty, incorruptible, and forthright as this is morality in action and behavior in every relationship that everyone encounters every day.

Uncle Ho's Six Teachings for the People's Public Security are advisory words for a typical force and a typical field of activity whose social influence is so pervading because everyone regularly reflects on it. Each officer and soldier of the People's Public Security must always keep in mind their responsibilities, duties and obligations; be honest and humble; respect and be polite to the people; admit mistakes and be determined to correct them; dare to take responsibility and discipline; appreciate self-esteem. These are the requirements that each officer and soldier of the People's Public Security - the civil servants, must be self-aware of, making them their internal need.

Specifically, each officer and soldier must develop their own way of handling relationships "with themselves", "with comrades", "with the Government and the people", and "with partners and enemies"; considering it a regular practice and cultivating it in the subconscious, in the heart, in the mind and in the daily work; always cultivate themselves and keep themselves virtuous; do

not be spoilt by bribery and evil enticement as well as "localized interests"; do not be tempted by trivial interests; do not take advantage of their position to harm the common good and legitimate interests of the people. Only in this way can their prestige and honor be protected and the glorious, heroic revolutionary tradition of the People's Public Security be promoted. Be resolute and persevering to fight, prevent and push back the degradation of political ideology, morality, and lifestyle, as well as the mistaken manifestations of "self-evolution" and "self-transformation"; be resolute and persevering to fight against and prevent corruption and evil deeds with the principle of no exceptions and no external influence under any circumstances.

Concluding his significant speech, General Secretary Nguyen Phu Trong noted that it is necessary to closely link the study and implementation of Uncle Ho's Six Teachings to the implementation of Directive No. 05 and Conclusion No. 01 of the Political Bureau concerning studying and following Ho Chi Minh's ideology, morality, and lifestyle; to the task of building and adjusting the Party and building a truly strong and virtuous People's Public Security in terms of politics, ideology, organization and morality [8].

3. CONCLUSION

Ho Chi Minh Ideology is the theoretical foundation of the Party and the Government, with Ho Chi Minh Ideology on morality being particularly significant. Being diligent, thrifty, incorruptible, and forthright, and wholeheartedly serving the Fatherland and the people are the moral basics and also the foundation for building the virtue of the People's Public Security who must be "ethical" and "capable" and contributing to successfully realizing the goals of "*Rich people, a strong country, democracy, equity, and civilization*".

REFERENCES

- [1] Ho Chi Minh National Academy of Politics, Department of Party History and Ho Chi Minh Ideology (1995), *Ho Chi Minh Ideology (lecture collection)*, National Political Publishing House, Hanoi.
- [2] Ho Chi Minh (2011), *Complete works*, volume 2, National Political Publishing House, Hanoi.
- [3] Ho Chi Minh (2011), *Complete works*, volume 5, National Political Publishing House, Hanoi.
- [4] Ho Chi Minh (2011), *Complete works*, volume 7, National Political Publishing House, Hanoi.
- [5] Ho Chi Minh (2011), *Complete works*, volume 11, National Political Publishing House, Hanoi.
- [6] Ho Chi Minh (2011), *Complete works*, volume 13, National Political Publishing House, Hanoi.
- [7] Ho Chi Minh (2011), *Complete works*, volume 15, National Political Publishing House, Hanoi.
- [8] General Secretary Nguyen Phu Trong (2023), *Full text of General Secretary Nguyen Phu Trong's speech at the 75th Anniversary of the People's Public Security studying and implementing Uncle Ho's Six Teachings*, [https://baochinhphu .vn/toan-van-phat-bieu-cua-tong-bi-thu-nguyen-phu-trong-tai-le-ky-niem-75-nam-cand-hoc-tap-hien-sau-dieu-bac-ho-day-102230306163907584.htm](https://baochinhphu.vn/toan-van-phat-bieu-cua-tong-bi-thu-nguyen-phu-trong-tai-le-ky-niem-75-nam-cand-hoc-tap-hien-sau-dieu-bac-ho-day-102230306163907584.htm), retrieved August 20, 2023.

THE SIGNIFICANCE OF UNCLE HO'S SIX TEACHINGS FOR THE PEOPLE'S PUBLIC SECURITY AND ASSOCIATED SOLUTIONS IN THE CURRENT PERIOD

HA TRONG THA^()*

INFORMATION	ABSTRACT
<p><i>Received: July 25, 2023</i> <i>Edition completed: July 29, 2023</i> <i>Approved: September 25, 2023</i> <i>Code: TCKHTA1-26-9.2023</i> <i>ISSN: 2525 – 2429</i></p> <p>Key words: <i>The People's Public Security; significance; Uncle Ho's Six Teachings; President Ho Chi Minh.</i></p>	<p><i>Uncle Ho's Six Teachings for the People's Public Security - the virtue of revolutionary officers and soldiers - has been the guideline for all the activities of this force since 1948. Over the past 75 years, these teachings have remained valid. This article summarizes the contextual background and significance of Uncle Ho's Six Teachings for the People's Public Security, thereby recommending possible solutions to effectively implement the teachings in the current period.</i></p>

1. BACKGROUND

Throughout his revolutionary life, President Ho Chi Minh left the Party, the Government, the people and the armed forces invaluable legacies among which Uncle Ho's Six Teachings for the People's Public Security has become the moral foundation for this force to cultivate themselves and be ready to take and fulfil all assigned responsibilities. Over the past 75 years, Uncle Ho's Teachings about the virtue of revolutionary officers and soldiers still retain their profound theoretical and practical significance. They are the moral standards, the motto and the expected behavior that every officer and soldier in the People's Public Security in any position and under any circumstances must practice and strive to achieve throughout their working life.

2. CONTENT

2.1. The contextual background of Uncle Ho's Six Teachings for the People's Public Security

On August 19, 1945, the August Revolution succeeded in Hanoi. Along with smashing the enemy's repressive agencies and establishing the revolutionary government, the Vietnam People's Public Security was established. Since its inception, the People's Public Security has been educated and trained by President Ho Chi Minh. On January 25, 1948, the 2nd National Public Security Conference was held in Tuyen Quang. After assessing the situation and discussing the action plan, the Conference agreed on the need to continue strengthening the Public Security's organizational apparatus to suit the current context. At the Conference, the movement "Training cadres, achieving victories" was launched in the entire Public Security force. This movement, together with the movement "Building the base, breaking records" launched previously, became a vibrant political movement, creating an enthusiastic atmosphere for working and fighting. To promote the movement, contribute to building an increasingly strong and

^(*)Assoc. Prof. Dr. Ha Trong Tha, the People's Security University, thahuyen7775@gmail.com

virtuous Public Security force, and improve the political qualifications of officers and soldiers, on February 21, 1948, the Department of Public Security issued the internal newspaper "Training" aiming to train the Public Security of all levels nationwide about "solidarity, cooperation, cordiality, resilience, perseverance and democracy" and train each officer and soldier of the Vietnam People's Public Security to cultivate bravery, a spirit of iron discipline coupled with a persistent fighting spirit. Along with the Central Public Security Department's internal newspaper, many Public Security zones, departments, and agencies also published their own ones, including "The People's Friends" of the Region XII Public Security - one of the typical internal newspapers strongly propagating the movement "Training cadres, achieving victories".

After attending the 2nd National Public Security Conference, in March 1948, the Director of the Region XII Public Security wrote a respectful letter to President Ho Chi Minh and presented him with "The People's Friends" (The internal newspaper of the Region XII Public Security, Version of the Year of the Rat 1948). In the letter, the Director reported to the President about the excitement of the army and the people after the Autumn-Winter victory in 1947 and asked for his guidance on the qualities, ethics, and behavior of the People's Public Security officers and soldiers and what must be done by the Public Security press. On March 11, 1948, while leading the resistance war against the French colonial invasion at its harsh stage, Uncle Ho, though fully occupied, still paid attention and wrote a reply letter to Mr. Hoang Mai, Director of the Region XII Public Security. In the letter there was a paragraph that *"Our Public Security is the people's force, serving the people and relying on the people to work. Our people have tens of millions of individuals with tens of millions of eyes, ears, hands, and feet. If we can rely on*

people, everything will be done. The newspaper must always remind comrades to cultivate their ethics. The virtue of a revolutionary officer and soldier means:

To oneself, be diligent, thrifty, incorruptible, and forthright.

To colleagues, be cordial and helpful.

To the Government, be loyal.

To the people, respect and be polite.

To work, be committed.

To the enemy, be resolute and clever.

In short, these are the moral qualities that a revolutionary officer and soldier must have and maintain..." [2, p.498].

Currently, among the many sacred memorabilia that President Ho Chi Minh dedicated to the People's Public Security at the People's Public Security Museum, there is this letter. 75 years have passed, and the letter has faded over time; yet his sacred teachings for the People's Public Security still have profound significance in the current period.

2.2. The significance of Uncle Ho's Six Teachings for the People's Public Security

Uncle Ho's Six Teachings about the virtue of the revolutionary Public Security cover profound content and fully reflect revolutionary and scientific meaning, issues of theory and practice, and issues of morality and capacity for each officer and soldier and the People's Public Security force. The meaning is represented as follows:

First, Uncle Ho's Six Teachings are brief, simple but concise, with profound, complete, and highly sustainable content that demonstrate his dialectical thinking: only when Public Security officers and soldiers cultivate moral qualities, have strong political will, and are loyal to the Government will they build perspectives towards the people, trust in the people and respect for the people. To be loyal to the Government and protect and respect the people, they must perform the duties of

fighting against invaders and enemies that harm the interests of the Government and the people. Therefore, the final teaching is "*To the enemy, be resolute and clever*" [2, p.499]. Uncle Ho's Six Teachings for the People's Public Security officers and soldiers are a profound summary of revolutionary morality on three main issues: "to oneself", "to others", and "to work". The three issues have a mutually dialectical relationship with each other, in which the starting point is "to oneself". His six teachings are imbued with the constructive spirit of a revolutionary perspective for the People's Public Security, which each officer and soldier must always take as their guideline in all activities.

Second, Uncle Ho's teachings demonstrate the importance of human factors, viewing humans as the decisive factor for the success of work. This is a scientific and revolutionary perspective which has been affirmed by Marxist: Humans are not only the product of history, but also the creator of history. Uncle Ho inherited, promoted, and incorporated this perspective throughout the process of educating and training the People's Public Security. What he cared about is how each officer and soldier trains their moral qualities and personality in order to meet revolutionary missions. Therefore, it is no coincidence that the teachings are given the name "The Virtue of the Revolutionary Public Security" - the personality of officers and soldiers of the People's Public Security. The appreciation of the human factor also comes from the role and tasks of Public Security officers and soldiers in the revolutionary cause and from revolutionary reality. Revolutionary officers and soldiers must put the common interests of the public and others above their own interests, and "must take care of others's interests first and of their own later". During his time, every time he met with Public Security officers and soldiers, he

always reminded them to be exemplary, diligent, thrifty, incorruptible, forthright, public-spirited, impartial, and wholeheartedly devoted to the people, and always train their revolutionary stance, ideology and morality.

Third, Uncle Ho's Six Teachings are a unified whole between "Morality" and "Capacity" in the personality of a revolutionary Public Security officer and soldier. Uncle Ho's first teaching to the People's Public Security is "diligence" and the sixth is "cleverness". Among his six teachings about the virtue of a revolutionary officer and soldier, the teaching on "Morality" - "To oneself, be diligent, thrifty, incorruptible, and forthright" - was mentioned first. Meanwhile, the teaching on "Capacity" - "To the enemy, be resolute and clever", which demonstrates the talent and intelligence of the People's Public Security officers and soldiers, was mentioned last. Diligence is a manifestation of "Morality", and cleverness is a manifestation of "Capacity". What he mentioned most about morality is diligence, thrift, incorruptibility, forthrightness, loyalty to the country and the people, and dedication to work. If the People's Public Security officers and soldiers are corrupted, pursuing trivial needs and narrow-minded and selfish personal interests, it will be harmful to the cause of building and protecting the Fatherland. So, Uncle Ho always valued the morality of the People's Public Security officers and soldiers. However, to successfully complete the assigned complex tasks, one must have both morality and capacity. These two aspects blend and complement each other. "Morality" and "Capacity" are two aspects required for Public Security cadres. While appreciating both aspects, Uncle Ho emphasized the morality of revolutionary officers and soldiers because "Morality" is the root and foundation of all success.

Fourth, Uncle Ho's Six Teachings on the virtue of revolutionary officers and soldiers are a smooth dialectical combination of Eastern moral values and Vietnamese moral traditions. The six teachings represent the behavioral style of Eastern people: "to oneself" first, "to others" later (or "Reproaching oneself before blaming others"), and finally "to work". Uncle Ho's Six Teachings also inherited from the Confucian idea of self-cultivation: "cultivate oneself, regulate the family, rule the country, and bring peace to the world". It is, therefore, no coincidence that he put moral self-cultivation first. The teaching "To the enemy, be resolute and clever" also demonstrates the dialectical thought of "Utilize the unchangeable to adapt to all changes" in Eastern philosophy. At the same time, his teachings also deeply demonstrate the good traditions of the Vietnamese people, such as patriotism, diligence and creativity in work, solidarity, and mutual love and respect. The traditional values that he inherited, promoted and stated in the Six Teachings further highlight the good qualities of the People's Public Security officers and soldiers.

Fifth, Uncle Ho's Six Teachings on the virtue of revolutionary officers and soldiers are a clever combination in resolving the dialectical relationship between the moral standards of revolutionaries in general and the moral qualities of the People's Public Security officers and soldiers in particular. The six teachings not only comprehensively reflect the general requirements of training revolutionary morality but also highlight the specific requirements of training moral and political qualities among the People's Public Security officers and soldiers – the people who are most loyal to the Party and the Government and who "are aware that they are still alive as long as the Party is still alive".

Sixth, Uncle Ho's Six Teachings are not only requirements concerning necessary and

sufficient conditions for moral qualities, political qualities, and working capabilities for each of the People's Public Security officers and soldiers to fulfill their duties, but also a standard and guideline for all officers and soldiers to reflect on and perfect themselves towards becoming the "treasure sword" of the Party. Uncle Ho's Six Teachings for the People's Public Security are a priceless spiritual heritage in that the teachings most clearly demonstrate his ideology on building a revolutionary People's Public Security force dedicated their whole lives to the country and the people. Each teaching is a recommendation that stimulates self-awareness and revolutionary spirit. Uncle Ho's Six Teachings for the People's Public Security not only combine traditional elements of the nation with contemporary elements of the times, but also contain, form, preserve, and affirm the character of the Party, the class, and the people embedded in the People's Public Security force, making an important contribution to shaping the style, bravery and culture of the revolutionary cadres. It can be affirmed that where and when each unit and each officer and soldier of the People's Public Security thoroughly grasps and implements Uncle Ho's Six Teachings, the security and order are guaranteed, and the Public Security is trusted by the people and deserves the trust of the Party and the Government.

Having such a profound meaning, Uncle Ho's Six Teachings for the People's Public Security have spread quickly and widely across battlefields and fronts, penetrating the working and fighting practices of the entire Public Security force. The Six Teachings became the guideline for all working and fighting activities of the People's Public Security in the resistance war against the French colonialists to achieve final victory culminating in the world famous victory of Dien Bien Phu. The victory

completely liberated the North, building a strong rear for the struggle to unify the country. With the spirit of "Sacrifice oneself for the country and dedicate oneself to serving the people", during the resistance wars against the French colonialists and American imperialists, there were more than 14,700 People's Public Security martyrs sacrificing their lives for the independence and freedom of the nation, more than 4,200 wounded soldiers, and 2,300 sick soldiers. Not only during the resistance war period but also during peacetime, the People's Public Security officers and soldiers still willingly sacrifice their lives to protect national security, maintain social order, and fight crime for the peace of life and for the happiness of the people. According to statistics, "*From 2016 to 2021 alone, 70 Public Security comrades lost their lives, nearly 1,500 were injured, and more than 300 were exposed to HIV while performing their duties, fighting crime, rescuing local residents, and fighting COVID-19 pandemic*" [4, pp.11-13]; "*From December 15, 2021 to December 14, 2022, 7 comrades died, 120 were injured, and 13 police were exposed to HIV while performing their duties*" [1]. These great contributions and sacrifices have adorned the glorious traditional flag of the People's Public Security force.

It can be said that since the release of Uncle Ho's Six Teachings, the People's Public Security has achieved many glorious victories and considerably contributed to the Fatherland. There are thousands of outstanding cadres and shining examples of absolute loyalty to the Party's revolutionary cause and the spirit of serving the people, overcoming difficulties, cultivating revolutionary morality, and being clever, courageous in battle, diligent, thrifty, incorruptible, forthright, public-spirited, and impartial. Hundreds of units, officers and soldiers have been honored by the Government with the title Hero of the People's Armed

Forces. Thousands of units and individuals have been given other noble rewards. In the movement of the People's Public Security studying and implementing Uncle Ho's Six Teachings, there have been many exemplary units and groups that have been rewarded in all fields and at all levels. This is the vivid evidence of specific achievements in the movement of studying and implementing Uncle Ho's Six Teachings associated with the building, fighting, and maturing process of the People's Public Security force.

2.3. Solutions in the current period concerning the study and implementation of Uncle Ho's Six Teachings for the People's Public Security

Our country is currently undertaking two strategic tasks: building and defending the Socialist Fatherland of Vietnam. Besides the advantages, our country also faces many difficulties and challenges that require our entire Party, entire army, and entire people to strive to overcome. For the People's Public Security force, the current and upcoming tasks are really complex and difficult. To complete its demanding but glorious task, the People's Public Security must constantly build a virtuous, strong, regular, elite, and modern force that meets the requirements and obligations of the new situation according to the spirit of Resolution No. 12-NQ/TW, dated March 16, 2022 and issued by the Politburo. In particular, the People's Public Security force must continue to maintain and promote the movement of studying and implementing Uncle Ho's Six Teachings with the following basic solutions:

First, the People's Public Security officers and soldiers continuously improve their political qualities, ideological stance and professional capacity according to the Six Teachings. The People's Public Security force must effectively maintain the organization of political learning

activities; explore the meaning of the Six Teachings; absorb their revolutionary, scientific and practical nature; strengthen the education and training of officers and soldiers in terms of political ideology, moral qualities and working capacity; relate the study and implementation of the Six Teachings to the grasping and implementation of the Party's Resolutions, particularly the campaign to build and rectify the Party according to the Resolutions of the 4th Central Committee (Terms XI and XII); Resolution No. 26-NQ/TW dated May 19, 2018 of the Central Executive Committee (Term XII) concerning focusing on building a team of virtuous, capable and reliable officials at all levels, especially at the strategic level; Conclusion No. 01-KL/TW dated May 18, 2021 of the Politburo (Term XIII) on continuing to implement Directive No. 05-CT/TW dated May 15, 2016, of the Politburo (Term XII) on promoting the study and following of Ho Chi Minh's ideology, morality, and lifestyle; Conclusion No. 21-KL/TW dated October 25, 2021 of the Central Executive Committee (Term XIII) on promoting the building and rectification of the Party and political system, and the resolute prevention, elimination and handling of degradation of political ideology, morality, and lifestyle as well as the mistaken manifestations of "self-evolution" and "self-transformation" among cadres and Party members; Resolutions and Directives of the People's Public Security force to educate and train a team of officers and soldiers with strong political will, good moral qualities and sufficient professional capacity to meet the requirements and obligations of the new situation.

Second, strengthen the management and inspection of the study and implementation of Uncle Ho's Six Teachings at all units, and the management and inspection of the implementation of democratic regulations and administrative reforms in solving the people's

affairs at local levels; promote educating, training, and assigning virtuous, capable and reliable soldiers and officers to grassroots units and standing departments which are directly involved in addressing the people's legitimate needs and aspirations; resolutely overcome the issues of indifference, irresponsibility, arrogance, and harassment which ultimately lower the people's trust in the People's Public Security; strengthen staff management, and continue to promptly supplement work procedures and regulations as well as evaluate, train and manage the staff; encourage self-cultivation in terms of qualities, ethics, lifestyle, and discipline; strengthen the inspection of implementing 19 things Party members are obliged to avoid and 11 things Public Security officers and soldiers are obliged to avoid; resolutely prevent, push back, and strictly handle the degradation of political ideology, morality, and lifestyle as well as the mistaken manifestations of "self-evolution" and "self-transformation" among cadres and Party members, building a strong and virtuous Public Security force to meet the requirements and obligations of the new situation.

Third, the study and implementation of Uncle Ho's Six Teachings must be done specifically and practically. Public Security leaders at all levels need to be clearly aware that maintaining and promoting the movement of studying and implementing Uncle Ho's Six Teachings is a practical task and a crucial factor in building the Party and a strong and virtuous Public Security force. The leaders must also attach great importance to innovating the content, form, and measures to launch the movement of studying and implementing Uncle Ho's Six Teachings in a specific and practical way. People's Public Security units, including grassroot units, need to develop emulation targets to implement Uncle Ho's Six Teachings in accordance with their working and fighting

functions and obligations; incorporate these targets into the field of work, fighting and daily routine of each officer and soldier; maintain the regular and formal review and classification of units and individuals based on their studying and implementing Uncle Ho's Six Teachings; clearly point out each unit and individual's shortcomings and recommend corrective measures in a defined period of time. Classification results are important criteria for evaluating and grading Party members, union members, and other members and are one of the foundations for considering the planning, training, and educating cadres. Only then will the movement of studying and implementing Uncle Ho's Six Teachings maintain its vitality. Through the specific and practical study and implementation of the Six Teachings, there will be increasing numbers of shining examples among officers and soldiers, which will enhance the image of the Public Security in the people's hearts and lead them to deserve the trust of the Party and the Government.

Fourth, each Public Security officer and soldier must be self-aware and strictly follow Uncle Ho's Six Teachings. Each officer and soldier must regularly cultivate the spirit of serving the people, promote self-training in qualities, ethics, lifestyle, and discipline, and proactively overcome their shortcomings and correct their mistakes. In particular, the People's Public Security leaders at all levels must be truly exemplary, united, and unified in successfully implementing the mission of protecting security and order and building a strong and virtuous People's Public Security force. Party committees, leaders, and commanders at all levels must focus on setting an example. Officials with higher positions and ranks must be particularly exemplary, regularly do the "self-reflection", "self-correction", and "self-identification", and prevent deterioration in political ideology,

ethics, and lifestyle as well as mistaken manifestations of "self-evolution" and "self-transformation". Each officer and soldier must train, correct, and improve themselves regularly, just as they wash their faces every day. Each officer and soldier must be truly self-aware and strict with themselves, must be able to win over themselves in any position and under any circumstances, and must always keep in mind the slogan of the movement of the People's Public Security studying and implementing the Uncle Ho's Six Teachings: "*Sacrifice oneself for the country, and be loyal to the Party*" [3, p.252].

Fifth, the propagation, encouragement, and example setting of studying and implementing Uncle Ho's Six Teachings for the People's Public Security must be done effectively. Public Security leaders at all levels continue to focus on promoting the propagation of commemorative activities, examples of good people and good deeds, and outstanding units and individuals in the movement of studying and implementing Uncle Ho's Six Teachings for the People's Public Security on the mass media at the Central and local levels, on the portals of the Ministry of Public Security and local Public Security units, and on social media in the context of the Fourth Industrial Revolution. After each period of studying and implementing Uncle Ho's Six Teachings, there must be reviews and meetings of shining examples in the movement. At the same time individuals and units with high achievements in the movement must be encouraged and promptly rewarded. The building of outstanding units and individuals into typical models and examples as well as the all-pervasive launch of the movement of following these models and examples in each unit and the entire Public Security force must be promoted.

Sixth, the study and implementation of Uncle Ho's Six Teachings must involve coordination between Party committees, authorities, agencies, departments, unions and the people. The movement of studying and implementing Uncle Ho's Six Teachings for the People's Public Security must have the proper attention of Party committees at all levels and the support and supervision of agencies, departments, unions and the people to push the movement forward. The People's Public Security needs to report to and take advantage of the leadership and direction of Party committees and authorities at all levels, and proactively coordinate with Central and local agencies, departments, unions, and social organizations to encourage the people from all walks of life to contribute their opinions and create supportive conditions for the People's Public Security to study and implement Uncle Ho's Six Teachings. Party committees and leaders of the People's Public Security units must pay close attention to the movement; regularly innovate the content, form and measures of the movement in order to mobilize officers and soldiers to enthusiastically participate in emulation activities; organize emulation agreements

between groups and individuals in each unit to find out and elect highly effective ways of following Uncle Ho's example; reward outstanding examples, spread the inspiration and contribute to building a strong and virtuous People's Public Security force.

3. CONCLUSION

Uncle Ho's Six Teachings for the People's Public Security are the portrait and virtue of the revolutionary Public Security officer and soldier. The teachings are brief but have truly profound meaning. They are concise, clear, transparent, and easy to understand and remember, which is an advantage for the Public Security officers and soldiers to absorb the teachings and form proper working and fighting perspectives and behavior. Uncle Ho's Six Teachings convey great ideological connotations, ethics, lifestyle, tactics and strategies of the revolutionary officer and soldier, demonstrating the relationship "with oneself", "with others" and "with work". Over the past 75 years, Uncle Ho's Six Teachings for the People's Public Security have been the guideline and motto for every Public Security officer and soldier to train themselves to always meet the requirements and obligation in all periods of the revolution.

REFERENCES

- [1] Portal of the Ministry of Public Security (2023), *the Ministry of Public Security announces 2022 statistics*, <https://bocongan.gov.vn/tin-tuc/bo-cong-an-cong-bo-so-lieu-thong-ke-nam-2022t34177.html>, retrieved: August 1, 2023.
- [2] Ho Chi Minh (2011), *Complete works*, volume 5, National Political Publishing House, Hanoi.
- [3] Ho Chi Minh (2011), *Complete works*, volume 11, National Political Publishing House, Hanoi.
- [4] Tran Quoc To (2022), *Studying and implementing Uncle Ho's Six Teachings - Important solutions to building a virtuous, strong, regular, elite and modern People's Public Security force*, Bulletin of the Department of Party Work, Political Work and Public Work, the Ministry of Public Security, No. 1-2022.

FEMALE INTELLECTUALS – A KEY HUMAN RESOURCE ENSURING THE SUCCESSFUL IMPLEMENTATION OF THE COUNTRY’S DEVELOPMENT GOALS ACCORDING TO THE RESOLUTION OF THE VIETNAM’S COMMUNIST PARTY NATIONAL CONGRESS XIII

AN THI NGOC TRINH^(*)

INFORMATION	ABSTRACT
<p><i>Received: August 4, 2023</i> <i>Edition completed: August 12, 2023</i> <i>Approved: September 25, 2023</i> <i>Code: TCKHTA1-22-9.2023</i> <i>ISSN: 2525 – 2429</i></p> <p>Key words: <i>intellectuals; female intellectuals; National Congress XIII</i></p>	<p><i>The Party's 13th National Congress is a particularly important milestone in the entire cause of national innovation. The Congress made important decisions, opening a significant turning point and bringing the country to a new stage of development towards the goal of becoming a developed country in the mid-21st century. In the current process of industrialization, modernization and international integration, in order to achieve the goals set by the Party through each special milestone of the country, the development of human resources, intellectuals and female intellectuals in particular is becoming more important and urgent. The article focuses on research on affirming the role of female intellectuals in the key tasks, directions and goals of building socialism that the 13th National Congress approved, thereby affirming that promoting the role of female intellectuals in the current period is inevitable.</i></p>

1. BACKGROUND

In the rapid development of modern technology towards a knowledge economy, intellectuals have become an important resource that creates the strength of each country in its socio-economic development strategy. In Vietnam, to successfully realize the goal of transforming the country into a modern and industrialized country set out by the Party’s Resolution of the 13th Congress, Vietnam needs to maximize the use of all resources, national intellectual potential,

especially the creativity of intellectuals. Female intellectuals, an elite part of the nation, are well trained, having profound knowledge and a scientific status, and having made great contributions to the cause of national development. In particular, with professional qualifications, highly intellectual qualities and a sense of responsibility to society, female intellectuals have been holding an important position, making a decisive contribution to the cause of industrialization and modernization of the country.

^(*) Dr. An Thi Ngoc Trinh, University of Technology, Vietnam National University in Ho Chi Minh City, antrinh38@hcmut.edu.vn

2. CONTENT

2.1. Being more aware of the goal of building and developing the country in the Resolution of the Party's 13th National Congress

The 13th National Congress is the most important political event of the Party and our nation in 2021. The great success of the Congress is reflected in all three aspects: Documents, human resources and organizational and service work. Each Party's Congress term is a journey, correctly identifying goals and tasks and summarizing the achievements of the previous term to create a foundation for the development of the next term. Those great achievements were due to the right leadership of the Party - the key factor determining the victory of the Vietnamese revolution. The goal and direction is to shape a development method consistent with the country's reality and the trends of times as determined by the 13th Congress. Many new concepts appeared for the first time in the documents of the 13th Congress containing new methods of development, such as the concepts of developed nation, national governance, happiness index, the relationship between the state-owned sector and the private sector, between domestic and international factors, between materialistic and spiritual motivation,... meaning turning potential into kinetic energy, connecting all kinds of resources, forming a new driving force, promoting the combined strength of the nation and people to realize the goal of becoming a developed, high-income country by 2045.

The 13th National Congress of the Party once again affirmed and emphasized: After more than 35 years of implementing the reform process and 30 years of implementing the Platform for national construction in the transition period to socialism, reasoning of innovation, socialism and the path to socialism in our country is increasingly being completed

and gradually realized. We have achieved great achievements of historical significance, developing stronger and more comprehensively than in the years before the renovation. With all humility, we can still say: our country has never had the same fortune, potential, position and international prestige as it does today. Those achievements result from creativity, being the result of a process of persistent and continuous efforts over many terms of the entire Party, the entire people, and the entire army; which continue to affirm that our path to socialism is correct, consistent with objective laws, Vietnam's reality and the developmental trend of times; our Party's innovation path is correct and creative; the Party's leadership is the leading factor determining all victories of the Vietnamese revolution. The Party's political platform continues to be the ideological and theoretical guidelines that lead our nation to continue to boost the reform process comprehensively and be the foundation for our Party to complete its policy of building and protecting the socialist nation of Vietnam in the new period. Identifying the country's fortune, potential, position and international reputation today has a very profound and important meaning. The political report of the 13th National Congress determined: *"This is a pride, motivation, an important resource, a belief for the entire Party, people and army to overcome all difficulties and challenges; to continue to firmly step on the path of comprehensive and synchronous innovation to develop the country rapidly and sustainably"* [3, p.104].

Inheriting and developing the Platform and recent congresses, the 13th Congress determined the goal of *"Striving to transform our country into a developed country with a socialist orientation by the middle of the 21st century"* [4, p.73]; in which the content of "socialism orientation" has been affirmed in

many Party documents. The new point is "our country becomes a developed country".

Regarding the general goal: all the political reports at Party Congresses during the reform period identify general goals. Compared to previous congresses, especially the 12th Congress, the determination of national development goals in the Political Report at the 13th Congress has new remarkable points:

First, "ruling capacity" was added and "strengthening the Party's leadership capacity and fighting power" was changed to "strengthening the Party's leadership capacity, ruling capacity and fighting power".

Second, "political system" was added and "building the Party" was changed to "building the Party and political system" and the requirement to build a "clean, comprehensively strong" Party and political system was mentioned. "Consolidate people's trust in the Party, State, and socialism" was added.

Third, "arouse the desire to develop the country" and "leverage the power of times" were added and "promote the strength of great national unity" was changed to "arouse the desire to build a prosperous and happy country, promote the will and strength of great national unity combined with the strength of the time".

Fourth, determining the goal of "striving to transform our country into a developed country with a socialist orientation by the middle of the 21st century".

Regarding the specific goal: the Party congresses during the reform period also determined the country's development goals according to the approach of industrial development level and per capita income. The 11th Congress commented that "*The country has overcome the state of underdevelopment and entered the group of developing countries with middle income*" [2, p.81]. The Congresses VIII, IX and XII determined goals according to the level of industrial development. The 12th

Congress determined: striving to make our country become a modern industrial country early on the basis of science and practicality; inheriting and supplementing are needed in accordance with changes in each stage of the country's development; at the same time, researching and consulting the experiences of other countries and common world standards, the 13th Congress determined the country's development goals until 2025, 2030 and 2045. specifically:

First, by 2025, the 50th anniversary of the complete liberation of the South and reunification of the country, Vietnam strives to become a developing country with modern industry, surpassing the low average income level. Our Party has set the main targets for socio-economic development in the 5 years 2021-2025, in which: "*The average 5-year GDP growth rate is about 6.5-7%/year. By 2025, GDP per capita will be about 4,700-5,000 USD*" [3, p.233].

Second, by 2030, the 100th anniversary of the Party's establishment, Vietnam will become a developing country with modern industry and high average income. Planning the country's development for the period 2021 - 2030, our Party identifies 12 orientations in all areas of social life, including in the economic field: "*Ensuring macroeconomic stability, innovation strong growth model...; improving productivity, quality, efficiency and competitiveness of the economy*" [3, p.233].

Third, by 2045, the 100th anniversary of the establishment of the Democratic Republic of Vietnam, now the Socialist Republic of Vietnam, Vietnam will become a developed, high-income country: "*Arousing aspirations for developing a prosperous and happy country, promoting the will and strength of great national unity combined with the strength of the time; comprehensively and simultaneously promoting innovation, industrialization and*

modernization; building and firmly protecting the Fatherland, maintaining a peaceful and stable environment; striving to transform our country into a developed country with a socialist orientation by the middle of the 21st century" [3, p.233].

It can be seen that the 13th Party Congress is a major turning point in the Vietnamese revolution, continuing to arouse the strength of the people to well implement the goals, orientations and tasks set out by the congress. To achieve the above goal, it is necessary to clearly recognize and maximize the role of female intellectuals. This is truly a particularly important resource, creating the country's strength in the country's development strategy in the spirit of the Resolution.

2.2. Intellectuals and the role of Vietnamese female intellectuals in the process of implementing the goal of building the country according to the Resolution of the 13th Congress of the Party

2.2.1. Intellectuals and female intellectuals

The term "intellectual" originates from the Latin word - "Intelligentia", meaning understanding, wisdom, intelligence, etc. According to Engels, "*The intellectual poor laborforce must come from students, the cause of liberating the working class also requires doctors, engineers, chemists, agronomists and other experts... solid knowledge is needed, not shallow, loud sentences*" [1, p.613]. Inheriting the views of Karl Marx and Engels, V.I. Lenin said that "*Intellectuals include not only writers, but also all educated people, representatives of freelancing jobs, representatives of the workers*" [7, p.37].

Inheriting the viewpoint of Marxism-Leninism and basing on the practice of revolutionary activities, in the work "Changing the way of working", President Ho Chi Minh also mentioned the concept of intellectuals. He

asked questions and answered them himself: "*What is knowledge? Knowledge means understanding. In the world there are only two types of understanding: one is understanding the struggle for reproduction. Natural science comes from that; The second is understanding national struggles and social struggles. Social science therefore has no other knowledge beyond those two.... A well-rounded intellectual is someone who must apply his or her knowledge into practice*" [6, p.42]. After the Revolution in August 1945, President Ho Chi Minh pointed out that, "*Intellectual labor has a very important task in the cause of building the nation, in the work of completing new democracy and moving towards socialism*" [5, p.39]. Intellectuals are those who have a higher level of understanding than the general level of other classes of the nation; Therefore, intellectuals must be responsible for "widening people's knowledge and refreshing people's energy".

Thus, in each stage of the country's development, intellectuals always play an important role in contributing to the country's socio-economic development, and are an important resource that reflects strength and competitiveness of each country in relation to each other. In Resolution No. 27-NQ/TW, dated August 6, 2008 of seventh Conference, Central Committee of the Communist Party of the term X "On building a team of intellectuals in the period of accelerating industrialization and modernization country", for the first time the Communist Party of Vietnam has given a definition of intellectuals: Intellectuals are intellectual workers with a high level of education in a certain professional field with the ability to think independently, create, disseminate and enrich knowledge to create spiritual and material products of value to society. The 13th National Congress of the Party has identified the team of intellectuals as

the center and nucleus of the country's industrialization and modernization.

Female intellectuals are an elite part of the nation. They are people who are well trained, have extensive knowledge of a certain field, have high professional qualifications, have scientific positions and have made significant contributions to the cause of national development. When it comes to female intellectuals, it is said that female intellectuals are people with a bachelor's degree or higher, doing work related to intellectual and creative activities, creating valuable spiritual and material products for society, or female intellectuals are an important part of the intellectual team participating in all fields: science, technology, leadership, management...; being a typical part of women, with the qualities of women such as the spirit of diligence, endurance, kindness, responsibility, etc. From each different angle, there are different definitions and concepts for female intellectuals. However, there are common points and agreements among researchers when discussing female intellectuals including:

Firstly, female intellectuals are an integral part of the intellectual team. In essence, they have the basic characteristics of intellectuals in general such as: being able to do intellectual work, thinking independently and creatively, having high level of education in their professional field, creating valuable spiritual and material products to society, aiming at the values of truth, goodness, and beauty, bringing happiness to the people, promoting social progress.

Second, female intellectuals are an elite part of the female gender. They are a representative force for women. They have the typical good qualities of Vietnamese women. Therefore, intellectual status and female status are linked in every female intellectual in our country. Besides the common qualities of

Vietnamese intellectuals, female intellectuals have important qualities, the ability to reconcile dual functions, that is, the function of "keeping the fire" in the family at the same time as the function of society and their career. This is a very specific point of the Vietnamese female intellectual team. From an educational perspective, they are people with high levels of education and technical expertise, good skills, and rich experience. They are an important part of the country's intellectual team. Viewed from a gender perspective, they are both a representative part of the intelligence of Vietnamese women, and at the same time the first wives, mothers, and teachers of each individual, playing an extremely important role in the career of developing people and building sustainable families.

2.2.2. The role of female intellectuals in the process of implementing the goal of building and developing the country according to a socialist orientation

First, with the rapid development of the time, Vietnamese female intellectuals have become one of the particularly important resources, creating the nation's strength and position in the development strategy. According to statistics from the National Agency for Science and Technology information in 2020, the number of women accounts for 46% of the total research and development workforce. The Vietnamese female intellectual community is very diverse, including female scientists and businessmen in all fields. As of November 2021, there are currently 59 female professors out of a total of 1,798 professors in the country (accounting for 3.2%) and 2,039 female associate professors out of a total of 11,655 (accounting for 17.5%) [9]. This is an extremely valuable human resource of the country. Research activities of female intellectuals have been creating premises and conditions for research and innovation activities of society. The

results of these activities contribute to improving production quality, labor productivity, innovation, actively attracting investment, creating jobs, promoting technical progress and developing economic life, country. It can be affirmed that this is a great step forward for female intellectuals. This result demonstrates the Party and State's care and facilitation for women as a whole and female intellectuals in particular. As such, the position and role of female intellectuals is enhanced in international forums. With their research, female scientists have actively contributed to the overall development of the country and the world. Many of the scientific and technical projects that bring fame to the country's medicine and education are female doctors and scientists. The process of national innovation and international integration has formed a team of highly qualified experts. Many female intellectuals have directly chaired scientific projects at the State, Ministry, and industry levels. They have made many outstanding contributions in modern scientific fields such as advanced technology, biotechnology, and nanomaterial technology, achieving many noble domestic and international awards. Some achievements of typical female intellectuals include: Dr. Tran Ha Lien Phuong from International University, Vietnam National University Ho Chi Minh City, became the first Vietnamese female scientist to be honored as a world talented female scientist in the L'Oreal – UNESCO International Rising Talent program "For the development of women in science" in 2015. This is a program to honor talented young Vietnamese female scientists for their outstanding contributions in two fields of life science research and material science, helping them continue to pursue their passion for science, and progress further on the path of scientific research to contribute to improving the status of women in society, helping close gender gap in science; Dr. Nguyen Thi Hiep from

International University, Vietnam National University Ho Chi Minh City, excellently won the first prize in the 3rd ASEAN - US Science Awards competition in 2017 and became the first Vietnamese woman to win this award, putting Vietnam in the list of countries with talented young female scientists in the world; Dr. Le Mai Huong (Institute of Natural Products – Chemistry of Academy of Science and Technology) won the Gold and Silver awards at the International Women's Creative and Intellectual Property Exhibition of the Korean Association of Women Innovators. With the products of Bioglucumin and Bioglucumin G which bring many positive values in public health care; Associate Professor, PhD. Tran Thi Thu Ha, Director of the Institute of Forestry Research and Development, Nong Lam University and Thai Nguyen University, with outstanding success in implementing the process of breeding and cultivating medicinal and forestry plant species which are applied with good results and 12 precious medicinal plant varieties were granted protection certificates by the State and receiving the Kovalevskaia Award in 2018. In 2019, out of 233 delegates attending the second Global Forum for Vietnamese Young Intellectuals, there are many women with rich academic and research achievements domestically and internationally recognized and honored with many noble awards. Thus, in many different ways, they are igniting their passion to conquer the peak and care for their homeland. In 2020, Vietnam had three female scientists elected to the list of Asia's top 100 scientists by Asian Scientist magazine in Singapore, including the research of Dr. Tran Thi Hong Hanh - Institute of Marine Biochemistry of Academy of Science and Technology has contributed to standardized methods for identifying, evaluating and finding new sources of medicinal herbs for Vietnam and the world in a sustainable way. According to Andrew

Mecheal Ong, Director of the Asia-Pacific Department of the World Intellectual Property Organization (WIPO), Vietnam's statistics in recent years show that 37% of female students graduated from universities of science and technology [11]. Therefore, WIPO is committed to helping and supporting the development of the community of female scientists and intellectuals and Vietnamese women.

Second, female intellectuals are one of the core parts of high-quality human resources, playing an important role in technological innovation and application in the country's development process. In the socio-economic development strategy for 2011-2020, the 11th Congress of our Party affirmed the strategic goal of developing science and technology: "Science and technology meet the requirements of modern industrialization". Thus, science and technology development plays an important role in the process of building and protecting the Fatherland. The Resolution of the 13th Party Congress affirmed: "*Continue to consistently implement the policy of science and technology as the top national policy and the key driving force to develop modern productive forces...*" [5, p.140]. Therefore, female intellectuals have contributed many scientific works with theoretical and practical values in the field of scientific research and technology transfer. The number of female intellectuals of different generations leading scientific research tasks at the State level, or tasks under key State-level programs is growing compared to the previous years. According to statistics from the Ministry of Science and Technology in 2020, almost 100% of science and technology tasks at all levels have the participation of female intellectuals. About 25% of the number of research topics and projects in the years 2011-2020 were led by female researchers, of which the period 2016-2020 saw an increase of 33% compared

to 2011-2015. As a result, more than 30 technological processes have been transferred and more than 10 projects and policies have been drafted from implementing science and technology tasks using the city's budget [10]. The number of scientific and technological tasks performed by women in recent times has increased and has closely followed the content of key science and technology programs, closely adhered to socio-economic development goals and focused on the applicability of research results after acceptance. Many research projects in the field of agriculture and rural development have made positive contributions to improving production efficiency and improving people's lives such as researching and selecting and introducing plant livestock varieties with high yield and quality advanced production techniques, helping form and develop effective agricultural production areas. The application of new technology has helped transform the agricultural and rural economic structure, increase production value, bringing Vietnam into the group of world's leading exporters of rice, coffee, pepper, cashew and rubber. Therefore, the projects they have conducted have achieved many good scientific results as well as practical applications and have been recognized by society. In addition, technical projects successfully researched at universities and research institutes have been applied in real life, helping solve many environmental problems. Thus, Vietnamese female intellectuals are the subjects who directly carry out innovation, determine product quality while promoting the effectiveness of scientific and technological activities. They become leaders who direct and open new paths, always create and discover new knowledge and apply them into practice to serve the people.

It can be affirmed that this is a great step forward for female intellectuals. This result shows that Vietnamese female intellectuals are gradually asserting their role as a pioneering force and the "pillar of the country". They have been affirming their role in the country's economic revival, specifically, contributing significantly to economic growth, creating jobs, increasing income for workers and creating revenue for State budget, contributing to hunger eradication, poverty reduction, and ensuring social security worthy of the eight golden words the State used to describe Vietnamese women during the reform period: "Loyal - resourceful - talented - brave". The above achievements are gradually demonstrating Vietnam's ability to achieve the goal of becoming a modern industrially developed country in the near future. Therefore, continuing to affirm the talent and promote the creativity and intelligence of female intellectuals is inevitable.

2.3. Some issues related to promoting the role of female intellectuals in the process of implementing national development goals according to the Resolution of the 13th Party Congress

After more than 45 years of unifying the country, more than 35 years of implementing the reform process and nearly 15 years of implementing Resolution No. 27 of the 10th Central Committee Communist Party on building a team of intellectuals in the period of promoting the nation's industrialization and modernization. The great achievements the country has achieved in development have gradually affirmed the effective promotion of the role of female intellectuals. Besides the achievements, female intellectuals encounter many difficulties and barriers in the process of expressing their role and dedicating their efforts to community and social development; for realizing the goal of developing the country into

a developing country with modern industry, surpassing the current low average income level. However, promoting the position and role of Vietnamese female intellectuals raises a number of issues that need to be resolved.

First, the resolution of the 13th Party Congress affirmed: "*Continue to consistently implement the policy of science and technology as the top national policy, a key driving force for developing modern productive forces...*" [4, p.140]. To achieve the goals of the above strategies, one of the strategic breakthroughs is to closely link human resource development with the development and application of science and technology. However, according to current statistics of female intellectuals, the number of female intellectuals with postgraduate degrees is still limited, most female intellectuals have undergraduate degrees. This is also a challenge for the development of a team of highly qualified female intellectuals and meeting the development requirements of industrialization and modernization of the country and the development trend of the knowledge economy. This has a significant impact on the process of implementing and implementing the Resolution of the 13th Party Congress.

Second, one of the new points in the document of the 13th Party Congress is about foreign affairs and international integration activities in the 5-year period (2021-2025). It emphasizes proactive and positive mindset for comprehensive and extensive international integration; identifying national interests is a key goal in foreign affairs and international integration. Therefore, to achieve national interests, Vietnam constantly strives to take advantage of all national potentials, especially human resources which are intellectuals. Reality shows that the development of the knowledge economy and the trend of globalization have resulted in more and more

new industries, such as information technology, artificial intelligence, environmental technology, biotechnology and nanotechnology. However, the number of intellectuals in general and female intellectuals active in scientific research in these fields is still limited, and high-quality human resources in these fields are still scarce.

Third, up to the present period, Vietnam is the only country in ASEAN with a lower retirement age for women than for men. Planning, training and fostering of female officials in general and female intellectuals in particular have not really received proper attention. In many ministries and provinces, age regulations are planned for women to be the same as for men, even the number of years required to contribute after being appointed is equal to that of men, while women's retirement age is earlier than men's, which is a shortcoming. This also causes obstacles and difficulties for female intellectuals. Furthermore, Vietnam does not have regulations on creating conditions for early salary increases for female intellectuals working in fields that society needs. The application of general policies to intellectuals (both men and women) is essentially unequal in scientific and technological activities.

In addition, a group of female intellectuals are young and have few opportunities to participate in scientific research and innovation activities. Therefore, they are not confident to raise problems that arise in production and real life, and have not had breakthrough proposals that can meet the urgent need for science and technology of the country and era. Therefore, developing the intellectual human resource in general and female intellectuals in particular which is proportionate to the proportion of women in our country's population is also a strategic task to exploit the contribution of female human resources effectively for the

mission of building and developing the country in the context of globalization.

2.4. Proposing some solutions to continue promoting the role of female intellectuals

Fully understanding the Resolution of the 13th National Congress on intellectuals: *"Building an increasingly strong, high-quality intellectual team to meet the requirements of national development in the new situation. Having a mechanism to promote democracy, freedom of creativity, ethics, and responsibility in scientific research. Prioritizing investment in infrastructure development, working environment, research, and innovation of intellectuals. Respecting and adequately rewarding Vietnamese talents and scientists with high professional qualifications at home and abroad, especially leading scientists and scientists with leadership abilities. Maintaining particularly important scientific and technological tasks. Truly respecting and creating conditions to improve the effectiveness of consulting and criticism activities of experts and intellectuals"* [4, p.167]. In the context of globalization and international integration, along with the development of science and technology and the formation of a knowledge economy, correctly recognizing the position and role of female intellectuals is extremely important. necessary. With current practical problems, continuing to affirm and promote the role of Vietnamese female intellectuals requires synchronous, timely, practical and effective solutions. To create conditions for the team of female intellectuals to grow and continue to contribute to the cause of national innovation, ensuring the success of the goals set by the 13th Congress and gradually building socialism successfully, the following tasks need to be done:

First, strengthening awareness and responsibility of party committees, governments, political and social organizations at all levels regarding the position and role of intellectuals in general and female intellectuals in particular. Deploying measures to promote gender equality in this activity specifically in each unit and locality. Developing basic and scientific strategies and issuing practical and synchronous policies and creating conditions for women to participate in scientific research activities so that they can live with passion and dedication, actively socialize and engage in international integration in order to recognize the role of female intellectuals in the strategy and goals of sustainable development of the country according to the 13th Congress.

Second, completing the legal framework and policies on training female intellectuals; Having reasonable regulations on working age for female intellectuals working in the field of education and training, science and technology; allocating a certain percentage for female intellectuals in training programs to improve professional and scientific qualifications to meet the requirements of building the country's elite team and create the strength of the nation. In particular, issuing a policy to use and treat female intellectuals and build leading female intellectuals and experts in scientific application fields; gathering and uniting female intellectuals in organizations, promoting the intellectual power of Vietnamese women at home and abroad; adding national science and technology programs for female scientists with outstanding achievements to encourage the development of female scientists; at the same time, expanding international cooperation and actively participating in activities of the network of female scientists around the world to integrate and enhance the position of Vietnamese female intellectuals.

Third, increasing investment in resources and funding for education and training for women doing scientific research, thereby promoting the comprehensive development of female human resources in scientific research and technology activities. Strengthening propaganda to honor typical and outstanding female intellectuals in all fields of social life, to affirm the role of female intellectuals in sustainable development of the country. Appreciating, placing importance on, and honoring female intellectuals is not only a recognition of their contributions to scientific research and technology application, but also an inspiration for young scientists to continue to excel on the chosen path.

On the other hand, the community of female intellectuals needs to continue to receive more support from family and society as well as specific support from mechanisms and policies so that their role and position in scientific research can be improved. In addition, female intellectuals themselves need to try and overcome all life difficulties, solve the relationship between family and work well, maintain faith, determination and passion for scientific research to bring about the results of their research, contributing scientific works of practical value to the community and society. At the same time, each female intellectual needs to clearly define their motivation and goals in scientific research activities to meet the increasing requirements of the trend of globalization and international integration. Only then will female intellectuals be able to fulfill their historical mission in the intellectual economy and in the context of globalization and international integration; making an important contribution to ensuring the successful implementation of the country's development goals set by the Party.

3. CONCLUSION

Continuing the traditions of Vietnamese women, continuing to affirm the teachings of President Ho Chi Minh: "*Vietnam's wealth and fortune are made by our women, young and old alike*" [5, p.39], female intellectuals have worked hard and created with a high sense of responsibility for the destiny of the nation. They have made many great contributions to the cause of national innovation. With their role and position, female intellectuals clearly understand their important tasks in the face of urgent requirements to successfully implement the country's development goals in the spirit of the Resolution of the 13th Party Congress. This

team constantly promotes its role and asserts its intellectual power in the cause of industrialization, modernization of the country and international integration. Therefore, the Party, State and relevant sectors and units need to pay more attention to the legitimate and reasonable aspirations of the female intellectuals, having effective policies and solutions as well as create the best conditions for them to contribute many high-value scientific achievements, creating great motivation to make the country's innovation a success and shed light on the path to socialism in Vietnam.

REFERENCES

- [1] Karl Marx and Frederich Engels (1993), *All books*, book 22, National Political Publishing House, Hanoi.
- [2] Vietnam's Communist Party (2011), *Documents of National Congress XI*, National Political Publishing House, Hanoi.
- [3] Vietnam's Communist Party (2021), *Documents of National Congress XIII*, book 1, National Political Publishing House, Hanoi.
- [4] Vietnam's Communist Party (2021), *Documents of National Congress XIII*, book 2, National Political Publishing House, Hanoi.
- [5] Ho Chi Minh (2011), *All books*, book 5, National Political Publishing House, Hanoi.
- [6] Ho Chi Minh (2011), *All books*, book 7, National Political Publishing House, Hanoi.
- [7] V. I. Lenin (1978), *All books*, book 41, Moscow Progressive Publishing House.
- [8] Luan Thuy Duong (2021), *Promoting Vietnamese female intellectuals' role in development trends of science – technology and international integration*, *Communist Party's Magazine*, https://www.tapchiconsan.org.vn/web/guest/van_hoa_xa_hoi/-/2018/821040/phat-huy-vai-tro-cua-nu-tri-thuc-viet-nam-trong-xu-the-phat-trien-khoa-hoc---cong-nghe-va-hoi-nhap-quoc-te.aspx, access date: 20-01-2021.
- [9] Vietnamese Female Intellectuals Association (2020), *Vietnamese female intellectuals and work of building and development*, <https://www.hoilhpn.org.vn/tin-chi-tiet/-/chi-tiet/nu-tri-thuc-viet-nam-va-cong-cuoc-xay-dung-phat-trien-%C4%91at-nuoc-35664-4523.html>, access date: 18-10-2020.
- [10] Vu Thi Bich Hau (2021), *Promoting the intellectuals' role in the city's scientific and technological development*, <https://www.danang.gov.vn/chi-tiet?id=46285&c=3>, access date: 16-11-2021.
- [11] Intellectual Property (2023), *Honoring women's role in boosting innovational and creative activities*, <http://skhcn.tuyenquang.gov.vn/tin-tuc-su-kien/so-huu-tri-tue/ton-vinh-vai-tro-cua-phu-nu-trong-thuc-day-hoat-dong-doi-moi-sang-tao-21308.html>, access date: 25-4-2023.

THE CURRENT STATUS OF IMPLEMENTATION OF THE ORDINANCE ON EXERCISING DEMOCRACY IN COMMUNES, WARDS AND TOWNS IN ETHNIC MINORITY REGIONS IN QUANG NAM PROVINCE

NGUYEN NGOC VO KHOA^(*)

INFORMATION	ABSTRACT
<p><i>Received: May 5, 2023</i> <i>Edition completed: June 20, 2023</i> <i>Approved: September 25, 2023</i> <i>Code: TCKHTA1-25 Sep 2023</i> <i>ISSN: 2525 – 2429</i></p> <p>Key words: <i>democracy; Ordinance on exercising democracy; ethnic minority region; Quang Nam province</i></p>	<p><i>The Ordinance on exercising democracy in communes, wards and towns is a content that must be widely publicized to the people, especially in ethnic minority areas in Quang Nam province. The article presents the achievements and basic limitations in implementing the Ordinance on democracy in communes, wards and towns in ethnic minority areas in Quang Nam province, thereby suggesting issues that need to be resolved in implementing the Ordinance on democracy in communes, wards and towns in ethnic minority areas of Quang Nam province today.</i></p>

1. BACKGROUND

Located in the central region of Vietnam, Quang Nam has a terrain that is lower in an eastward direction and is divided into 3 regions including the mountains in the west, the midland in the middle, the coastal plain in the east and the other side divided by the river basins of Vu Gia, Thu Bon, Tam Ky. This feature has created sub-regions with unique topographical features. In particular, the mountainous region includes 08 western districts of the province, which is highly mountainous areas, upstream of river basins, and home to ethnic minorities. This is a long-standing inhabited place of ethnic minorities such as Cotu, Gie - Trieng, Cor, and Xo-dang [2, p.4]. This is an ethnic minority area with a particularly important position for Quang Nam province in construction, socio-economic development as well as the implementation of the Ordinance on democracy in communes,

wards and towns. Recently, the effective implementation of the Ordinance on democracy in communes, wards and towns of Quang Nam province, particularly in ethnic minority areas in the province has made an important contribution to create a new look for ethnic minority and mountainous areas. Despite these achievements, the implementation of the Ordinance on democracy in communes, wards and towns in ethnic minority areas in the province still has certain difficulties and limitations. Therefore, assessing the current status of implementation of the Ordinance on democracy in communes, wards and towns in ethnic minority areas of Quang Nam province has profound theoretical and practical significance. The article conducted a survey in Quang Nam province, focusing mainly on 4 administrative areas: Tam Ky city, Nam Tra My district, Nam

^(*) Nguyen Ngoc Vo Khoa, M.A, University of Finance – Marketing, nnvkhoea@ufm.edu.vn

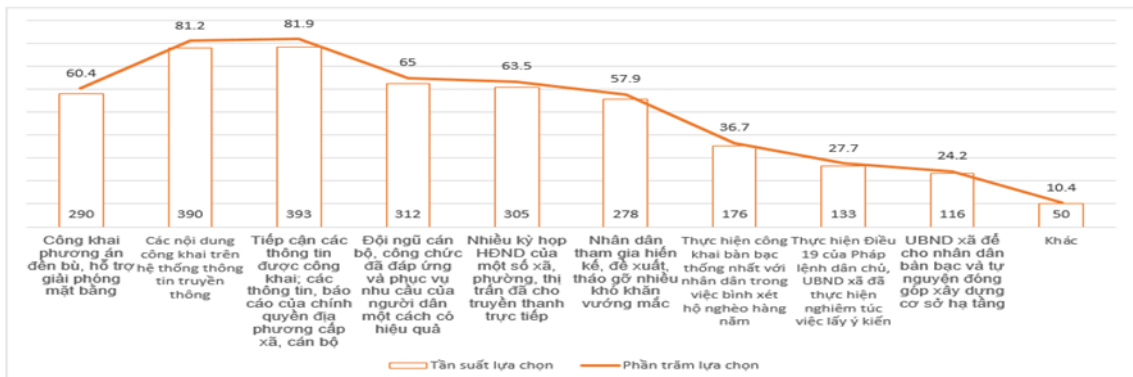
Giang district, and Dong Giang district with a total of 480 survey samples.

2. CONTENT

2.1. Achievements in implementing the Ordinance on democracy in communes, wards and towns in ethnic minority areas of Quang Nam province

The criteria for evaluating achievements in implementing the Ordinance on democracy in

communes, wards and towns are extracted from Ordinance No. 34/2007/PL-UBTVQH11. Preliminary survey results show that the process of implementing the Ordinance on democracy in communes, wards and towns in ethnic minority areas of Quang Nam province has achieved some positive achievements.



Graph 1. Achievements in implementation of the Ordinance on exercising democracy in communes, wards, towns in Quang Nam's ethnic minority regions

Source: Survey outcomes in Quang Nam province (2023)

2.1.1. Contents to be publicized to the people

According to the survey, 81.2% of people think that the content is published on the information and communication system. 81.9% of people think they can access public information and reports from commune-level local authorities, commune-level officials and civil servants at the commune, village, and residential areas, agencies, organizations and individuals assigned to manage or implement the contents discussed and decided by the people (Graph 1). At the same time, disseminating information to the public also achieved some outstanding achievements as follows:

First, people have access to information and reports from commune-level local authorities.

The contents are made public through different forms. Information disclosure helps ensure transparency in local government operations, helping people access information

easily, quickly and accurately. Once people have grasped the basic information, they will easily practice democracy in the next steps such as discussion, opinion contribution, and supervision. According to Vietnam's PAPI for access to information in 2020, Quang Nam province is one of the localities that is highly rated compared to other provinces, with 0.89 point. This result is significantly higher than the average level, but still low when compared to world data. At the same time, regarding the statistics on openness and transparency in the decision-making process in the locality, Quang Nam province achieved 5.14/10 points, ranked at the average level [3].

Poverty eradication is the goal of building the country of the Party and State and particularly of Quang Nam province. So is the sustainable poverty reduction programs for ethnic minority groups in Quang Nam province. The results of a survey of people's

opinions on receiving information about policies and plans to lend capital to the people to enhance production, eliminate hunger and reduce poverty, on assessing poor households' access to loans for production, social assistance, building charity houses, and granting health insurance cards show that local authorities have also continuously informed and implemented them. Up to 81% of people, equivalent to 389/480 respondents think that they regularly received information related to policies and plans on hunger eradication, poverty reduction, subsidies, and insurance (survey results of Quang Nam province in 2023). This is the content that people are most interested in because it affects their daily lives most. Meanwhile, when asked if they know about the content of the project to establish, merge, divide administrative units and adjust administrative boundaries related to commune level, up to 75% of people said they did not know this information, equivalent to 360/480 respondents (survey results of Quang Nam province in 2023). The reason is that part of the people feel hesitant about participating in activities related to the local government.

Regarding access to information about socio-economic development plans, economic restructuring plans and annual budget estimates and settlements at the commune level, survey results show that the proportion of the people said that local government agencies regularly disseminate and implement it, accounting for 64.2% of the total number of respondents. In general, the socio-economic development plan of Quang Nam province is updated relatively clearly on the province's electronic information portal, and every citizen can access this information source.

Regarding the updating the status of and investment project and priority order, implementation progress, compensation plans, site clearance support, and resettlement related

to projects and works on the locality commune level table; planning, detailed land use plans and adjustment plans, residential area planning at the commune level, survey results of people in Quang Nam province show that the proportion of people think that the local government regularly disseminates and implements projects, investment work and related factors, accounting for up to 77.3% of the total surveys.

The results of the component scores of the content of PAPI "Openness and transparency" index in 2020 in the provinces and cities of Vietnam show that the scores for publicizing land use plans and compensation price frameworks show that Quang Nam achieved 1.37/2.5, which is relatively good compared to other provinces and cities in many regions in Vietnam [3].

Survey results on access to information about the duties and rights of commune-level officials and civil servants directly handling people's affairs also show positive signs. 370/480 people said that local authorities regularly disseminate and implement their tasks and authority, equivalent to 77.1% of the total number of respondents. Besides, about 22.9% of respondents said they did not know anything about the duties and authority of officials and civil servants, equivalent to 110/480 people in ethnic minority areas who did not know anything about the duties and authority of officials and civil servants (survey results of Quang Nam province in 2023).

For the management and use of funds, investments, and grants under programs and projects at the commune level; mobilizing people's capitals, most people said that they received the information about the implementation, accounting for 78.5% of the total respondents (survey results of Quang Nam province in 2023).

Regarding access to public information on budget revenues and expenditures at commune and ward levels, Quang Nam province achieved an index score of 1.25, at a low average level, according to PAPI 2020 survey. Survey results on access to information about the subjects and rates of fees, charges and other financial obligations directly collected by the commune-level government also produced extremely positive results. The percentage of people who think they regularly the information is 73.3%, equivalent to 352/480 people (survey results of Quang Nam province in 2023). Due to the difficult socio-economic conditions in mountainous areas, support from the budget for community activities is still low. Therefore, activities serving the community need to mobilize financial contributions from the people. They need to pay attention to fees and their contributions to community development.

The education of law in border communes in Quang Nam province has truly proven effective in real life, helping raise people's awareness [4]. At the same time, this activity is also an important measurement scale to evaluate people's access to information. Therefore, the results on people's ability to access information about the regulations on administrative procedures and handling of people-related issues directly implemented by commune-level authorities currently still show a positive situation. The survey results show that the proportion of respondents who know about the provisions of law on administrative procedures and handling of people-related affairs directly carried out by commune-level authorities is the highest with 80.2%, equivalent to 385/480 respondents. Administrative procedures and handling of people-related affairs directly implemented by commune-level authorities play a very important role in people's use of public services.

Regarding the form of publicizing information, survey results show that people often receive information on the commune-level radio system, with 86.7% of the total number of respondents. Besides, the people also read a lot of information on the boards posted at the headquarters of the People's Council and Commune People's Committee, with 81% of the total respondents using this method. In addition, up to 40% of people use other forms of information, specifically Zalo or other social networks. These forms are completely consistent with Article 12 of the Law on Implementation of Democracy at the local level in 2022. For the form of notification by heads of villages and residential areas, the proportion of people who think they can access information through this method accounts for 65% of the total respondents (survey in Quang Nam province in 2023).

In general, people in ethnic minority areas in Quang Nam province surveyed clearly understood the information. There are only some contents that the majority of people do not know for both objective and subjective reasons.

Second, the implementation of public contents according to the Ordinance on democracy in communes, wards and towns is always directed and seriously implemented by party committees and local authorities.

Article 9, Ordinance 34 has specific regulations on the responsibility to organize the implementation of public content. Each agency and individual has a separate obligation and role in implementing public content. The results of a survey of people's opinions show that the majority said that the commune-level People's Committee is responsible for creating the contents, accounting for 95.2%. Meanwhile, two other individuals and agencies that play the role of implementing public content according to Article 9 are an option that few people chose (survey results in Quang Nam province in 2023).

The results of a public survey of responsible agencies by locality and area of Nam Tra My district show that a large proportion of people said that it is the responsibility of the People's Committee and Commune People's Council, with 30.1% of 120 respondents (survey results in Quang Nam province in 2023).

In particular, in the case of Nam Giang district, the implementation of public content on the provisions of the Law in particular and the contents of Ordinance 34 as a whole for ethnic minority people in 6 communes of Dac Toi, Dac Pre, Dac Pring, La Deê, La Eê, and Cho Chun from 2017 to 2019 were implemented extremely seriously. With 39 to 40 dissemination events each year, especially in 2018, there were 41 dissemination events, with 2246 ethnic minorities participating and 1150 documents distributed [4].

In general, urban areas have more favorable facilities, techniques, and conditions to serve the activities of agencies due to investment in construction and regular renovation and repair. The office, working equipment, loudspeaker system, and bulletin boards at the ward headquarters, residential areas, and residential groups are relatively fully equipped and regularly renovated. For rural and mountainous areas, most of the surveyed communes have offices of commune-level authorities; villages and hamlets have common living places. This is a favorable condition for organizing activities to implement the Ordinance on Exercising democracy in communes, wards and towns in 2007.

Third, the team of officials and civil servants has effectively met and served the needs of the people, improving the quality of public services. The team of officials and civil servants has great responsibility in encouraging people to participate in the process of implementing the Ordinance on democracy in

communes, wards and towns, and providing information and advice to citizens to clearly understand their rights. The team of officials and civil servants is responsible for creating information and propaganda materials about the Ordinance on exercising democracy in communes, wards and towns. This may include writing articles, compiling guidance documents, producing videos or online materials to explain democratic rules and regulations in an understandable and inspiring way. Officials and civil servants must ensure that information about the Ordinance on the implementation of democracy in communes, wards and towns is widely disseminated to citizens. They may use media such as newsletters, websites, social networks, public bulletin boards, banners or citizen meetings to communicate information. Officials and civil servants can organize seminars, training sessions or interactive events to impart knowledge about the Ordinance on Exercising democracy in Communes, Wards and Towns and create opportunities for citizens to discuss and exchange opinions. This helps enhance citizens' understanding and participation in the Ordinance on exercising democracy in communes, wards and towns. The results of a survey of ethnic minorities in districts and cities of Quang Nam province show that the proportion of people who said that they are regularly informed about the duties and authority of commune-level officials and civil servants accounts for 77.1% (survey results in Quang Nam province in 2023).

2.1.2. Contents to be discussed and decided by the people

The contents of people's discussion and decisions are written in Article 10, Article 11, Article 14 of the Ordinance on exercising democracy in communes, wards and towns and are supplemented and amended in Article 15, Law on exercising democracy at local

government. Based on those criteria, scales were built to collect the opinions of people in ethnic minority areas.

First, people discuss and voluntarily contribute to building infrastructure and public welfare works in the village. Contribution to building infrastructure and public welfare works is recognized in both the Ordinance on exercising democracy in communes, wards and towns and the Law on exercising democracy at the grassroots level 2022. Survey results also showed similar attention from the people participating in the survey, with 78.1% of people participating in the policy and contribution to infrastructure construction, equivalent to 374/480 respondents (survey results in Quang Nam province in 2023). The basic infrastructure construction index score of Quang Nam province is also about 1.96/2.5 points, ranked at an average level in Vietnam's CECODES, VFF-CRT, RTA & UNDP [3]. Regarding forms of people's contribution, it is shown that people can contribute in the form of labor and material contributions.

Second, the construction and implementation of village agreement continues to receive attention from the party committees and local authorities. Village agreements are built based on the needs, opinions and aspirations of the village community and approved through democratic and transparent procedures. After being approved, the village agreements are put into practice with the support and supervision of local party committees and authorities. Survey results of people in ethnic minority areas of Quang Nam province show that the rate of people participating in creating the agreement of villages and residential areas is the highest among the activities that people participate in discussion and decision, accounting for 80.4% of the total number of respondents, equivalent to 385/480 people (survey results in Quang

Nam province in 2023). This is a number that reflects the positive situation of people exercising their rights and obligations.

Third, the election and dismissal of village heads and residential areas leaders are carried out strictly democratically and in accordance with procedures. The election and dismissal of village heads is the recognition of the contents discussed and voted on by the people, which is specifically stipulated in Clause 2, Article 16 of the Ordinance on Exercising democracy in communes and wards, town and becomes the content about discussion and decisions by the people in Clause 4, Article 15 of the Law on Exercising democracy at the local governments in 2022. Results of the survey of ethnic minority areas in 2023 in Quang Nam province show that 71.8% of people think they have participated in this activity, equivalent to 344/480 respondents (survey results in Quang Nam province in 2023).

In general, the participation of the respondents in ethnic minority areas in Quang Nam province in discussing and deciding on activities of communes, wards and towns is relatively positive.

2.1.3. Contents to be commented on by the people

The contents about the people giving opinions in the Ordinance on exercising democracy in communes, wards and towns include 5 main contents with drafts related to plans on socio-economic development, using land, and draft plans to implement programs, which was increased to 9 contents in the Law on Exercising democracy at the local agencies in 2022.

First, the Commune People's Committee has seriously collected people's opinions before the authority makes a decision. The People's Committees at all commune levels in the surveyed area have taken people's opinions seriously, and the results from the survey data have partly proven that.

Regarding the draft socio-economic development plan at the commune level, the proportion of people who think they can participate in this activity accounts for more than half of the total respondents, or 264/480 respondents. All local agencies maintained positive results of people's participation in this activity. Among them, Nam Giang district was the most prominent, with 60.8% of people giving their opinions on the draft plan on socio-economic development (survey results in Quang Nam province in 2023).

Draft plans on detailed planning and using land and solutions is the content that must be made available to the public. However, this is the content that the respondents voice the least opinion, with 254/480 people, accounting for 52.9% of the total surveyed people (survey results in Quang Nam province in 2023).

The draft plan to implement programs and projects at the commune level, policies and plans for compensation, support for site clearance, infrastructure construction, resettlement, residential area planning are activities closely linked to people's lives. Surveying the people in ethnic minority areas of Quang Nam province also show that they gave their opinions on this content the most out of the total number of respondents, with 342/480 people, accounting for 71.2% of the total respondents.

This is also an important content that the people can contribute their opinions on. Survey results show that 54.8% of people said they were allowed to give their opinions on this content, equivalent to 263/480 respondents.

The survey results also show that up to 61.2% of people thought they also gave their opinions on other contents according to regulations. This shows the people's interest in common activities at the local agencies. According to the Law on Implementing Grassroots Democracy in 2022, the people are also allowed to participate in general community

activities related to environmental policies, construction, re-cultivation and re-settlement projects. Therefore, it is completely reasonable for a certain percentage of people to think that they can still participate in other activities.

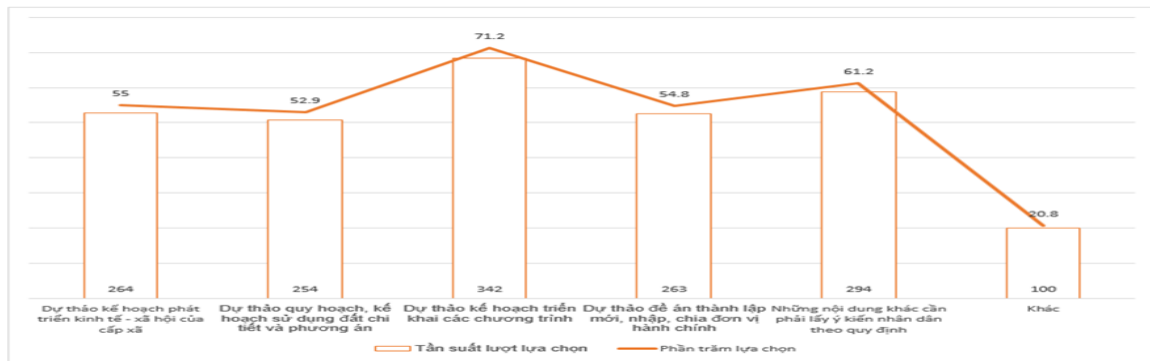
Second, the people offer initiatives, proposals, and solutions to remove many difficulties and obstacles, agreeing on economic development policies, innovating crop and livestock models, and contributing to hunger eradication and poverty reduction.

Quang Nam is a province that actively participates in economic development policies, crop and livestock innovation and poverty reduction. Among the surveyed areas are Dong Giang, Nam Giang and Nam Tra My districts, which are highly mountainous districts and long-standing residential areas of ethnic minorities such as Co Tu, Cor... [5]. The living areas of ethnic minorities in the survey area are characterized by rugged terrain and difficult transportation, requiring hunger eradication and poverty reduction activities that also require the efforts of the entire population. Survey results in ethnic minority areas of Quang Nam province show that 278/480 respondents said that people's participation in offering initiatives, proposals, and solutions is an achievement of the Ordinance on exercising democracy in communes, wards and towns, accounting for 57.9% (survey results in Quang Nam province in 2023).

Third, party committees, authorities, and unions at all levels have organized and adopted many forms so that people can contribute ideas and promote people's right to ownership. A variety of forms for people to participate and contribute opinions have been used to measure effectiveness. The proportion of people who said that voters or household representatives participating in giving opinions is the largest proportion, with 79.4% of the total respondents, equivalent to 381/480 people. In addition, up to 76.2% of people chose the option of casting

ballots to give opinions. Using the opinion mailbox accounts for a small percentage, with 14% of the total respondents. Notably, up to 140 people out of 480 people in ethnic minority areas

chose another answer. These forms may include using social networks and chat groups to contribute ideas (survey results in Quang Nam province in 2023).



Graph 2. Contents to be commented by the people

Source: Survey outcomes in Quang Nam province (2023)

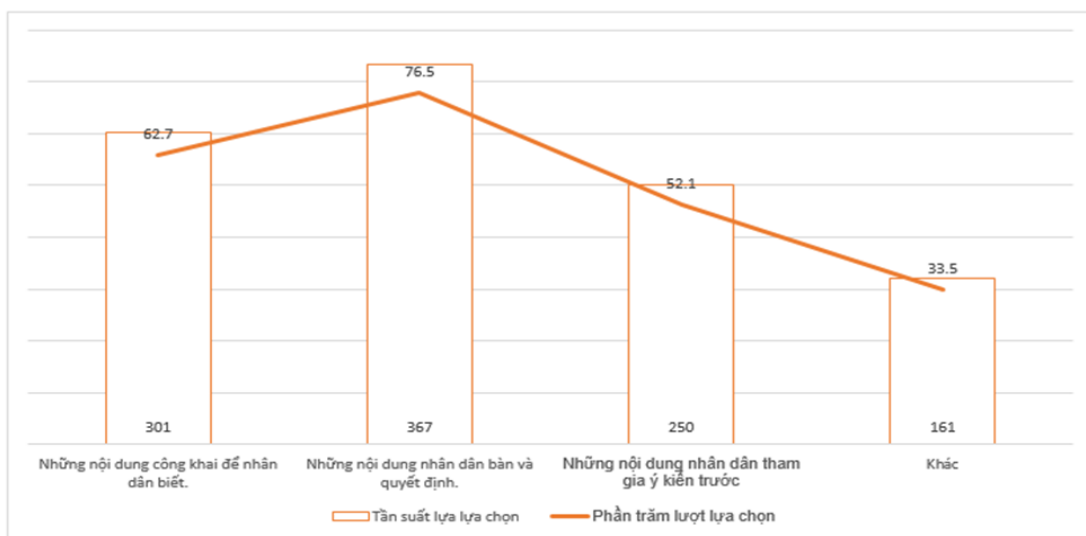
2.1.4. Contents to be supervised by the people

The people have the right to participate in supervising the implementation of the work in Articles 5, 10, 13, 19 of the Ordinance on exercising democracy in communes, wards and towns. At the same time, in the Law on exercising democracy at local agencies in 2022, the contents of people's supervision have been expanded into many contents.

First, party committees, authorities, and unions at all levels create favorable conditions

for people to participate in monitoring the contents specified in Articles 5, 10, 13 and 19 of this Ordinance.

To assess the current status of people's right to participate in monitoring in ethnic minority areas of Quang Nam province, a set of multiple-answer questions was designed to measure the proportion of people who have participated in this activity. The survey results are processed and presented below.



Graph 3. Current status of the people's supervision according to Ordinance 34

Source: Survey outcomes in Quang Nam province (2023)

The chart above shows that at least over 50% of respondents said they had participated in supervision activities. In particular, 76.5% of respondents said they have participated in monitoring the contents that people have the right to discussion and decision. At the same time, 62.7% of people say that they are allowed to monitor the contents made public to the people, and 52.1% of people are allowed to monitor the contents that the people can comment on initially. At the same time, about 33.5% of people think they can participate in monitoring a number of other contents, including those within the scope of the Law on exercising democracy at the local agencies. This suggests new research is needed to compare and assess the effectiveness of implementing the Law on exercising democracy at local agencies in 2022.

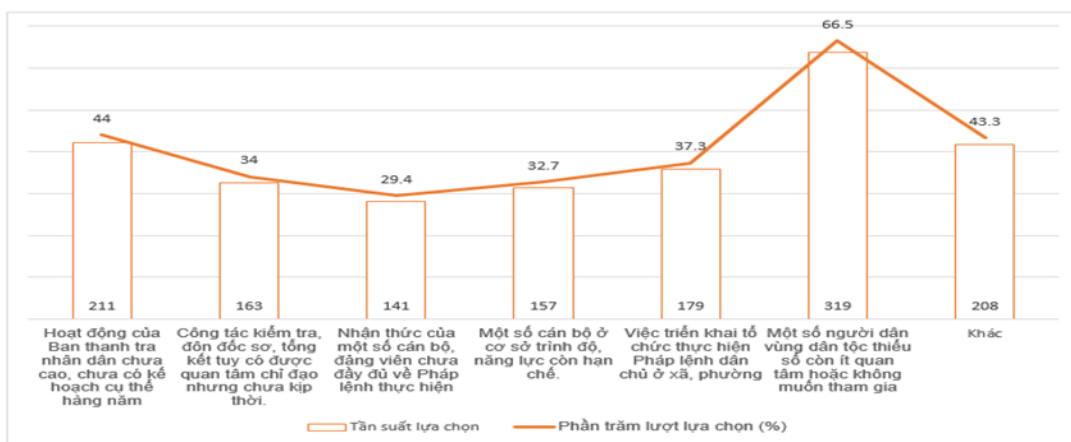
Second, the people exercise their right to supervision through representatives such as the People's Inspection Committee and the Community Investment Supervision Committee. The right to supervision is of particular concern to the respondents. This is

clearly shown through the high rate of people monitoring contents. Regarding the form of supervision, the survey results show that up to 78.6% of people said that they directly carry out supervision through the right to appealing and denouncing, equivalent to 368/480 respondents (survey results in Quang Nam province in 2023).

2.2. Limitations in implementing the Ordinance on exercising democracy in communes, wards and towns in ethnic minority areas of Quang Nam province

Besides the achievements, the process of implementing the Ordinance on democracy in communes, wards and towns in ethnic minority areas of Quang Nam province has also revealed certain limitations.

Recently, the socio-economic situation in Quang Nam’s ethnic minority areas has made some progress. However, the weather is unfavorable and the poverty rate is high due to the low starting point of the economy, thereby leading to limitations in the process of implementing the Ordinance on democracy in communes, wards, towns.



Graph 4. Limitations in implementing the Ordinance on exercising democracy in communes, wards, towns in Quang Nam’s ethnic minority regions

Source: Survey outcomes in Quang Nam province (2023)

Firstly, there is insufficient awareness of some officials and party members of the Ordinance on exercising democracy in

communes, wards and towns. According to assessments from the people, 29.4% of them maintained that there were limitations in the

implementation of the Ordinance on democracy in communes, wards and towns. In addition, 32.7% of people said that some local officials have low levels of qualifications. Some local government committees are not fully aware, thereby making the exercising of democracy heavily ceremonial, separating democracy from regulations and disciplines [1].

Second, the implementation of the Ordinance on exercising democracy in communes, wards and towns has not been focused in some places. Working conditions and facilities in some communes and village cultural houses are inappropriate. In ethnic minority areas, especially in the mountainous areas of Quang Nam province, working conditions and facilities at village cultural houses are still in shortage, leading to limitations in implementation of the Ordinance on exercising democracy in communes, wards and towns. 37.3% of respondents agreed with this comment, equivalent to 179/480 respondents.

Third, the activities of the People's Inspection Committee are not effective and planned annually. The community's investment supervision committee's activities are limited and do not coordinate well with contractors and local authorities. The activities of the People's Inspection Committee and the Community Investment Supervision Committee in some communes are still limited, affecting the exercise of citizens' right to ownership. Therefore, completing the "people's supervision" mechanism is very necessary to well implement the motto: the people know, the people discuss, people inspect.

Fourth, some people in ethnic minority areas have little interest or do not want to participate in the process of implementing the Ordinance on democracy in communes, wards, and towns, or are only interested in issues related to their own benefit. Another issue is

the level of people's interest in democracy, and the work of government levels in rural areas (communes) is different from that of the people in urban areas (wards). The level of education is low in rural areas where a majority of residents are farmers or small business owners who just make ends meet. In the meantime, young intellectuals stay in cities rather than returning to build their hometown.

2.3. Issues raised in implementing the Ordinance on democracy in communes, wards and towns in ethnic minority areas of Quang Nam province

First, a part of the people in ethnic minority areas still lack information and knowledge about the Ordinance on exercising democracy in communes, wards and towns, so the team of officials and civil servants need to master the Party's viewpoints and be aware of promoting democracy among the people to create social consensus and strength of the entire people in conducting local political tasks.

Second, in some local areas, the management and supervision of the authorities on the implementation of the Ordinance on democracy in communes, wards and towns in ethnic minority areas is still limited, so the Party and State must always pay attention to strengthening the local political system, focus on fostering and training a team of local civil servants to obtain professional qualifications, accept responsibility, enhance exercising democracy and promote the people's right to ownership.

Third, it is difficult to exercise the right of ethnic minorities to participating in the decision-making process and resolving community issues, so authorities need to create favorable conditions for ethnic minorities to participate in the decision-making process to solve community problems and always ensure fairness in the implementation process. The culture, religion, customs, practices, and habits are different among the minority and majority

ethnic groups. Therefore, it is necessary to build a thorough information and legal document system, renewing the content and operating methods of the political system at commune, ward and town levels. Local governments need to create information access opportunities and participation processes, along with traffic and transportation support.

Fourth, implementing the Ordinance on democracy in communes, wards and towns must be linked with socio-economic development, ensuring national defense and security, social order and safety at the local areas, linked with building the Party, clean and strong government, with campaigns and patriotic movements among the people. It is because law enforcement is succeeded only when there is a strong economy.

Fifth, promoting democracy is linked with order and discipline, promptly handling of law violations and acts of exploiting democracy to cause chaos which affect order at local areas.

3. CONCLUSION

There have been many achievements in implementing the Ordinance on democracy in

communes, wards and towns for ethnic minority areas in Quang Nam province in terms of contents to be publicized to the people, to be discussed and decided by the people, to be commented by the people, and to be supervised by the people. In general, most of the contents are disseminated and communicated to the people, with the contents to be discussed, decided and commented on by the people, which are inherited from the implementation of the Ordinance on democracy in communes, wards, town. In addition to the achievements, based on the survey data and related research, a number of limitations in the process of implementing the Ordinance on democracy in communes, wards and towns have been identified. Besides the common limitations in local areas, the socio-economic and cultural characteristics of people in ethnic minority areas are the biggest challenges in implementing the contents to be publicized, discussed, decided and in voicing opinions in implementing the Ordinance on democracy in communes, wards and towns.

REFERENCES

- [1] Hoang Ngoc Bich (2023), *Promoting democracy in our country's society*, State Management Magazine, (325).
- [2] Quang Nam Statistics Office (2022), *Statistic Book of Quang Nam*.
- [3] CECODES, VFF-CRT, RTA & UNDP (2021), *Vietnam's Provincial Government Public Administration Performance Index (PAPI) 2020: Measurement by the people's hands-on experience*, Reports on Policy Studies, Hanoi.
- [4] Ngo Tuan Vinh (2021), *Disemination and education of laws in border areas in Quang Nam province: the current status and solutions*, Journal of Human Resources and Social Sciences, (5).
- [5] Hoang Thi Kim Lien (2022), *The current status and solutions of implementation of poverty reduction policy in Quang Nam's ethnic minority areas*, <https://sti.vista.gov.vn/tw/Lists/TaiLieuKHCHN/Attachments/341947/CVv472S222022058.pdf>, access date: 20-7-2023.

THE WORLDVIEW IN NGUYEN BINH KHIEM'S PHILOSOPHICAL IDEOLOGY

HUYNH NGOC BICH^(*)

INFORMATION	ABSTRACT
<p><i>Received: July 29, 2023</i> <i>Edition completed: August 3, 2023</i> <i>Approved: September 25, 2023</i> <i>Code: TCKHTA1-27-9.2023</i> <i>ISSN: 2525 – 2429</i></p> <p>Key words: <i>Nguyen Binh Khiem; worldview; philosophy</i></p>	<p><i>Nguyen Binh Khiem is known as a philosophical poet. In his legacy to this day, however, we have only partially explored the profound thoughts interspersed with eloquent verses. These are ideas about the world, the universe, heaven, the way of heaven, and the cyclical and changing process of the universe, and all things. All contribute to the philosophical worldview of Nguyen Binh Khiem.</i></p>

1. BACKGROUND

Nguyen Binh Khiem was a special figure in Vietnam in the 16th century. He was a great thinker who was compared to an ancient tree that "cast a shadow throughout the 16th century". Inheriting the thoughts of Buddhism, Confucianism, and Taoism, the worldview in Nguyen Binh Khiem's philosophical thought is also based on the doctrine of the three religions. His ideas are both theoretically and practically valuable. He expressed a profound worldview when looking at nature and humans. In his concept of worldview, Nguyen Binh Khiem directly discussed the formation, movement, change and development of the universe, all destiny and humans based on a simple materialist perspective along with the connection, influence, and interaction of things and phenomena in the real world with a basic dialectic.

2. CONTENT

2.1. The formation and process of movement and change of the universe and all things in the philosophical thought of Nguyen Binh Khiem

2.1.1. The formation of the universe and all things in Nguyen Binh Khiem's philosophy

Heavily influenced by Song Dynasty's Confucian philosophy and proficient in the I Cheng (Classic of Changes), Nguyen Binh Khiem's views on the universe are based on the philosophy of the Yijing (Book of Changes) and develop issues about the world, the origin of the universe, and heaven, earth on the basis of principle-qi (air). According to I Cheng, the universe was initially just chaotic with no shape or form but contained a magical "principle" called "tai chi". Studying the Yijing and explaining the origin of the universe, heaven and earth and all things, Nguyen Binh Khiem also derived from the principles of I Ching, considering tai chi to be the first form of transformation, through the process of qi (air) division leading to the formation of the universe and transformation into heaven and earth. He wrote: "*At the early stage of Taiji, the positions of heaven, earth, and people are determined; Clear and light elements rose up to form the sky; Opaque and heavy elements moved down to form earth; Humans were born in the middle; Being made of the same qi*" [1, p.1344].

^(*) Huynh Ngoc Bich, M.A, Industrial University of Ho Chi Minh City, huynhbich2910@gmail.com

Nguyen Binh Khiem admitted that the original universe had only tai chi which gave birth to heaven, earth, all things and humans, and tai chi existed in the original form of "qi". Clear and light air rises to form the sky; opaque and heavy air settles down to form earth, and humans are born in the middle, that is, between heaven and earth. It is all due to the division process of tai chi, whose origin is "qi". Even according to Nguyen Binh Khiem: if you want to know how the yang develops and the yin disappears, you should look for the static state of tai chi because: *"Earth and heaven have hidden positive energy, movement and stillness originate from tai chi"* [1, p.503].

Although he puts "tai chi" first and all things from trees, blades of grass, to deep rivers, high mountains are born by tai chi, Nguyen Binh Khiem focuses on "qi" at its core. "Qi" is the origin of the universe. However, qi does not yet have a specific form, so the universe also has no shape, no form, no name, and no color. The universe originates from qi, so the universe is constantly moving and changing due to the interaction of yin and yang, developing to the extreme and then returning to its original starting position according to the principle of tai chi. With such an interpretation of the universe, it can be seen that although he admires Trinh Hao and Trinh Di and thinks the source of learning from them makes "ways change", and admires Chu Hy's thoughts, Nguyen Binh Khiem has independence in thinking, his explanations are simple and materialistic, in contrast to Nhi Trinh's idealistic concept (yin and yang, two energies along with the five elements are only materials to create thousands of things in heaven and earth) [2, p.130].

Nguyen Binh Khiem's view on the formation of the universe is also expressed in the article "Ke Noan" (Chicken Ovule). He wrote: *"The chicken egg is neither round nor square,*

yet it contains the whole heaven and earth in it. The substance inside and outside are white; The substance is contained in a yellow spot. Tai Chi has not been divided yet, but it is still chaotic. Only when the two yin and yang energies combine, does it hatch ..." [1, p.500].

From Nguyen Binh Khiem's perspective, the development of a chicken egg also goes through a closed process from formation to hatching. This process follows the principle of I Cheng about the beginningless and endless nature of tai chi, ending and beginning again according to cyclical law. Just as humans are endowed with the quintessence of heaven and earth in the space between yin and yang as a result of the development and determination of Taiji, the chicken is made up of the nucleus (yellow substance), which develops itself to the point when it has enough feathers and wings to hatch. Thus, Nguyen Binh Khiem has expressed the formation process of the universe, as well as compared and simplified that complex process through the structure of the egg with the beginning of the magical work that tai chi divides (elementary division). He admitted that "qi" exists before all things, "principle" exists in qi, and "tai chi" has a dualistic nature, including both material meaning and the meaning of principles as laws, as "way".

Although Nguyen Binh Khiem briefly and simply presented the origin of the universe as "qi", through the division performed by tai chi, the universe was born and all things appeared, but that does not mean that the process of forming the universe happened simply and quickly in seconds. In fact, according to Nguyen Binh Khiem, it is a complex, long-term evolution, the combination of the two forces of yin and yang (two elements) and then giving birth to the four phenomena (the beginning of existence), not the fact that all things in the universe appear at once. Although this assertion

is not the product of Nguyen Binh Khiem's personal thinking, when compared to contemporary idealistic notions that the universe was created from mysterious and supernatural forces, Nguyen Binh Khiem's point of view has stood out, expressing a viewpoint that is materialistic, simple and natural, and is a subtle discovery in explaining the causes of things and phenomena in the world.

2.1.2. The process of movement and change of the universe and all things in the philosophical thought of Nguyen Binh Khiem

Nguyen Binh Khiem acknowledges that the evolution of the universe is a complex, long-term evolution, the combination of the two forces of yin and yang (two elements) and then giving birth to the four phenomena (the beginning of existence), not the fact that all things in the universe appear at once. Like the Song Dynasty's Confucian thinkers, whose thinking was based on the I Ching foundation, Nguyen Binh Khiem attributed all transformations and changes in the universe to the two categories of yin and yang, from the movement and harmony of yin and yang that created a new category. This process of generation means changes: "*I Cheng has tai chi, which gives birth to two elements (yin and yang), which give birth to four phenomena (four seasons), which give birth to eight trigrams (eight symbols), from which, 64 symbols are formed*". This process is concretized through the formation of silkworms: "*The energy of Yin and yang circulate; the silkworm is born, in which the work of creation is shown*" [1, p.1276]. Thanks to the rotation of yin and yang, the origin of all things can be understood as well as knowing the times of prosperity and hardship.

According to the I Ching, the universe at the beginning was just a mass of chaos, in which there was a very mysterious, invisible principle called tai chi. In tai chi, there are two

opposing forces: Yin and Yang. Yin and Yang push each other to create movement and change, giving birth to the four phenomena. Yin and Yang interact and form together. They contradict each other but are compatible and in harmony with each other to create all things. But yin and yang must move in order to interact, to transform, and to create. Thus, according to I Ching, all things are in a state of constant change because the extremely simple turns into complex, moving from invisible to visible; all things always change in a circle with the law of circulation.

Nguyen Binh Khiem also realized the constant change in endless space and time. Everything always moves, changes, ends, and restarts. The moon disappears and appears again. Spring comes after autumn. All things change continuously: "*The eight trigrams keep changing and rotating like the moon continuing over and over again; Listening to the sound of the bird to experience the rise and fall of kings*" [1, p.262].

When talking about the transformation of all things, Nguyen Binh Khiem relied on the rule of yin and yang. These are two sides with opposite characteristics. This shows us his inference. Nguyen Binh Khiem saw that things and phenomena in nature all contain contradictions and that movement and change are the process of transformation and replacement of each other. He often observes and notes the existence of opposite sides in things such as: contraction - stretching, full - empty, good - bad, happiness - disaster, prosperity - hardship, gain - loss, visible and invisible. These aspects are not separate from each other but are closely related to and interact with each other and exist as a necessity. He wrote: "*Yin disappears, and yang appears repeatedly*" [1, p.1159].

According to Nguyen Binh Khiem, the appearance of contradictory elements in the

same thing and their changes come from their mutual support and mutual incompatibility: "*A flower blooms then rots; water is filled then gone*" or "*Ponds can become lakes; Salty, sour, spicy and sweet co-exist*" [1, p.1526].

In Nguyen Binh Khiem's thought, things and phenomena exist, reproduce, and change because there are always opposing elements in them. And those conflicting trends are the conditions for all things to transform. The principle of biochemistry and constant change of the universe is also shown in the extremely magical transformation of the odd and even numbers, corresponding to the appearance and disappearance of yin and yang.

Although acknowledging that heaven, earth, and all things change and transform constantly and nothing is forever, the change and movement in Nguyen Binh Khiem's concept is a cyclical change, a closed development of rising then falling, being full then empty. All things move and develop in turns and replacement. He wrote: "*Fate and fortune sometimes rise and fall; there are peace and chaos, prosperity and hardship*" [1, p.311].

Obviously, Nguyen Binh Khiem believes that the development of things follows a cyclical cycle, ending and then starting again, just like four seasons, ending and then returning. All things in heaven and earth, people come and go and come again: "*Things change and rotate with gains and losses*" [1, p.1503]. The cycle of all things in nature is the basis for Nguyen Binh Khiem to contemplate the cyclical changes of human society. Nguyen Binh Khiem presented in "Feeling the Time": "*the world enjoys peace then chaos; ways appear then disappear*" [1, p.1327].

It can be seen that Nguyen Binh Khiem's concept of movement and change in the universe contains basic and positive dialectical materialism. It acknowledges the continuous change of all things in the vast universe. All things always

contain opposite trends and contradictions which are a necessity and exist inside things and phenomena, causing the rotation of all things and events. In nature, it is the ups and downs of natural phenomena: "Ponds used to be a dry area". In society, it is the changes between "peace and chaos", They replace each other. It is a cyclical development. From an initial point, after a period of development, it returns to the starting point. However, the idea of change and transformation of all things in Nguyen Binh Khiem's thought has a limitation, which is the cyclical nature of movement. In his belief, changes are a cyclical closed cycle. Things change and rotate but they will return to the starting point. It is not a movement or development in a spiral cycle but seems to be a circle on a flat surface. However, ignoring the limitations due to historical factors, Nguyen Binh Khiem's recognition that the driving force of development lies within the thing itself. Recognizing transformation as a form of development is his great contribution to the development of Vietnamese philosophical thought.

2.2. Concepts of "Heaven", "heaven's destiny" and "heaven's way" in the philosophical thought of Nguyen Binh Khiem

The concept of Heaven and the law of "heaven's way" is also discussed a lot by Confucian thinkers. In Confucius's thought, Heaven is sometimes considered a law, an order of nature (there is nothing much in heaven, the four seasons still change, all things grow), and in other places he speaks of Heaven as a person who has a will, or a supernatural force that governs human life (Alas! God has ruined my way, I cannot escape from my sins, only God knows me...) [3, p.61].

Nguyen Binh Khiem believes in Heaven, in heaven's destiny. In his works, he often mentioned Heaven with many different names. Heaven is the creator, miracle, birth creator, or God. Although called by many different names, Heaven in Nguyen Binh Khiem's thought is the

supreme figure, with the ultimate power that governs all things in the world, including human life: "*Reproduction is entirely due to the merits of the creator*" [1, p.1224]. He believed that all things, all species, whether small or large, were born and raised by Heaven: "(All small or large things are created and nourished by heaven) [1, p.302]. Or "*Heaven created all things; All things are nourished by God's grace*". Heaven gives birth to all things; therefore, humans are also born from heaven: "*Heaven gives birth to the people and prosperity is what everyone wants*" [1, p.303]. Heaven not only gives birth to all things and people, but even human personality is created by Heaven: "*Heaven creates my personality*" or "*Let Heaven decide my personality, I am satisfied my with destiny*". "*Heaven determines human nature by "creating the common path"*. Basically, everyone is the same. Following heaven's arrangements is a kind and sincere act. On the contrary, it is evil. [1, p.1380]. Everything in the world such as life and death, communication, burial, prosperity and hardship, and control of chaos are all determined by destiny and arranged by heaven. "Life and death are set" or "there is a destiny, no one can change the way of heaven". Wealth and poverty also come from God. Everyone has their own share because heaven has already decided: "Heaven is fair. Everyone has a share" Nguyen Binh Khiem also believes that the morality of saints also depends on the influence of heaven.

The destiny of heaven in Nguyen Binh Khiem's thought not only intervenes and arranges the life or fate of each person, each individual, but even the fate of the country and the king is determined by heaven. Nguyen Binh Khiem said: "*Reviving the old country is destiny from heaven*" [1, p.624].

Returning to Confucian doctrine, in the past Confucians often conceived of "heaven" in

two aspects. The first aspect views Heaven as an abstract, supernatural force. This idea comes from the I Ching, which believes that Heaven has a mysterious power, plays a strong role in maintaining the order of the universe, and nothing can stop that power. Heaven in that sense is also called God. Heaven or God is only one, it encompasses the yin and yang path of constant, natural and fixed transformation. Nguyen Binh Khiem sometimes views Heaven with this concept. There are times when he calls Heaven "a miracle", a "spirit", a "creator", but no matter what words are used, Heaven for him is a "strong principle" that runs in the universe and "is incredibly magical, regulating all changes of all things. That eternal principle is expressed through the laws of body - death, contraction - stretching, joint - division, full - empty... which Nguyen Binh Khiem believes are always accurate.

However, Heaven in this philosophical sense does not appear much in Nguyen Binh Khiem's thought, but Heaven in the second aspect is clearly shown in his thought. In this aspect, Heaven is very close to humans, "heaven and man interact". Nguyen Binh Khiem looked at the sky with this viewpoint. God is not only the creator of all things and people, but God also has feelings to love good and hate evil, punish evil people, reward and punish severely, and protect and help honest people. That is the creator who has feelings, knows how to love good people and hate evil people. Or "*Heaven does not tolerate wicked people, able to hide things from people, but not gods*" [1, p.1532].

Heaven is also very impartial, does not favor or defend anyone: "Heaven is unbiased" [1, p.398]. Heaven is sophisticated, not even a "hair" is missed, not even a thread is wrong. It is precisely because of its clarity in all things that heaven can effectively manage earthly affairs in a very wonderful and just manner,

with nothing that can be hidden from heaven. In the article "Commandments and Rules", Nguyen Binh Khiem said: if you violate the nation's laws, sometimes you can escape it in one way or another, but if you violate Heaven's regulations, you cannot avoid it. *"The nation's laws can be circumvented, but Heaven's laws cannot, truth and falsehood in this world cannot be hidden from heaven"* [1, p.395].

It is also because of this justice and clarity of God that when people are in trouble or despair and have no way out, cannot ask anyone for help, people can only rely on God's justice. Nguyen Binh Khiem saw: *"During the rain and wind, it was dark. The sky and moon were obscured. Only heaven is righteous. Helping people, loving people"* [1, p.312].

Although Nguyen Binh Khiem mystically believes in the influence of heaven's destiny, believes in the rotation of heaven and earth, and believes that humans must believe in heaven's destiny, follow heaven's destiny, and cannot go against heaven's destiny, he holds a positive belief. He believes that people are not always obedient and completely dependent on the provision and decisions of heaven. There is an identical relationship between humans and Heaven, "heaven and man interact", "heaven and man unite". That belief shows a realization that if people know how to obey God and follow the "heavenly way" correctly, they can achieve their desires. He also thinks that humans are a part of the natural world.

Nguyen Binh Khiem's thoughts on the world are not only expressed in his concept of Heaven and Heaven's destiny, but also through his understanding of the religion of heaven. The Way of Heaven in Nguyen Binh Khiem's concept is awareness and understanding of the operation of heaven and earth, of the natural world, including humans. That operation is created by itself. Heaven's way is always developing, born and reborn endlessly

according to a cyclical law. That development is objective, does not depend on the subjective wishes of people. Nguyen Binh Khiem wrote: *"Knowing the heaven's mystery through continuous reproduction. Looking at a cold apricot flower which generates warm energy"* [1, p.267]. All things continuously evolve, so the way of heaven is common in both the natural and social worlds.

Thus, although Nguyen Binh Khiem's concept of Heaven, Heaven's destiny, contains many mystical idealistic elements, there are hidden positive thoughts, which is the dialectic in the relationship between objective and subjective factors, between the operation of nature and human activities. Although he believes in heaven's destiny, he does not rely on it absolutely, but perceives it in a more "open" way when he thinks that "heaven's destiny is not something we have to pray for" but "life goes on in its own way", which means Nguyen Binh Khiem affirms that people have the right to choose their own actions and he also advises people to consider and know their strength in solving their own problems. They will fail if they do not do it properly. Nguyen Binh Khiem skillfully applied this perspective in his time and applied it appropriately and flexibly to the nation's reality at that time.

3. CONCLUSION

Despite certain historical limitations, Nguyen Binh Khiem's worldview is expressed relatively completely through the following characteristics. First, Nguyen Binh Khiem acknowledges that all things, heaven, earth and people are formed from qi, due to the division of tai chi. Second, Nguyen Binh Khiem believes that heaven and earth, all things and phenomena are always moving, changing, and transforming through the mutual generation and interaction of yin and yang. Although he was aware that things always had opposite sides, he did not see the profound cause of movement,

development, and change in his concept, which was only a cyclical and closed cycle with, there will be decline, where prosperity and hardship, abundance and shortage take turns. Third,

Nguyen Binh Khiem admitted that there is heaven and heaven's destiny and that heaven creates all things and governs human life as well as decides the fate of each person.

REFERENCES

- [1] Hai Phong's History Council (2014), *Nguyen Binh Khiem - Bach Van Am Poetry Book, Combined book*, Literature Publishing House, Hai Phong.
- [2] Ho Chi Minh National Academy of Politics (1994), *History of Philosophy textbook*, book 1, National Political Publishing House, Hanoi.
- [3] Nguyen Huu Vui (2002), *History of Philosophy*, National Political Publishing House, Hanoi.

MINH MENH'S PHILOSOPHICAL IDEOLOGY – VALUES AND LIMITATIONS

NGUYEN THI NHAN^(*) and NGUYEN TAN HUNG^(**)

INFORMATION	ABSTRACT
<p><i>Received: June 25, 2023</i> <i>Edition completed: June 30, 2023</i> <i>Approved: September 25, 2023</i> <i>Code: TCKHTA1-28-9.2023</i> <i>ISSN: 2525 – 2429</i></p> <p>Key words: <i>Minh Menh; ideas, philosophy; value; limitations</i></p>	<p><i>Minh Menh is one of the great thinkers of the Vietnamese nation. His philosophical thoughts have contributed significantly to deepening and supplementing the historical development of Vietnamese thought during the feudal period. With his profound political philosophy, Minh Menh has fostered societal development in many respects, leading the country to the zenith of prosperity. He left a distinct imprint on the nation's history with many cultural and intellectual values. Above all, his heart, consciousness, and responsibility to the people and the country stood out. This article focuses on presenting the philosophical thoughts of Minh Menh, from which we can draw the values and limitations of his philosophical thinking.</i></p>

1. BACKGROUND

Minh Menh (1791 - 1841), whose given name was Phuc Dam, was born on April 23 of the lunar year of the Pig, or May 25, 1791, in the village of Tan Loc near Gia Dinh during the war between Tay Son – Lord Nguyen (1787-1802). Minh Menh was the fourth son of Emperor Gia Long and Empress Thuan Thien. When Minh Menh reached school age, it was the period when Nguyễn Ánh had taken full control of the Gia Định region; hence, he had the opportunity to pursue his education extensively. In 1816, Minh Menh was appointed as the crown prince by Emperor Gia Long. From his time as crown prince until his ascension to the throne, he was conscious of preparing and fostering his talents to be ready to shoulder the responsibility. He consulted many books on state governance and the welfare of the people and discussed statecraft

with his father. This practice continued even after he ascended the throne. In January of the Canh Thin year (1820), Crown Prince Dam ascended to the throne and assumed the era name of Minh Menh. From a young age, Minh Menh received the most rigorous education and training; therefore, the choice of Minh Menh as emperor might have been a wise decision by Emperor Gia Long given the circumstances at that time.

Born in a unified country, Minh Menh had many advantages for learning. He himself was a dynamic individual, a tireless worker, intelligent, and ascended to the throne at an age that was stable in terms of intellectual and physical strength. All these factors enabled Minh Menh to be resolute and thorough in formulating his state governance policies and measures for the welfare of his people.

^(*) Nguyen Thi Nhan, M.A, University of Finance - Marketing, nt.nhan@ufm.edu.vn

^(**) Dr. Nguyen Tan Hung, University of Finance - Marketing, nt.hung@ufm.edu.vn

2. CONTENT

2.1. Philosophical ideas of Minh Menh

2.1.1. Patriotic thoughts, love for the people, and considering the people as a foundation

The patriotic thought and love for the people were not an innovation of Minh Menh, but rather an inheritance and continuation of Vietnamese national thought with the concept that "the people float the boat, the people capsize the boat". Inheriting the tradition of Confucianism and the humanitarian thoughts of the nation, Minh Menh further developed the "thought of considering the people as foundation" (expressed in his work Minh Menh Chinh Yeu - Love for the People). Minh Menh understood that for a country to be sustainable, in addition to unifying the country and protecting the territory, the most critical issue lies with the people. He believed that: "*The people are the root of the country*" [3, p.192]. Only when the people's trust and love are won can the dynasty be stable; its strength or weakness comes from the people, due to the people. The king is the person who governs the country, but all the king's decisions must be based on the people. Success or failure depends on whether the consensus of the people is achieved. Minh Menh clearly recognized the role of the people when he claimed: "*Those who govern cannot go against the will of the people*" [5, p.6]. In terms of governing the country, the king only plays the role of the leader, guiding, but all the policies and actions put forth by the king must be based on the will of the people. He saw every calamity of the people as due to his own lack of self-cultivation, and thus was "punished" by heaven. He asserted that "*If I am not lacking in virtue, how could disasters from abroad enter our shores?*" [7, p.32].

Minh Menh stated: "*The King's relationship with the people is like that of a benevolent father with his children. Before they are cold, he thinks of clothing them; before they are hungry, he*

thinks of feeding them. Would he wait until they cry out in hunger before feeding them?" [7, p.239-240]. According to Minh Menh: "*If the monarch is happy while the people are suffering, what kind of happiness is that? Wearing luxurious clothes and eating delicious food brings happiness, but if there is a crop failure and the people are starving, who can be happy?*" [8, p.42]; or "*If one only satisfies the desires of one person, it not only affects that person but also leads the whole society to adopt that bad habit, certainly there is no benefit in that*" [7, p.238]. For him, enjoying fine food and clothing while the people are in destitution brings no joy, just as satisfying one's own desires at the expense of the whole society is meaningless. Therefore, every action of his was directed towards the benefit of the people: "*Since my accession to the throne, I have often neglected to eat or dress, focusing only on relieving the people's suffering. I have reduced the rice tax for the people by several hundred thousand, and in all matters related to loving and nurturing the people, I have never been stingy*" [8, p.37]. Minh Menh said: "*I would rather see wealth among the people*" and "*If I can sit calmly while the people cry out in hunger, what use are full treasuries?*" [3, p.67]. For the people, a life free from hunger and deprivation is the most important. Minh Menh was concerned about the livelihood of the people, so he always demanded that officials also genuinely care for the people, recognize their own errors and correct them even if they are the smallest, from everyday life, to be dedicated to the tasks assigned, not merely pay lip service or use their power to harass the people.

To prevent the abuse of power by officials, Minh Menh established the Supervisory Institute to oversee the administration of officials, from which the king also issued regulations on the use of officials. For example, officials were not allowed to serve in their home province or within 500 miles of it, to prevent

relatives and acquaintances from taking advantage of their positions for wrongdoing. Also, officials were not allowed to purchase houses or land in their jurisdiction, marry locally, or retired officials were not allowed to frequent government offices to seek favors. Beyond these regulations, some stricter rules were also in place, such as: "*Officials are not allowed to serve in their place of residence, their mother's hometown, their wife's hometown, and the locality where they studied as children*" [1, p.76-77]. Starting from the concern for the people, Minh Menh implemented policies to alleviate the poverty and hardship that the people were enduring. The king issued directives to reduce the amounts of rice tax, land tax, and product tax, as well as outstanding taxes from previous years, places where the people worked as caretakers for government fields and stations but did not enjoy tax exemptions, were also granted reductions. In addition, he provided aid to areas affected by natural disasters, reduced the number of products that localities had to present as tributes, and did not force the people to labor without pay.

"To ensure the people's tranquility, corrupt officials must be dealt with", Minh Menh understood this profoundly. Therefore, he was very strict in punishing corrupt officials and those who harassed the people, because if one person is pardoned, others will disregard the law. Minh Menh presented a profound proposition: "*Corrupt officials are the people's pests, and thieves and robbers arise because of them. That's something I detest*" [8, p.69]. He also instructed: "*The first duty of politics is to suppress evildoers to reassure the people*" [6, p.139].

In an exchange between Minh Menh and Trần Quang Tinh, when Minh Menh asked about the situation of theft and robbery in Bac Thanh, Tran Quang Tinh said that although it had not completely ended, it was better than before. The king then declared: "*Who doesn't want peace?*

Are they happy to become thieves and robbers? People are oppressed, with no place to complain or report, so they gather to become thieves and robbers. I see from the court reports that people report theft and robbery, but the authorities consider these to be false reports, even demanding bribes, the harm is unspeakable. If the people are not peaceful and have to become thieves and robbers, it is the fault of the officials" [8, p.65-66].

Minh Menh's love for his people was vast and extended to everyone: "*I love and nurture the people, fearing only that one person might be neglected*" [7, p.243]. According to Minh Menh, loving the people while allowing them to be harmed is wrong and not worthy of a leader: "*How can one be worthy of being the people's parent if, while guiding them, they allow the people to suffer and be robbed?*" [7, p.236]. The responsibility of a leader is to "*Express the king's benevolent intentions above and alleviate the people's distress below, that's the duty of a leader*" [7, p.235].

Minh Menh affirmed: "*I only think about the people's interests. If there's something that benefits the common people, I won't consider the cost*" [7, p.277]; "*Provide for the people adequately, don't allow any shortfalls, even if it costs tens of thousands, I won't regret it*" [7, p.280].

According to Minh Menh, "*The people regard eating as the most important thing*" [4, p.467], therefore, "*the first task of politics is to ensure first and foremost that the people are well-fed*" [8, p.54]. A question arises about how people can sustain their lives without falling into misery. Minh Menh believed we must return to the foundation of people's livelihoods. According to him, "*The foundation of livelihood is farming, diligent planting, and harvesting, resulting in a big crop*" [8, p.61]; "*There's nothing more important for people's livelihood than planting and harvesting*" [8, p.68], "*Farming is the foundation*" [8, p.68] and one

must "*Guide people to focus on the root work*" [8, p.68]. In Minh Menh's philosophy, the most valuable aspect of his love for the people is his commitment to pairing words with actions. This explains why Minh Menh's reign was the most prosperous period of the Nguyen dynasty.

2.1.2. Thoughts on "dedication to the nation's affairs"

Confucianism posits that a country's prosperity or decline, order or chaos largely depends on whether the king diligently attends to government affairs. Diligent attention to government affairs is referred to as "can chinh". "Can chinh" means that the king directly or indirectly resolves all important matters of the state, "*deciding everything for oneself*" instead of delegating all authority to ministers. Minh Menh, learning from the history of previous generations, feared power-sharing, feared ministers overshadowing the king, feared local lords establishing their own power, so he did not appoint a prime minister but held control over all departments, institutes, provinces, and towns himself.

Inheriting the Confucian political philosophy that emphasizes the role of morality, Minh Menh stressed the moral cultivation of the king. A king who wants to fulfill his responsibility as "*a substitute for heaven in ruling and educating the people*" must always cultivate morality and set an example for the people. Therefore, Minh Menh maintained: "*I am the king of a country, I deeply think that I am the root of culture, I must set an example for the world*" [3, p.11]. Aware of this issue, Minh Menh said: "*Since I ascended the throne, I have wanted to work with all the ministers, big and small, every dawn, and have been diligent in handling government affairs*" [7, p.205].

Minh Menh was conscious in addressing the problem of "*being idle or busy*" for himself. He believed that one must first be diligent (busy) in order to enjoy later (idle): "*I am in my youth,*

still clear in spirit, strong in strength, so I want to deal with government affairs. I do not want to delay, because first you have to be diligent before you can enjoy. Each age is different, I do not know if I will have this opportunity in the future" [7, p.205]. With a firm grasp of the philosophy "*first be diligent, then enjoy*", Minh Menh understood and propagated the concept of idleness in a positive direction. Throughout his reign, he set an example of tireless labor, never knowing fatigue: "*Outside of the hours of hearing political affairs, any memorials, internal or external, I usually write under a lamp, reading with my mouth, writing with my hand until the second or third watch before going to sleep*" [7, p.213]. Minh Menh pointed out: "*Everyone wants to be comfortable, if there are many things that bring comfort, who doesn't want them. But I am in my strong youth, if I do not plan with the ministers, how can I act as I do now when I am tired in the future*" [7, p.212].

Minh Menh believed that the political system he was striving to build was good. In "Minh Menh's Basic Principles", this concept was only mentioned four times, but it still demonstrated his profound political thinking, with the aim of building a political system that serves the people. To build a good political system, according to Minh Menh, one needs to "rectify people": "*I want to have good politics, I hope that the officials in the departments and institutes should not neglect their duties, all matters discussed by the mandarins are implemented accurately*" [7, p.208]. "*Even if I neglect my work and sit leisurely, the officials should find straight words to admonish, so that I can reform, which is the duty of the king and the officials to advise each other, in order to find a good politics, thoroughly penetrate to the people, bring back a prosperous era following the model of the ancient times, how wonderful that would be*" [7, p.209].

A profound idea that emerges in Minh Menh's thinking of "rectifying people" is the responsibility of the leader (The Dao of being a king). Minh Menh wrote: *"If the lower class is not diligent, it is because the superiors do not know how to instruct. I will forgive this time, if in the future they neglect their work, the superiors must report to take disciplinary actions, if they do not report, it is the minister's fault"* [7, p.209]. Aware that the king is the leader of the world, Minh Menh devoted himself to state affairs: *"I bear the trust of my father, which is very heavy, so since I ascended the throne, day and night, I have been studying good politics, every day in the main hall examining and listening to political affairs"* [7, p.210-211]. Minh Menh believed that when working diligently, one must focus on important tasks, and when working, one must base on the specific situation to be able to come up with appropriate measures and plans *"There are many places in the world where things cannot be done completely, the officials should have to change plans, only then can work be conducted"* [7, p.215].

In Minh Menh's thinking, "rectification" not only refers to the diligence and meticulousness of the king and the ministers but also mentions the virtue of "Frugality". Frugality in Minh Menh's thinking firstly refers to personal and public expenditure. In Minh Menh's ten commandments, "superior frugality" is the fourth, meaning do more, eat less, work quickly, use sparingly, then the money is usually enough. This also opposes extravagance and waste, costly rituals, specifically, the utensils should not be too luxurious, eating and drinking should be moderate, the house and furniture should be simple, weddings, funerals, and rituals should conform to the rites. In the 17th year of Minh Menh (1836), the king issued an edict criticizing local officials when supervisor Bui Mau Tien reported on the decadence of customs

in the villages outside the Northern city, including the extravagance in worshipping spirits, and lavishness in funerals. On another occasion when the king rewarded his eldest son, Prince Kien An, with two thousand *quan* (an old currency), he also advised: *"Your reward is the fat and oil of the people. You should think of ways to save in order to continue the legacy of the family, be careful not to be extravagant and harm your virtue. I preserve the wealth for the world, how can I always use the public wealth in the treasury to grant private favors?"* [9, p.99]. According to Minh Menh, all the wealth in the world belongs to the people, all being the product of the people's efforts, so he advised the princes, nobles, or officials to use their rewards frugally, avoiding all kinds of extravagance and waste. He said: *"You are very close people, you must know to follow my will, everything must be simple, do not crave splendor, do not waste resources"* [9, p.121]. In all matters at the court, the king always reminded everyone to practice frugality, not to waste even a piece of wood *"because the people find it very difficult to cut down a tree"* [9, p.103], not to waste resources, even the smallest thing. When referring to construction in the palace, the king issued the edict *"a person who is mandated by heaven to govern the world, the world is not to serve one person"* [9, p.108]. The general meaning of this statement is that the king, mandated by heaven to govern the world, must work diligently so that everything is in its rightful place, not for the world to contribute to serve one person.

2.1.3. Thoughts on ethics, education training and utilization of talented people

Firstly, Minh Menh's thoughts on morality are demonstrated through his concept of "the way of being human". This is primarily expressed through the principles of "Filial Piety" and "Loyalty". He once said, *"I use the way of filial piety to govern the world"* [11, p.233]. Minh Menh advocated the principle of filial

piety in governing the country because filial piety involves obeying the orders of superiors, with the king at the top, followed by officials, and then the common people. He saw the monarchical regime as an extension of a patriarchal system, just as a father is heaven to his children, so the king is heaven to his people. Minh Menh emphasized the importance of filial piety, using it as a fundamental principle in ruling the people and considering it a necessary virtue for each individual.

In 1834, Minh Menh issued the Ten Commandments, which are as follows: *First*, uphold moral principles, where the king represents righteousness, relationships between father and son are based on affection, distinctions exist between husband and wife, ranks are acknowledged among brothers, and trust is essential among friends. *Second*, maintain a straight heart, embodying humanity, righteousness, courtesy, and wisdom; one should be rich without arrogance and poor without deceit; one should not be tempted into bad habits, avoid committing evil deeds, and refrain from speaking improperly. *Third*, care about one's profession and diligently cultivate it. *Fourth*, advocate frugality by opposing luxury and waste and promoting moderate eating and drinking. *Fifth*, uphold traditional virtues, express kindness to relatives, harmonize with the community, respect the hierarchy between superiors and subordinates, ensure the rich do not despise the poor, the noble do not oppress the humble, the strong do not oppress the weak; do not deceive, be cruel, or compete. *Sixth*, teach your children. *Seventh*, pursue true learning, which is about learning how to be human, and the way of being human is through filial piety and righteousness. *Eighth*, avoid debauchery. *Ninth*, be careful to obey national laws and avoid violating the law. And finally, the *tenth* commandment instructs to aim to do good deeds widely and accumulate virtues such as filial

piety, propriety, loyalty, trust, humanity, righteousness, courtesy, and wisdom.

In addition to these principles, Minh Menh frequently encouraged provincial administrators to identify and commend dutiful and respectful individuals to the king to "promote virtuous and filial behavior". He was acutely aware of the political utility of the concept of filial piety, understanding that filial piety leads to loyalty: "*To seek a loyal servant, look first for a filial son. If one is not filial, how can they be loyal?*" [11, p.235].

A central aspect of Minh Menh's moral philosophy, intertwined with the virtue of "Filial Piety", is the virtue of "Loyalty". In Minh Menh's thought, "Loyalty" is the absolute fidelity expected from subordinates. To elevate the virtue of "Loyalty", the king utilized it as a regulating principle, making it the standard for governance, education, and law enforcement. Minh Menh frequently rewarded his loyal subordinates, especially those who risked their lives for the king, and he enthusiastically praised examples of individuals showing allegiance to the king.

Secondly, Minh Menh had a profound philosophy on education, training, and the utilization of talented individuals. Inheriting the Confucian concept of "valuing the virtuous" (prioritizing the use of talented people), Minh Menh believed that the most valuable asset of a nation is its virtuous and talented individuals. According to Minh Menh, these talented individuals are more precious than jade and jewels, even surpassing the "jade shining in front and behind twelve carriages". He wrote: "*When a country has virtuous and talented people, its works are radiant, just as mountains and rivers shine with gems... Since my ascension to the throne, I have issued decrees seeking the virtuous two or three times, making sure that talented individuals with virtue are no longer hidden. If we can utilize these virtuous and*

talented people, then we can achieve peace and stability in the country" [1, p.161]. From the perspective that the role of virtuous and talented individuals is as important as the "pillars of the nation", Minh Menh developed a governance philosophy: "The path to prosperity and governance must first be achieved through talented individuals, and the method of achievement must be cultivated in advance" [9, p.85]. Inheriting the Confucian thought that the prosperity, decline, order, and danger of a country are primarily due to the presence or absence of talented individuals, Minh Menh paid particular attention to the discovery, selection, and utilization of talented individuals in the state apparatus.

In Minh Menh's philosophy, there is a discussion on how to utilize people. According to him, officials *"Must choose those with talent and virtue, literature does not only take the precious ones, this is in the idea of favoritism and also implies a cautionary note" [7, p.100]. Minh Menh pointed out a contradictory way of using people: "in the principle of using people, it is also like using trees, any tree with an inch of strength should not be discarded just because of a defect" [7, p.89], but "When employing people, one should seek the old" [7, p.104]. The 'old' here can only refer to officials who have long been associated with the court, the princes, and the like... This explains why Minh Menh has issued many decrees seeking virtuous and talented people, but such individuals remained as scarce as "autumn leaves".*

Minh Menh also proposed a very unique way of managing officials: *"I regard myself like Emperor Xuan of Han and Xuanzong of Tang, examining the names and realities of all people in a comprehensive way, and the way to control them, then Xuanzong is even more rigorous, that is, when holding court, there is a moment to listen to the presentation, the village affairs are numerous, suddenly serious as if no one has*

violated, if the intention is not done like this, it is not enough to make the flocks of servants below the listeners and viewers so trivial, what use is it? I do not do that, but only value my own heart to other people's hearts" [7, p.109]. Here we can see Minh Menh's political and moral philosophy has elements of moral governance, using morality to rule, with a tolerant and generous heart, then officials must listen and obey.

Minh Menh argued that using and assessing mandarins required a close bond between them and the king, in which *"The king and his servants' relationship is similar to one between the father and his son, completely inseparable" [7, p.117] and "mandarins are like my limbs" [7, p.115]. According to Minh Menh, "The entire nation requires its mandarins to engage in mutual and respectful discussion to devise the correct policy" [7, p.123-124]. Therefore, Minh Menh believed that mandarins needed to leapfrog and directly report to the king by themselves. Moreover, this needs to be done in a serious manner and not just for show. Minh Menh pointed out: "As we accept any assigned responsibility, whether it is positive or negative, all must be reported and should not be conveyed only on thin papers" [7, p.117]. Minh Menh drew out the strategy to use his mandarins: "As a king, one must know how to use each talented person, but each one can be ranked differently and without careful consideration, it is far too easy to lead to mistakes. When I decide to use a person, I always pay attention to their manner of speech, conduct and gestures. You are my eyes and ears so you should inform me of any talent if you know, but with no personal interest" [7, p.153].*

In Minh Menh's Basic Principles, Minh Menh pointed out the unique idea of assessing through actual result: *"Talented individuals are hard to grasp. Despite having the highest ranking of intellect, it is hard to assess based on appearance and speech. Therefore, they must be*

assigned with some kinds of jobs to assess" [7, p.195]. Moreover, Minh Menh also believed that talented individuals are pillars of the nation, so they need to be valued more than gems. "The nation needs its talents, even more than moonlit pearl or transcending gems" [7, p.174]; "Talented individuals belong to the nation. When yet to meet their times, they are hidden away, impossible to be discovered by the kings. Therefore, besides testing, they need to be recommended. I, from my coronation, have always planned for the country's prosperity and wanted more good moral mandarins in my system without leaving behind any talented individual in the faraway countryside to better manage our nation with its people. Now, from this moment at the Capital, I declared, civil mandarins from Minister Counsellors, and military mandarins from Deputy Marshals, need to be assigned to talented individuals, regardless of their backgrounds..." [7, p.167].

In his 21-year reign, he had announced his king's degree, searching for talented individuals four times in the first, third and eleventh Minh Menh years. Moreover, almost every year, Minh Menh also demanded recommendations from his mandarins. He once said, *"To gather talented individuals for the country, only aiming at the target, there will be no regard for relationship, from families to foes"*. He was also aware that there is a need for talented individuals for the prosperity of the nation *"I, from my coronation, have never neglected the the training of talents and assigned duties for people who have none"* [10, p.170]. Right after his coronation, Minh Menh laid out solutions to replace mandarins who only had their diplomas and demanded higher proficiency. Minh Menh also paid attention to allocating his mandarins to borders and ethnic minority areas. Following his policy for mandarins were clear principles for reward and punishment for them to constantly develop their capabilities and education. Under the reign

of Minh Menh, some provincial education commissioners were called to the capital for the king's assessment. Those with talents were assigned to ministries and institutes while those without got their rank lowered or were forced to quit. To assess education commissioners and encourage learning and testing, from Minh Menh's era, the court set up policies to reward and punish these commissioners based on the number of candidates and their levels. Areas with high numbers and levels of graduates were rewarded and those without were punished. The process of constructing schools also included policies to encourage learning from Confucian students who were the target of the education system. Moreover, Minh Menh also cared about policies such as scholarships, learning materials or stable for students learning in Quoc Tu Giam. The targets for learning and testing were greatly extended for more citizen classes so everyone could have the conditions for learning and opportunities for testing. The educational and training philosophy of Minh Menh focused on learning and assessment to train and select individuals for the current nationwide feudatory mandarin system. Minh Menh based on Confucianism to direct educational activities, used the Han and Tong Confucianism as the content for teaching, learning, testing and mandarin selection. Minh Menh's focus on education, extension of public education, reward for talented individuals and equality in education demonstrated his life philosophy of embracing and respecting his people.

Recognizing and making use of talented individuals in practical kingdom construction activities is the core idea of selecting and using talents of Minh Menh. He believed that everyone could make mistakes, and if mistakes can be fixed, negative qualities can be negated, and that person can still be used. A country with a united institution will not have prejudices regarding personal achievements and

backgrounds. Through these ideas, we can see similarities in the way Minh Menh made use of talented individuals and that of Han Phi Tu in the Spring and Autumn – Warring States [12, p.343 – 344]. Minh Menh's idea of recognizing talented individuals was clearly presented throughout his reign.

2.1.4. Thoughts on united law

This is a unique idea in Minh Menh's political mentality. This idea was profoundly demonstrated in the combination of "ruling by virtue" and "ruling by the law" in the way he managed the country. Minh Menh gave an instruction on the law: *"A king must prioritize faithfulness and thoroughly consider the intention of his subjects. If he indulges in conducting conspicuous acts, covering bad deeds from the eyes of outsiders and insiders alike or covering for those with high ranking with a thin sheet of paper, the national will not abide, meaning that he will be judged without mercy"* [7, p.144]. According to Minh Menh, *"Protecting the nation's rights only consists of reward and punishments"* [7, p.144]. From there, he gave the idea of "fair reward and punishment", *"I, since my coronation, have recorrected the laws, those who deserve rewards will be rewarded, those who deserve punishments will be punished, my words will be carried out by the law. Those who have made great contributions will be rewarded, those who have committed crimes have never been forgiven"* [7, p.144]. He always showed his strictness to the members of the royal family and punished mandarins committing crimes without mercy. Minh Menh clearly pointed out that *"Those who committed bad deeds regardless of their morale and the law must be interrogated and reported to the king, even if it was a mistake. Those who have yet to self-condemn must prepared to thoroughly report back each section and reasons. Only those who have self-condemned can be pardoned"* [1, p.144].

Clearly, in Minh Menh's political ideology, there is a strong characteristic of "ruling by the law", but according to him, *"Setting up punishment only aims to warn the criminals. Laws follow the old thinking, and cannot be as rigid as a pillar to judge current situations. Our nation first set up the law to fit the old thinking but may not be suitable for now, be suitable for the law but may not be suitable for our heritage. Mandarins must follow my order to mostly catch and imprison the criminals"* [8, p.322]. *"Punishment is a tool for reeducation"* [8, p.333]. From there, Minh Menh instated the idea of mercy in his law: *"Though these criminals banished to the military have once done bad deeds, they've done them out of their idiocy, so from now on, if their wives and offspring wish to go along, give them some allowance and cloths to keep them from hunger and cold"* [8, p.329]; *"Thief accomplices who only stood guard, or took a few non-valuable items do not deserve to be executed by the law out of our mercy so they can be reported to lessen their punishment"* [8, p.330-331]; *"Old books have written that teaching citizens with degrees and managing them with punishments help them avoid committing crimes but know no shame, but teaching them with morality and managing them with manners will help them feel shame and fix their mistakes"* [8, p.333].

According to Minh Menh, the law must be unified and not changed in accordance with different mandarins which will create jurisdictional distortions. He said *"The law is like iron and cannot be swayed. If one can either be executed or forced to quit by citing a law, it cannot be trusted"* [8, p.337]. Upon reading and contemplating this ideology of Minh Menh, we see the political innovation that he wanted to achieve.

According to Minh Menh, for the law to be conducted fairly and effectively, there needed to be a rewarding and protective system for the witnesses. This was a profound and rarely seen

ideology in comparison to the preceding and upcoming kings of Vietnam. He said to the law ministry "*The one who captured a tiger which has harmed many people should be rewarded with 30 quan (an old currency), while reporting thieves who have done more harm than these tigers does not have any reward, therefore, there was such a low number of reports on thievery. Moreover, the court's money is to protect the citizens but has to be used too much to repair the damage after thievery. It would be more worthwhile to set up rewards for reporting thievery to catch all of them and settle the people down*" [9, p.36]. This act of ensuring political protection for the witnesses somewhat lowered the percentage of "*Letting the house to be robbed rather than reporting to the mandarins*" [8, p.341].

Minh Menh believed that "*Punishment should be a great focus of the country*" [9, p.348], so it must be conducted carefully. He wrote that "*Human lives are extremely valuable and you should carefully consider every aspect to deliver a reasonable and sentimental judgment and don't be afraid to report even if I have made my decision*" [8, p.363] and "*Bestowing favors carelessly is against the fairness of the law*" [8, p.364]; "*The law is limited by its degrees, but the reasonability is limitless so there should be flexibility for suitable judgment*" [8, p.410].

2.2. Values and limits of Minh Menh's philosophical ideology

Minh Menh is considered to be a talented politician and a great thinker of Vietnam. His philosophical ideology has contributed to the profoundness and extended Vietnamese ideological history during the feudal era. The current development of Vietnam is built on the contribution of countless generations of ancestors fighting bravely and heroically to gain back and protect our land. Vietnam's history is the history of building and protecting the country. Therefore, not knowing how to protect and affirm its position in reality can lead to a

high chance of annihilation. This made Minh Menh's heritage of constructing and developing the country extremely important compared to our heritage in fighting for independence and self-control.

With the aim of settling the people and seeing them as the root, Minh Menh developed the country in several aspects, helping it to reach the peak of its prosperity and leaving a bold imprint in history with numerous cultural values and ideologies encapsulated by his kindness, awareness, and responsibility for the country and its people. Therefore, throughout his lifetime, he left us valuable historical lessons, especially in the field of organizing, preserving, protecting and developing the country in times of peace. Minh Menh has made serious social reformations, including consolidating national independence, improving national awareness, and performing strict laws that aimed to somewhat adjust social relationships through laws as well as make everyone respect and follow them.

Some noticeable values in Minh Menh's philosophical ideology can be summarized below:

First, the idea that "*People are the root of the country*". Despite not being a novelty in Vietnamese ideology, this was an inheritance of country management strategies from previous generations and an expansion to multiple pathways in the next one.

Second, not only did he emphasize the duty and position of people, but Minh Menh also highly regarded the responsibility of a leader. This was a spectacular ideology of Minh Menh about politicians. His ways of addressing the issue not only had practical values for Nguyen's mandarins but also opened new valuable pathways in the construction and consolidation of power of any political system in the world. During his time, seeing and contemplating these issues demonstrated his far and wide visions.

Third, the idea of "making use of talented individuals". To Minh Menh, talented individuals are more valuable than treasures and gold, so he attempted to find people with real talents to help the country. Minh Menh's ideology of searching for highly capable individuals to help the nation demonstrated his strategic vision, which was making use of capable people through only their talents and regardless of their background. Moreover, making use of a person must be carefully considered through their speech and actions, and must be assessed through particular duties. Minh Menh also believed that there was no use for illiterate mandarins or those with kindness but no knowledge because if they were elected, they would not know the law thoroughly and make unredeemable mistakes in judgment, and this was harmful to them. For this reason, Minh Menh created a group of mandarins with talents and morale to serve the Nguyen's court for a long period.

Fourth, the idea of a united law on the basis of strictness (ruling by the law). The plan to construct such a jurisdictional foundation was a unique and valuable aspect of the heritage of philosophical ideology of the Nguyen era in particular and other Vietnamese' eras as a whole.

Fifth, the idea of "working hard before reward" was a beneficial and noble life ideology of a ruler. This idea also gave birth to other ideologies, including living and serving the people and the country.

Besides the aforementioned values, Minh Menh's philosophical ideology also demonstrated certain limitations:

First, influenced by Heaven's mandate ideology of Confucianism, it was often idealistic and reserved, moving backwards in history to build a society similar to that of Emperor Shun (ancient China); believing that "the predecessors are far superior to the current". This was a non-developmental ideology that strived for a peaceful yet stagnant society. From a historical

perspective, this ideology of Minh Menh was against humans' rule of social evolution, a retrogressive idea, an idea against change and development, and in reality, was far from protecting the positive traditions or experiences of the predecessors. This political agenda of Minh Menh was clearly idealistic, unpragmatic and non-historical.

Second, though he had the ideology to embrace the people, he saw his citizens as his children, and any good deeds for them were seen as blessings. This ideology was shared among the kings and mandarins of the Nguyen era influenced by the Junzi (gentlemen) and Xiaoren (Scoundrel) ideology of Confucianism. With ideology in mind, the act of conducting "People are the root of the country" seemed to be politically idealistic and demagogic. He did perform strategies to settle his citizens, but this was done with the aim of preventing riots against the court among them. Moreover, Minh Menh believed that to relieve hunger, one must pay attention to farmwork. This was an agriculture-favored and business-restrained mentality that restricted foreign trade known as "the close-door policy". This is a short-sighted and reserved vision of a country leader.

Third, despite having profound ideas about the law, the law at this time was still aimed at protecting the minority of the ruling class and feudal landlords. The laws of this time were the laws of the dynasty, intended to suppress people's uprisings. The Minh Menh period was considered the most prosperous of the Nguyen dynasty, but there were 234 people's uprisings, typical of Phan Ba Vanh (1821-1827), Le Van Khoi (1833-1836)...

The above limitations in Minh Menh's philosophical thought are inevitably determined by Confucian ideology, demonstrating the impotence of the feudal regime. Despite efforts to resolve important issues in the country, human life, and society, Minh Menh was unable

to resolve the root causes of all social conflicts, leading to riots breaking out more and more. Those limitations were also due to that time's social and historical conditions, which Minh Menh could not resolve overnight (within the scope of Confucian ideology).

3. CONCLUSION

Minh Menh was one of the great thinkers of Vietnam in the 19th century. Minh Menh's philosophical thoughts are expressed mainly through the work "Minh Menh's Basic Principles". Nearly two centuries after Minh Menh's death, many of the issues he raised have receded into the past, giving way to progressive ideas of the 20th and early 21st centuries. However, the lessons left by the past, including lessons about governing the country, "taking the

people as the foundation" and "appreciating talents"... are the prerequisites for success in innovating the country and political stability. Although Minh Menh's philosophical thought has limitations, he has "*Suggested in each of our many thoughts about the relationship between tradition and modernity, between the past and the upcoming future in the indivisible historical flow*" [12, p.40]. If you don't know how to appreciate tradition, you have no heart; if you don't know how to move forward, you have no reason. Therefore, we must know how to "find gold in the sand" and "*Purify the water*" in the historical treasury of our country's ideas, including the thoughts of Minh Menh, to find the strength and bravery of our nation, which "lies within our history" [2, p.9].

REFERENCES

- [1] Nguyen The Anh (1971), *Vietnam's economy and society under the Nguyen Dynasty*, Lua Thieng Publisher.
- [2] Edgar Morin (1995), *Earth, the homeland of humanity*, UNESCO Reporter Magazine, no. 11.
- [3] National history of Nguyen Dynasty (1964), *Veritable records of the Great South*, chapter 8, Social Sciences Publisher, Hanoi.
- [4] National history of Nguyen Dynasty (1964), *Veritable records of the Great South*, chapter 9, Social Sciences Publisher, Hanoi.
- [5] National history of Nguyen Dynasty (1964), *Veritable records of the Great South*, chapter 13, Social Sciences Publisher, Hanoi.
- [6] National history of Nguyen Dynasty (1965), *Veritable records of the Great South*, The second VI Century, Social Sciences Publisher, Hanoi.
- [7] National history of Nguyen Dynasty (1972), *Minh Menh's Principles*, chapter 1, Ancient literature bookcase Publisher, Saigon.
- [8] National history of Nguyen Dynasty (1972), *Minh Menh's Principles*, chapter 2, Ancient literature bookcase Publisher, Saigon.
- [9] National history of Nguyen Dynasty (1972), *Minh Menh's Principles*, chapter 3, Ancient literature bookcase Publisher, Saigon.
- [10] National history of Nguyen Dynasty (1972), *Minh Menh's Principles*, chapter 4, Ancient literature bookcase Publisher, Saigon.
- [11] National history of Nguyen Dynasty (1972), *Minh Menh's Principles*, chapter 6, Ancient literature bookcase Publisher, Saigon.
- [12] Truong Van Chung, Doan Chinh (2008), (Co-Editors), *Vietnamese thought during the Ly - Tran dynasties*, National Political Publishing House, Hanoi.

SUMMARY OF CONTENTS AND CHARACTERISTICS OF THOMAS HOBBS' POLITICAL PHILOSOPHY IN HIS WORK "LEVIATHAN" AND IDENTIFIED ISSUES

TRAN THI TUOI^(*)

INFORMATION	ABSTRACT
<p><i>Received: June 28, 2023</i> <i>Edition completed: July 3, 2023</i> <i>Approved: September 25, 2023</i> <i>Code: TCKHTA1-20-9.2023</i> <i>ISSN: 2525 – 2429</i></p> <p>Key words: <i>social contract; subject of power; natural law; peace; stability.</i></p>	<p><i>"Leviathan" (1651) is the core work of T. Hobbes' political philosophy, which was published after the end of the civil war. The historical context of England during the bourgeois revolution and the civil war profoundly influenced T. Hobbes' political view in "Leviathan", with highlights being his theory of social contract, the relationship between the state and citizens, between right and law, between freedom and necessity... The basic features of T. Hobbes' political philosophy in "Leviathan" can be summarized as follows: First, T. Hobbes' political philosophy faithfully and vividly reflects the reality of England in mid-17th century; second, it unites ontology, epistemology, and socio-politics; and third, there is the presence of some elements of deism. From those characteristics, values and lessons for the modern era can be drawn as follows: historical regulation of the formation of political institutions, the quality of the head of the state and the control of power, the relationship between "right" and "law", between freedom and responsibility of citizens, peace as the "first law" in human relations, security and stability as conditions for social development, and the current process of building the socialist law-ruled country of Vietnam.</i></p>

1. BACKGROUND

Thomas Hobbes (1588-1679) was one of the three outstanding representatives of English materialism in the 17th century, and also the founder of modern political philosophy. He witnessed the revolutionary developments, the First English Civil War (1642-1651), the tragic death of King Charles I (1649), the seizure of power by Oliver Cromwell (from 1653), and the suffering and loss endured by innocent civilians during the brutal fratricidal conflict. Those tragic events led T. Hobbes to perceive the state

of "war of all against all" where "man is a wolf to man," a state beyond society, resembling that of beasts. It prompted him to contemplate the necessity of ending war through the appeal of reason and human emotion. In "*Leviathan*" (1651) - the seminal work of political philosophy, this idea is expressed through the theory of the Social Contract, outlining the transition from a state of nature, which is savage and inhuman, to a civil state. In this state, individuals voluntarily limit their innate rights to avoid conflicts and agree to transfer those rights

^(*) Student Researcher. University of Social Sciences and Humanity, Vietnam National University Ho Chi Minh City, ttuoi@sgu.edu.vn

to a supreme authority (sovereign), a ruling power characterized by the image of Leviathan - a monstrous creature with unrivaled power, described in the Bible (Old Testament, the Book of Job). Therefore, the sovereign - Leviathan is a figurative image, used by T. Hobbes to convey his political message, encompassing both positive and restrictive aspects, including the aspiration for peace and elements of political conservatism. However, above all, the issues raised and analyzed by T. Hobbes in "*Leviathan*" have transcended the boundaries of 17th-century England, offering humanity reflections and concerns about the current state of affairs and the potential for overcoming obstacles on the path of social progress, with shared responsibilities and common concerns.

Currently, the world stands on the brink of large-scale war, destruction, devastation, and widespread loss of life. In such circumstances, alongside the endeavor of building a society based on the principles of "innovation, stability, and development", there is an urgent need, stemming from profound rationality, to call for peace, uphold the rule of law, and achieve true justice for the "commonwealth" as emphasized repeatedly by T. Hobbes in "*Leviathan*" becoming increasingly imperative.

2. CONTENT

2.1. Overview of some key political philosophy concepts in the work "*Leviathan*"

In 1651, T. Hobbes published his seminal work of political philosophy, "*Leviathan or The Matter, Forme and Power of a Commonwealth Ecclesiasticall and Civil*". To clarify the characteristics of political philosophy in the work "*Leviathan*" the article sets forth a number of core issues presented by T. Hobbes in this masterpiece.

First and foremost, the dominant and overarching idea that governs the content of T. Hobbes' political philosophy is the theory of the social contract, which addresses the origin of the state. T. Hobbes begins the Social Contract

theory by analyzing the state of nature of human beings, where there is no morality or laws in place. In the state of nature, everyone has rights, but in reality, these rights are merely formal, as they exist under the condition of vigilance and fear of being deprived. Spontaneous and continuous conflicts driven by self-interest create the state of "*war of everyone against everyone*" [15, p.43-44].

In a state of chaos and war, the necessity for survival forced people to consider the possibility of a "*Contract and consensus by which the parts of the political body were first created and united*" [15, p. 3]. Thus, the transition from the state of nature to the state of civil society requires a contract, or agreement, between individuals based on the recognition of a powerful sovereign power, symbolized by the sword of justice and the might of sovereignty, to maintain peace and ensure security for each individual. T. Hobbes writes: "*The mutual transferring of Right, is that which men call CONTRACT*" [15, p.46]. The state emerges, the state of civil society replaces the state of nature in order to remedy the situation of instability and maintain peace for the benefit of all people.

Second, the perspective on the emergence of the state dominates the issue of sovereign power. According to T. Hobbes, the supreme power (Sovereign Power) is transferred through a contract, whether by an individual or a collective assembly, taking into account the will of the people, "o which the people have agreed to transfer" in order for it to be valid. The logic of the matter lies in the fact that the subject of sovereign power, the head of the state, does not naturally emerge or result from the abuse of authority, but is consciously chosen by individuals. T. Hobbes wrote: "*And the Sovereign, in every Commonwealth, is the absolute Representative of all the Subjects*" [15, p.78].

To some extent, one can consider T. Hobbes' conception of sovereign power to share similarities with the thought of N. Machiavelli

(1469-1527). N. Machiavelli established the political viewpoint of "justifying the means", defining the ultimate goal as the unification of the nation, territorial integrity, stability, and prosperity. Emphasizing the sovereignty of power as the absolute authority through the imagery of Leviathan, T. Hobbes delineated the qualities, powers, and obligations of the head of the state. T. Hobbes consistently emphasized that the most noble moral quality of the ruler is to be "trusted by the people". If this trust is betrayed, the ruler will lose their standing among the people and eventually be removed from power, for ultimately, *"When nations come to dissolution, it is not from external violence but from internal rupture"* [15, p.111].

Third, the principle of upholding the rule of law is the paramount principle for maintaining order and social stability. In his theory of the Social Contract, T. Hobbes argued that the abandonment of individual rights (in the state of nature) and their voluntary transfer to a representative figure is the fundamental solution for ensuring peace and protected lives for everyone. The sacred rights of human beings are the right to life and the right to freedom. Freedom is a right, but at the same time, it is a sacred value. However, sacrificing or diminishing the rights and values of individuals in order to secure another right - the right to life - is an essential necessity. Freedom and necessity, rights and laws, are therefore the realization of the social contract.

T. Hobbes emphasizes the ability to *"Renounce rights, either by simple renunciation or by transferring them to others"* and *"the mutual transferring of rights is what men call a Contract"* [15, p.46]. He sees this as the message of reason, a message aimed at ensuring peace, stability, and security for everyone. Even a "poor" state of peace is still better than the "war of all against all" in the state of nature.

According to T. Hobbes, the first natural law is: *"The Passions that incline men to Peace, are*

Fear of Desire of such things as are necessary to commodious living, and a Hope by their Industry to obtain them. And Reason suggests convenient Articles of Peace, upon which men may be drawn to agreement" [15, p.44].

To overcome the situation where "everyone has rights" but "no effective power" in terms of time or formal rights and its consequences, individuals need to adhere to the fundamental law of nature, which is the command or general rule of reason. According to this, *"Every man ought to endeavor peace, as far as he has hope of obtaining it, and when he cannot obtain it, that he may seek and use all helps and advantages of war. In sum, the first law of nature is the necessity to seek and follow Peace"* [15, p. 44].

Fourth, the issue of freedom, necessity, and civic responsibility. T. Hobbes writes: *"By Liberty, is understood, according to the proper signification of the word, the absence of external impediments: which impediments, may oft take away part of a man's power to do what he would; but cannot hinder him from using the power left him, according to the judgment and the direction of Reason"* [15, p.44]. However, freedom is distinct from arbitrariness, regardless of specific conditions; freedom is the capacity for individuals to choose their actions in accordance with reason. T. Hobbes writes: *"Liberty and Necessity are Consistent. Water in a river, for example, has not only liberty but also a necessary property to flow in its course. Similarly, we can speak of actions that humans perform voluntarily"* [15, p.73]. By steadfastly advocating the perspective of "diminishing individual rights and transferring them to representatives in various forms", T. Hobbes emphasizes the role of reason in understanding human freedom in connection with civic responsibility. According to T. Hobbes, a true citizen is someone who knows where and when to act freely, unencumbered, where and when to place oneself within a network of relationships, interact with others, and uphold responsibility to

the community. The same applies to those in positions of power; they cannot arbitrarily do anything that harms the fate of the nation and the lives of citizens. *"Because in our obedience, our responsibility is contained, just as our freedom is, and the latter is ultimately deduced from the former based on the evidence. Since all men are naturally equal in freedom, every issue concerning human beings is derived from their own actions. And since the foundation of conclusions needs to be determined by the words 'I authorize all the actions of others as my own'... the conditions, circumstances, and freedom of citizens need to be derived either from those words, or from other synonymous words, or from the very purpose of establishing supreme authority, manifested in the establishment of domestic peace among citizens and protecting them against common enemies"* [15, p.75].

2.2. Some characteristics of T. Hobbes' political philosophy in the work "Leviathan"

First, the political philosophy of Thomas Hobbes in the work "Leviathan" reflects the social reality of England during the period of revolution and civil war. The political and social transformations of England during the bourgeois revolution and the civil war leave a profound impact on the content and essence of "Leviathan". It can be said that this work serves as a comprehensive summary of the most tumultuous period in English history, while also being a period that brought forth new changes and opened up prospects for future development for England. The work "Leviathan" is recognized as a historical representation of England during the civil war, reflecting not only the concerns and aspirations of T. Hobbes but also those of a significant portion of English society regarding the necessity of establishing a "knowledge of power" based on an understanding of human nature. In T. Hobbes' contemplation of the state of affairs in England, as manifested in his analysis of the state of nature, he encapsulates everything that has been

and is happening in the country. It is a place where social forces, driven by conflicting interests and a thirst for power, are willing to engage in fierce battles like bloodthirsty wolves. The pursuit of gain, safety, and reputation obscures reason and leads individuals into conflict with each other [15, p.43]. The state of "war of every one against every one" occurs when each individual believes they have a right and must secure that right through power. T. Hobbes points out that what people think of as rights are often merely formalities. The issue lies in the fact that without legal institutions and moral rules, people rely on physical strength. However, that strength, in the context of human relations, is subject to external conditions and the individual's state of health and age. Considering civil war as the most inhumane and horrific irrationality that humans can imagine - where fratricidal hostility and conflict arise from uncontrolled passions - T. Hobbes emphasizes the necessity of human interdependence to transition into a new state. This transition involves the institutionalization of human capabilities and nature based on the voluntary consent of everyone. The seemingly simplest needs become sacred, serious, and drive humans to "legalize" everything related to their own existence and development. Influenced by the revolution and civil war, T. Hobbes' political philosophy, vividly expressed in the work "Leviathan", reflects the desire to establish concentrated power, with the image of an all-powerful ruling house wielding the scepter and sword of justice. The theory of the social contract and T. Hobbes' contradictory political perspective reflect the historical transition of England during the revolutionary and civil war periods, preceding the "Glorious Revolution" of 1688, which John Locke's political philosophy became the product of.

Second, there is the unity of metaphysical, epistemological, and socio-political issues in the work "Leviathan". In the Introduction to

"Leviathan", T. Hobbes writes, "*The art of man is to imitate nature in making artificial animals. Because, upon observation, it is evident that life is merely the motion of its constituents, and the origin of this motion lies within some fundamental internal component. Could it not be said that all automatons (machines operating through springs and wheels, like clocks, for instance) have an artificial life? Indeed, what is a heart if not a spring? What are nerves if not threads? And joints, if not wheels transmitting motion throughout the body, as a craftsman desires? Certainly, art is bound to further evolve as it emulates the remarkable work of nature - that is, humanity itself. The great Leviathan that we call the Commonwealth or State is also nothing but an Artificial Human; although it is larger in size and more powerful than natural humans, Leviathan is created by art, created to protect and nurture humanity. Ultimately, it is through the Covenant and the agreement that the parts of the political body are first created, interlinked, much like a "fiat" or "created human," as spoken by the divine when carrying out the act of creation*" [15, p.3].

With the way this issue is defined, it can be argued that the mechanistic perspective in the treatise has influenced the analysis of human and societal matters. On one hand, humans are "objects among countless natural objects", and on the other hand, they are moral and spiritual beings. With this nature, humans create *artificial objects* and establish *culture*. The state is the most important and complex artificial object. By creating the state, humans abandon illusions of rights in a state of nature. The entire set of issues presented in the introduction section reflects the ideas of T. Hobbes, which are to "describe the nature of artificial man" and analyze the "materials" that constitute *the artificial human*, in other words, the process by which humans establish the state through the path of covenant, followed by the institutions of the state, the issues of rights and laws, the subjects of power,

and the arising problems. This unfolding, as presented by T. Hobbes in the introduction section, illustrates the connection between the ontology and epistemology in T. Hobbes' political philosophy. It begins with the analysis of humans as "thinking machines", and then highlights the role of reason, language, and sign systems in the formation of the state, the manifestation of forces, the expression of attraction and repulsion, the physical interactions in the state of nature, and the agreement that binds the constituent elements of society. This perspective is also clarified in T. Hobbes' "*Elements of Philosophy*", specifically in the first book concerning bodies [14, p.102]. The assessment of T. Hobbes' perspective on machinery, as discussed in the book "Thomas Hobbes and the Politics of Natural Philosophy" edited by Stephen J. Finn, points out that the sciences of motion (mechanics), geometry, and physics, along with the traditional perspective of empirical and nominalist philosophies, influenced the way political issues are interpreted in "Leviathan", shaping a "*politics of mechanistic materialism*" [13, p.102], a "*politics of nominalist materialism*" [13, p.150], and even a "*politics of inconsistent rationalism*" [13, p.168]. This is because, in many cases, rationality must yield to emotions and even relinquish beliefs to reflect the complex social needs of humans.

In the work "The Holy Family", C. Marx and Ph. Engels argue that mechanical nature has made materialism become *the enemy of humanity* because it does not see vibrant human beings, but only sees alienated human beings as mere machines [3, p.196]. According to T. Hobbes, social physics is the application of general physics, where peace is the force of attraction, and war is the force of repulsion. Human beings are objects among objects, but they possess characteristics that differentiate them from animals. In "Leviathan", T. Hobbes writes about the differences between human

beings and animals, emphasizing that emotions and reasoning are distinctive features of human beings. Similarly, in Part 1 of "Elements of Philosophy", T. Hobbes writes: "*From the essential physical motion of the soul, such as desire, aversion, love, morality, hope, fear, enmity, jealousy, envy...*" [15, p.72].

The relationship between logical reasoning and political thought is also quite evident. In Part I - Of Man, T. Hobbes argues that the result of the social contract is a rational expression of emotions and reasoning [15, p.43]. He highly esteems human language to the extent of absolute idealization, viewing it as the foundation of civilization and the state: "*Without the capacity for language in humans, there would be no commonwealth, no society, no contract, and no peace, as naturally observed in lions, bears, and wolves*" [15, p.10].

Third, the element of natural theology in the work "Leviathan" is discussed. Natural theology, or natural deism (Deism, from the Latin word Deus - God), is a perspective that believes that God created the world, established eternal laws, and is ready to defend humans against lawbreakers, but does not acknowledge miracles, supernatural phenomena, or God's intervention in the world.

In the work "Leviathan", although the concept of God is excluded from the subject of study, considering only "objects" as the fundamental subject of study, T. Hobbes mentions God from the popular approach of that time. For example, God is referred to as the "*king of kings*" [15, p.118] or the "*Father, King, and Lord*" [15, p.126]. In distinguishing laws, Hobbes regards divine law as part of the "positive law", alongside "natural law". From the perspective of natural theology, Hobbes and subsequent philosophers emphasize that natural laws are bestowed by God and therefore have a sacred and inviolable nature: "*...All supreme powers obey the laws of nature, for these laws*

are bestowed by God and cannot be repealed by humans or the state" [15, p.112].

Based on the theological notion of God, Hobbes discusses the relationship between God's law, natural law, and civil law. This understanding was further developed by J. Locke in his works. For example, in his work "Second Treatise of Government", Locke writes: "*God has given the world to mankind in common, and has also given them reason to make use of it to the best advantage of life... Though the earth and all inferior creatures be common to all men, yet every man has a property in his own person, and nobody has any right to that property but himself. The labour of his body and the work of his hands - we may say - are properly his*" [8, pp.62-63].

2.3. Historical limitations and certain issues raised in the work "Leviathan"

Regarding the worldview, the limitations of T. Hobbes' political philosophy are also common limitations of pre-Marxist materialism. It is the idealistic notion of history, from the materialists of the 17th and 18th centuries to F. Feuerbach. Ph. Engels argues that "*The 'non-historical' view of history is a general limitation of pre-Marxist materialism*" [2, p.410]. This limitation is immediately evident in the theory of social contract, which is a theory that explains the emergence of the state through the voluntary agreement of individuals to transition from a state of nature to a civil state, in order to institutionalize issues of rights, laws, and human activities. This theory does not take into account the fundamental activities, the practical activities of human beings, the movement of the social mode of production, the process of private accumulation, and social stratification. According to Ph. Engels, "*The state primarily and directly arises from the class contradictions that have developed within tribal society*" [2, p.252]. Ph. Engels continues to write: "*The state is the product of a society that has reached a certain stage of development; it is the*

recognition that this society is entangled in a contradiction with itself that it cannot resolve. However, in order for those contradictions, those classes with conflicting economic interests, not to go to the point of annihilating each other and annihilating society in a futile struggle, a necessary force is needed, a force that clearly stands above society, with the task of alleviating that conflict and keeping it within the bounds of 'order'. And that force, arising from society but standing above society and increasingly separating itself from society, is the state" [2, p.252-253]. The idealistic notion of history leads to a failure to grasp the essence of the entire historical process of humanity from the perspective of Marxist theory of economic-social forms, and it does not view the development process of economic-social forms as a historical-natural process.

Second, T. Hobbes' political perspective, due to its alignment with his mechanistic materialism, falls into another limitation in addition to the idealistic one, which is the application of mechanistic ideology to the explanation of society, thus inevitably leading to reductionism. When everything is reduced to "objects", the functioning of the state machinery is no different from the operation of a machine or an "artificial body". It is not that T. Hobbes did not understand the essence of human activity, but the naturalistic view of the state led to the application of a series of mechanical principles to explain the entire range of human activities - a machine capable of thinking.

Third, the political ideology in "Leviathan" reflects the conservative nature of T. Hobbes' political thought, or more accurately, his political perspective does not go beyond the historical and social conditions of England during the period of revolution and civil war. Power is concentrated in the sovereign - the absolute ruler. The role of the people, whom T. Hobbes refers to as the "commonwealth" is not mentioned. Power is seen as bestowed by the

sovereign. Later, when choosing the appropriate options for the organization of the state and power, Montesquieu declared that he did not follow T. Hobbes. The French Enlightenment thinkers of the 18th century fundamentally embraced the political ideas of J. Locke, not those of T. Hobbes. They only accepted T. Hobbes' ideas regarding the "spiritual essence" of the law, the political goals to be pursued, and the legislative nature of the legal system. Referring to the premise of the 18th-century French Enlightenment thought, C. Marx wrote in his work "The Holy Family": "...*French materialism has two factions: one faction originates from Descartes, and the other faction originates from Locke. The second faction is mainly a factor of French culture and directly leads to socialism*" [3, p.191]. The transfer of power perspective of T. Hobbes, with its restriction on individual freedom and absolute power vested in the Sovereign, was criticized by J. Locke, who believed that this approach was not suitable for the historical process and that restricting rights violated natural law, as stated by T. Hobbes.

Due to his support for the authoritarian model, T. Hobbes falls into conservatism in analyzing the system of power. Drawing lessons from the history and reality of England, T. Hobbes opposes the idea of the separation of powers and argues that dividing state power is equivalent to its destruction, as such division leads to branches of power "destroying one another", weakening the state. He declares that all governments that people are obligated to obey are absolute and undivided. A true state of the people is not one that separates powers but one that brings everything into unity.

Although T. Hobbes opposes the interference of the church in state affairs and asserts the right of citizens to choose their government, he criticizes the model of democracy and rejects the understanding of freedom as the means by which individuals express their wide-ranging opinions. He calls

freedom of speech a disease and mocks it, considering it as a form of baseless intelligence [15, p.115].

Although T. Hobbes' political philosophy in "Leviathan" is characterized as idealistic and conservative, considering the historical conditions of England at that time, choosing a "reasonable" state model is not a simple matter. The formation of a real state needs to occur in objective and practical conditions, rather than being an imaginary necessity. T. Hobbes did not consider any other form of state than one that ensures security and a peaceful space for development. The limitations of T. Hobbes' political philosophy, as reflected in the work "Leviathan" are historically limited and reflect the historical reality of England. However, overall, like N. Machiavelli and Grotius, T. Hobbes is highly regarded by K. Marx for having "*Examined the state with human eyes and deduced its laws from reason and experience, not from theology*" [1, p.165-166].

First and foremost, the lesson to be drawn from T. Hobbes' political philosophy in "Leviathan" is that peace and stability are prerequisites for development. T. Hobbes argues that in the state of nature, which he describes as the "*war of all against all*" [15, p.43-44], everyone has the right, but it is merely formal because it is a right in a condition of vigilance and fear of being deprived. However, the need for survival has compelled humans to reach a "*Covenant and agreement through which the parts of the political body are first constituted, linked together*" [15, p.3]. The "political body" referred to by T. Hobbes is the system of natural laws. Each individual needs to relinquish some of their rights and unify them into an individual or a group of people who represent the entire community. Therefore, sometimes the act of voluntary renunciation or the transformation of power is seen as a positive and voluntary behavior for constructive purposes.

Peace is the first natural law, which is a recurring theme in T. Hobbes' theory regarding the

prerequisite for the existence and development of society. Following in T. Hobbes' footsteps, Montesquieu emphasizes that "*peace is the first natural law*" [6, p.42]. Montesquieu only opposes T. Hobbes in terms of the social contract. In this regard, Montesquieu leans towards J. Locke. He also references the educational and moral perspectives from the experiences of ancient Greece and Rome [6, p.67].

John Locke inherits T. Hobbes' theory of the social contract and continues to highlight the formation of the state through agreements among individuals and communities. J. Locke only disagrees with T. Hobbes on one fundamental point: the transition from the state of nature to the civil state is a process of institutionalizing rights, transforming natural rights into rights that are institutionalized, namely, the rights of citizens within the state. The unity between human rights and citizenship rights is the point of difference between J. Locke and T. Hobbes in their conception of rights.

In the work "Leviathan", T. Hobbes viewed society as a brilliant design of human beings. That is to say, human beings, rather than any supernatural force, have created society through the pathway of compromise among all individuals. Human beings are not merely objects among other objects; they are conscious subjects, primarily conscious of their own existence. Therefore, on one hand, each individual, with their character as an "object among objects", always desires to assert their natural rights through spontaneous struggle, without compromise towards others. On the other hand, sound reason within human beings generates a consciousness of peace. This forms the basis for the development of the noble potential within human beings to achieve enduring moral values, which have a clear direction (replacing the instincts and desires of animals with the abilities and reason of human beings). According to T. Hobbes, all natural laws converge to a single law, or a golden rule:

"Do not do to others what you would not have them do to you, so that others would not do the same to you". In "On the Citizen" and "Leviathan", this self-restraint involves reducing the rights of all members to a minimum, focusing solely on a powerful supreme authority (the Leviathan), while simultaneously increasing constraints, namely, laws. "*There is a difference between law and rights*", T. Hobbes writes, "*because law is constraint, while rights are freedom, and they are opposed to each other*" [15, p.56, 415].

The distinction between rights and laws in "Leviathan" raises the question of how human beings understand and apply rights and laws in specific conditions. Nowadays, this relationship remains relevant. On one hand, the spirit of upholding the rule of law needs to be affirmed. On the other hand, while adhering to the law, individuals still exercise their rights, including the right to express their opinions, as long as they do not exceed the boundaries set by the law. Within the richness of laws that regulate human behavior, there are "immutable and perpetual" laws, as well as laws that are formed alongside social development and subject to its conventions. Today, with the advancement of society, the legal system continues to be established, and new regulations are drafted to address emerging issues. Those who create laws also bear responsibility for the texts they compose. This is something that T. Hobbes emphasized during his time.

The issues of the subject of power, the responsibilities of the head of state, and the responsibilities and obligations of citizens in "Leviathan" continue to attract attention in present-day conditions. Throughout history, the issue of the responsibilities of the subject of power and the relationship between the head of state and the various social classes has always left valuable lessons. T. Hobbes's message about the art of power is built upon an understanding of human desires and will. The logic of the matter

lies in the fact that the subject of power, the head of state, does not naturally appear or come about through the abuse of authority, but rather is consciously chosen by individuals. The lesson that T. Hobbes leaves for today is: When evaluating the nature of a political regime, it is essential to determine the purpose of the state, of that political regime, and what the highest responsibility of the head of state is. Therefore, although T. Hobbes is often seen as a politically conservative thinker, behind that conservatism lies a noble purpose for England during the period of "war of all against all". What is needed in T. Hobbes's perspective on the subject of power is a supreme authority with the ability to ensure the efficient functioning of the state machinery for the collective interests of society, rather than the interests of any particular social group.

Despite opposing the perspective that advocates for "freedom of speech against the supreme authority" T. Hobbes still emphasized that the highest moral virtue of rulers is "being trusted by the people". The perspective of T. Hobbes on the character of the supreme ruler shares similarities with those of N. Machiavelli, as this thinker also advocates the image of a politician "beloved by the people", avoiding being "hated and despised by the people" [5, p.164-165, 139].

3. CONCLUSION

Re-studying the issues analyzed by T. Hobbes in his seminal work of political philosophy – "Leviathan" - it is not difficult to recognize the historical connection between him and the present era, with its concerns and aspirations for a social space of peace and security for the benefit of humanity. When T. Hobbes contemplated a "peaceful but imperfect state" as preferable to a state of war, generations of humanity keenly perceive the echoes of history and its lessons for what is happening on our planet". Vietnam is entering a period of stable development and a peaceful environment, with the goal of a prosperous people, a strong nation, democracy, justice, and civilization. In

this context, the issues of political philosophy, raised by T. Hobbes in "*Leviathan*", have opened up many valuable insights, including the principle of power control, the integration of citizenship rights and the supremacy of the law, the relationship between freedom and civic responsibility, and an overarching principle: Peace, stability and security are the conditions for development. Naturally, the political thought of T. Hobbes unfolded in the context of England during the period of bourgeois revolution and civil war, which differ from the present era and the nature of the socialist rule of law state in

Vietnam. However, setting aside those inevitable differences, it can be observed that the issues raised by T. Hobbes still possess contemporary relevance. What is happening in the world demonstrates that not only natural disasters, but also the catastrophes caused by humans are pushing humanity into a precarious situation between life and death, peace and war, development and destruction, prosperity, and decline. Reading T. Hobbes, the more one absorbs his key political message: Peace - stability - security for human beings is the foremost and eternal "law of nature".

REFERENCES

- [1] Marx, C., & Engels, F. (1995), *Selected Works in 3 Volumes*, Volume 1, National Political Publishing House, Hanoi.
- [2] Marx, C., & Engels, F. (1995), *Selected Works in 3 Volumes*, Volume 21, National Political Publishing House, Hanoi.
- [3] Marx, C., & Engels, F. (2004), *Selected Works in 4 Volumes*, Volume 2, National Political Publishing House, Hanoi.
- [4] Dinh, N. T., & Doan, C. (Eds.), (2018), *History of Western Philosophy*, Volume 1, National Political Publishing House, Hanoi.
- [5] Phan, H. C. (Trans.) (1971), *The Prince* (Machiavelli Translation), Quan Van Publishing House.
- [6] Hoang, T. D. (Trans.), (1996), *The Spirit of Laws* (Montesquieu Translation), Education Publishing House, Hanoi.
- [7] Do, K. H. (Trans.) (2013), *Republic*, Book V (473d) (Plato Translation), The World Publishing House, Hanoi.
- [8] Le, T. H. (Trans.) (2007), *Second Treatise of Government* (John Locke Translation), Knowledge Publishing House, Hanoi.
- [9] Carmichael, D. J. C. (1988), *The Right of Nature in Leviathan*, Canadian Journal of Philosophy, 18(2).
- [10] Oxman, E. (2018), *Hobbes on the Artificiality of Authority*, Hobbes Studies, 31(2).
- [11] Bacon, F. (2009), *The New Atlantis*, Floating Press.
- [12] Machiavelli, N. (1979), *The Portable Machiavelli*, (P. Bondanella & M. Musa, Eds. and Trans.). Penguin Books, USA.
- [13] Finn, S. J. (2004), *Thomas Hobbes and the Politics of Natural Philosophy*, Bloomsbury, London.
- [14] Hobbes, T. (1992), *The Collected Works of Thomas Hobbes*, Volume 1: Elements of Philosophy, The First Section: Concerning Body, Routledge Thoemmes Press, London.
- [15] Hobbes, T. (2019), *Leviathan*, Anodos Books, London.
- [16] Hobbes, T. (1983), *Works of Thomas Hobbes*, Volume III: De Cive (The English Version). Oxford University Press.

IMPACTS OF PERCEIVED STRESS AND PERCEIVED SOCIAL SUPPORT ON MENTAL HEALTH OF STUDENTS AS EFFECTS OF COVID-19 IN ONLINE LEARNING IN VIETNAM

NGUYEN HONG MAI (*) and LUONG THAI HA (**), HOANG DINH LUAN,
HOANG PHUC DAT, NGUYEN NGOC THANH (***)

INFORMATION	ABSTRACT
<p><i>Received: June 24, 2023</i> <i>Edition completed: July 3, 2023</i> <i>Approved: September 25, 2023</i> <i>Code: TCKHTA1-30-9.2023</i> <i>ISSN: 2525 – 2429</i></p> <p>Key words: <i>learning readiness; perceived social support; perceived stress; mental health; online learning.</i></p>	<p><i>The study investigated the impact of perceived social support on stress perception through the readiness of 528 online students. Research results show that cognitive factors of social support have a partial impact on student readiness while student readiness has no impact on perceived stress. The study found that there was no impact between student readiness and perceived stress because all hypotheses were rejected. This result shows that perceived stress is not related to readiness in terms of student characteristics, communication or technical competence.</i></p>

1. BACKGROUND

The social distancing measures necessitated by the COVID-19 pandemic have impacted various groups, including university students, significantly. During the distancing period, students' lives have been disrupted due to several negative effects, with the most significant being the transition from in-person learning to online formats. Argaheni asserts that online learning brings about challenges and obstacles for students [1]. These difficulties stem from various barriers and pressures in education, as well as the transformation from face-to-face learning to online modalities. A noteworthy change has been observed in students' mental health disorder rates, indicating that the social distancing measures imposed due to COVID-19 have markedly affected this ratio, as stress levels have escalated due to economic burdens and infrastructural constraints. Some of

the encountered hurdles in online learning include inadequate internet infrastructure, inferior technologies and equipment, lack of private space for focused study at home, restricted interaction between lecturers and students, limited experiential learning opportunities, and challenges during examinations. Other detriments causing tension among students in online learning environments encompass inadequate assimilation of practical knowledge, increased course content burden, and the onset of negative thoughts during the learning process, such as fears of pursuing the wrong field of study, potential hindrances in career advancement, or difficulties in securing job opportunities [16]. This research aims to determine the impacts of perceived stress and social support on students' mental health, with the objective of assisting universities in adjusting teaching strategies and organizing

(*) Nguyen Hong Mai, M.A, Van Lang University, mai.nh@vlu.edu.vn

(**) Dr. Luong Thai Ha, Van Lang University

(***) Van Lang University Students

appropriate activities to ensure students' mental stability and proposing levels of support for students. Concurrently, it urges parents to find ways to alleviate the excessive burden and worries for students, dedicating time to attend to and care for students during the pandemic, based on the research findings.

2. CONTENT

2.1. Literature review

2.1.1. Perceived social support

Based on prior research, social support is discussed in terms of two aspects: perceived social support and received social support. The latter is defined as the reception of certain behaviors and actions that clearly indicate the presence of support, referring to actions manifested in the form of services and assistance provided by others [2], [18]. Conversely, perceived social support encompasses the awareness of the statements and actions expressed by family and close acquaintances during stressful times [10]. Additionally, it alludes to the connection with others and the feelings of comfort and individual care that are experienced [2]. In recent studies, researchers have further delineated that, beyond the emotional or sensory components, perceived social support also evaluates the subjective perspectives on the elements available in the awareness of friends and family members in providing psychological assistance and overall support during challenging times [7]. Perceived social support has a more significant impact on stress levels compared to received social support. When individuals believe that their family or friends can assist them, at this point, perceived social support proves to be more beneficial [4]. In another dimension, the perception of familial social support is more effective, and during stressful situations, it serves as a protective factor against depression and anxiety [17]. Recognizing social support following traumatic experiences is beneficial in

mitigating negative impacts and facilitating adaptive responses.

In the context of university students' lives, the perception of social support significantly influences their satisfaction level, reducing academic stress, diminishing negative emotions, and enhancing positive feelings [14]. Minimizing negative thoughts and fostering positive one's aids students when facing adversities or challenges, especially in the academic realm. The perceived social support encourages students to persevere through all obstacles and difficulties, fostering optimal development during their studies and achieving better results [6]. A study by Permatasari and colleagues, which scrutinized each factor in the perception of support from the community with a sample size of 291 cadets at the Marine Science Polytechnic in Makassar city, demonstrated significant findings [15]. The results revealed that the primary source of social support was from families, accounting for 42.4%, followed by support from teachers at 16.6%, and from peers at 12.8%. These findings indicate that familial support is the most significant contributing factor for students in online learning, substantially influencing their learning capabilities during the online education process.

2.1.2. Perceived stress

This research aims to analyze the impact of perceived social support on the readiness and stress perception of students during the online learning process amidst the pandemic. Perceived stress, a widely utilized psychological scale, delineates the intensity and nature of an individual's stress levels, stemming from an imbalance between personal emotions and external influences [11]. This perception governs how an individual discerns and processes stressors, including a feeling of losing control and instability in their lives, the frequency of addressing complex issues, and the alterations occurring in their lives, gauging whether they are capable of resolving such

difficulties autonomously [17]. The origins of perceived stress may vary based on individual personality traits, the capacity to share experiences with others, and the environment in which they reside. Certain personality traits, such as sensitivity, dedication, and extroversion, hold a robust association with heightened stress levels [19].

Furthermore, perceived stress presents a grave concern for university students, as they are notably susceptible to its ramifications [20]. It has been posited that perceived stress adversely influences health, leading to an unhealthy lifestyle characterized by poor health, sleep disturbances, fatigue, physical inactivity, negative thoughts, anxiety, and appetite loss. Consequently, it can escalate the adverse impacts, including deteriorated mental health and increased exhaustion among students [4]. A study conducted by Raja et al. in Pakistan involved 706 dental students spanning from first to fourth years. This research during the COVID-19 lockdown employed a questionnaire encompassing demographic queries and items concerning the manifestation of symptoms relating to specific stress types [16]. The findings disclosed that 97.1% of the respondents experienced moderate to high levels of stress, predominantly among those residing in areas with escalating COVID-19 cases. Notably, 68% of those reporting moderate to high stress levels were female, indicating substantial effects on the emotions, health, cognition, and behavior of dental students in Pakistan during the pandemic. In a more recent 2021 study by Bourion-Bédès and colleagues involving 3764 students, it was found that 22% of the students experienced a lower stress level, contrasted with the 53.5% who reported high stress levels in Raja et al.'s study [3]. Consistent with previous research [16], females predominantly exhibited higher levels of perceived stress compared to their male

counterparts. Another critical factor was having a family member hospitalized due to the pandemic. Additional identified causes include participation in arts and humanities programs or language enrichment programs, delays in final examinations, reduced study time, frustrations with home confinement and neighbor relations, difficulties with quarantine, noise disturbances both indoors and outdoors, challenges in direct external engagements, increased consumption of alcoholic beverages and tobacco, and the recognized inefficiency of utilizing social media platforms as a means for stress alleviation. Hence, this constitutes a significant research concern and the focal point of this article.

2.1.3. Online Learning Readiness

According to Liu and Kaye, online learning readiness is defined as the maturity and awareness regarding cognition that a student develops to successfully study in an online environment [12]. This readiness is manifested in specific attributes which delineate self-directedness, the formation of self-directed nature, learning strategies, the assimilation of technological competence, digital adaptability, and a willingness to seek assistance. Previous studies have indicated that online learning readiness positively influences students' academic performance, learners' satisfaction, student retention, and motivation [20].

2.2. Research model

Based on the theoretical foundations, the research team proposes the following hypotheses:

H1: The perception of social support positively correlates with the students' readiness.

H2: Students' readiness inversely affects perceived stress.

The research model and the proposed hypotheses concerning the relationships between the various factors are illustrated in Figure 1.

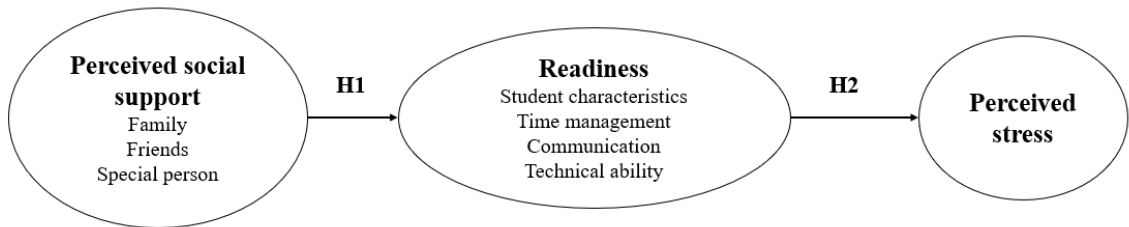


Figure 1. Proposed research model

(Source: Research findings of the project, 2023)

2.3. Research objectives and method

2.3.1. Research objectives

The COVID-19 pandemic has had a profound impact on both physical and mental health. The mental health status of the general community and particularly that of university students has not been sufficiently attended to and investigated. This study aims to explore the influence of perceived social support and readiness on the perceived stress levels of students in Vietnam (taking the case of Van Lang University) in the context of online learning. To achieve the overall objective, the research aims to specifically address the following points:

Investigate the current status of perceived stress among students engaged in online learning; study the impact of perceived social support (from family, friends, special person) on the perceived stress levels of students in the context of online learning;

Based on the results of the above studies, propose initiatives to provide prompt and timely support to protect and enhance the mental well-being of students. The research outcomes will also offer general insights to improve students' mental health when encountering various difficulties and obstacles in the future.

2.3.2. Research method

In this research, we will employ a combination of qualitative and quantitative research methods. Theoretical literature review aims to explore, synthesize, and analyze the

results relevant to the research content from scientific research papers, reports, statistics, books, and other reliable scientific resources. This will lead to the construction of the research model and the formation of interview questionnaires. Qualitative research is utilized to interview 38 students to evaluate the questionnaire and adjust the scales to suit the research subjects and real-world research conditions.

The final questionnaire was developed based on literature and results from qualitative interviews and used to survey 551 students from various departments at Van Lang University. Confirmatory factor analysis (CFA) will be performed on the measurement model at this stage to assess the reliability and validity of the scales used in this study. Structural equation modeling (SEM) technique will be employed to analyze the results from the questionnaire. SPSS 25 and AMOS 24 software will be used to process the quantitative data. The scales used in this study include: (1) perceived social support, (2) readiness, and (3) perceived stress. A 5-point Likert scale ranging from 1 - strongly disagree to 5 - strongly agree is used for all factors.

The questionnaire was distributed to 551 students at Van Lang University, with 528 questionnaires (95.82%) returned, establishing the official sample size. This official sample size meets the requirements for structural analysis with a factor group size of 7 or fewer requiring at least 300 samples. The majority of the

participants were female (70.6%) and a substantial proportion were third-year students (43%) compared to other years. The students were from various faculties and were evenly distributed, with 23.9% from the Faculty of Social Sciences and Humanities, 30.1% from the Faculty of Commerce and Business Administration, and 13.4% from the Faculty of Public Relations and Communications. A total of 73.9% of students spend less than 10 hours per week on online learning. The number of students engaged in part-time work (52.1%) was higher than those participating in extracurricular activities (32.4%). Additionally, 59.8% of students were living with their families, while only 5.3% were living alone.

2.4. Results and discussion

2.4.1. Cronbach's Alpha reliability analysis

Stress perception was evaluated through a 10-variable scale by [5], which resulted in a Cronbach's Alpha coefficient of 0.691. Readiness encompasses student characteristics, time management, communication, and technical ability, consisting of 20 variables inherited from Martin and Flowers, with Cronbach's Alpha coefficients of 0.793, 0.815, 0.802, and 0.818, respectively [13]. The scale from Zarochentsev and Khudyakov that measures the perception of social support, consisting of 12 observable variables, indicated Cronbach's Alpha reliability scores for family, friends, and special person to be 0.795, 0.774, and 0.965, respectively [21]. All these factors achieved a high level of reliability to proceed with further analysis.

2.4.2. Exploratory factor analysis (EFA)

The Principal Axis Factoring extraction method and the Promax rotation were used for the exploratory factor analysis (EFA). The results showed a Kaiser-Meyer-Olkin (KMO)

value of 0.851 and a significance level (Sig.) of 0.000 (confirmed by Bartlett's test), extracting 7 factors. These included family, friends, special person in the social support perception, student characteristics, communication, technical proficiency in readiness, and finally, stress perception. The eigenvalue was 1.204 with a cumulative variance explained of 66.42%. The retained variables had factor loadings ranging from 0.470 to 0.946, meeting the standard above 0.4. These seven factors with 30 observable variables met the criteria to conduct Confirmatory Factor Analysis (CFA).

2.4.3. Confirmatory factor analysis (CFA)

The confirmatory factor analysis (CFA) results showed that the model fits the data well (GFI = 0.920; CFI = 0.957; TLI = 0.950; RMSEA = 0.045; CMIN/DF = 2.050). The factor loadings of the observable variables in the current model were statistically significant ($p < 0.001$), indicating that the scales of the latent variables in the model achieved one-dimensionality and the convergent validity of the scales was ensured [19]. According to Fornell and Larcker, the scales of the latent variables in the model achieved discriminant validity, as the square root of the extracted variance of the latent variables in the model was always higher than the correlation of that latent variable with other latent variables [8].

2.4.4. Model testing and hypotheses verification

The structural equation modeling (SEM) linear structure was further examined using AMOS 24 software to assess the relationships of the 7 factors, demonstrating that the model was compatible with the data (GFI = 0.890; CFI = 0.924; RMSEA = 0.059; CMIN/DF = 2.820). Table 1 shows that four hypotheses in the initially proposed model were accepted

Table 1. Estimation Results and Hypothesis Testing

Hypotheses	Relationships	β	SE	CR	P	Results
H1a	Family \rightarrow Readiness (communication)	0,280	0,070	4,006	0,000	Accepted
H1b	Family \rightarrow Readiness (student characteristics)	0,119	0,061	1,949	0,051	Rejected
H1c	Family \rightarrow Readiness (technical ability)	0,139	0,050	2,756	0,006	Accepted
H1d	Friends \rightarrow Readiness (communication)	0,204	0,066	3,089	0,002	Accepted
H1e	Friends \rightarrow Readiness (student characteristics)	0,154	0,059	2,602	0,009	Accepted
H1f	Friends \rightarrow Readiness (technical ability)	0,029	0,047	0,618	0,536	Rejected
H1g	Special person \rightarrow Readiness (communication)	-0,022	0,024	-0,933	0,351	Rejected
H1h	Special person \rightarrow Readiness (student characteristics)	0,011	0,021	0,256	0,599	Rejected
H1i	Special person \rightarrow Readiness (technical ability)	-0,022	0,017	-1,257	0,209	Rejected
H2a	Readiness (communication) \rightarrow Perceived stress	-0,072	0,056	-1,282	0,200	Rejected
H2b	Readiness (student characteristics) \rightarrow Perceived stress	-0,037	0,061	-0,618	0,537	Rejected
H2c	Readiness (technical ability) \rightarrow Perceived stress	0,089	0,070	1,276	0,202	Rejected

(Source: Research findings of the project, 2023)

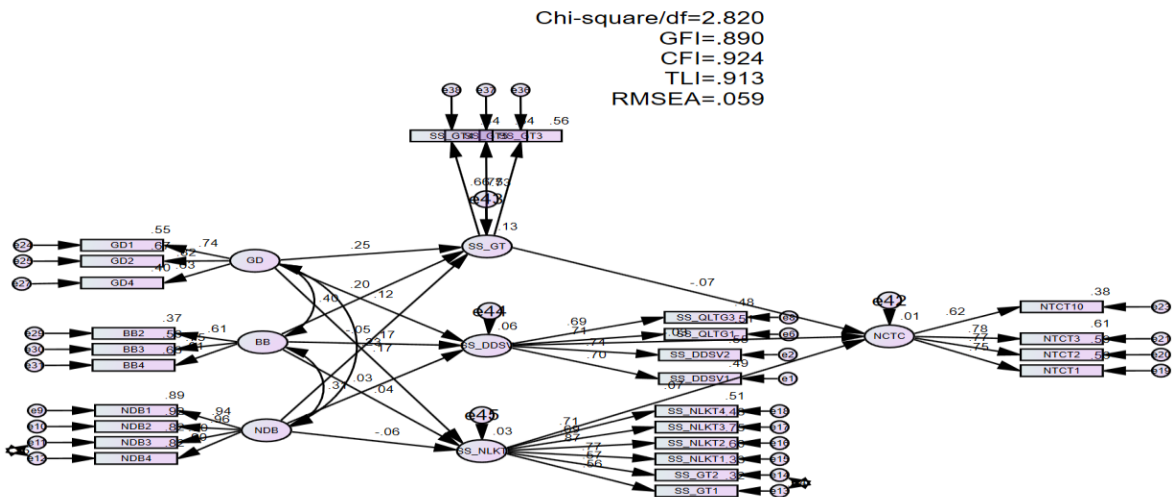


Figure 2. Results of Structural Equation Modeling (SEM) (standardized)

Note: GD: Family; BB: Friends; NDB: Special person; SS_QLTG: Time management readiness; SS_NLKT: Technical ability readiness; SS_GT: Communication readiness; NTCT: Perceived stress (Source: Research findings of the project, 2023)

2.4.5. Discussion

The results of the study indicate that the factors of social support perception partially influence students' readiness, while the students' readiness does not affect stress perception. More specifically, within the factors of social support perception, the elements of family and friends are statistically significant as they affect the students' communication readiness, with impact levels of 0.280 and 0.204 respectively. The influence of these two factors on students'

characteristics is nearly half as much, being 0.119 and 0.154 respectively. The perception of social support partially affects technical ability readiness through the family. The study reveals no impact between students' readiness and stress perception since all the hypotheses were rejected. This outcome suggests that the stress perception is unrelated to the readiness concerning students' characteristics, communication, or technical ability.

3. CONCLUSION

The research affirms the positive impact of social support perception on students' readiness for online learning, wherein the roles of family and friends are particularly notable, whereas the role of special person was not demonstrated in this study. The research also confirms the absence of an impact of readiness on stress perception. A majority of students reported experiencing a moderate to high level of stress perception. From the results of the study, the significant role of family and friends' support perception on students' readiness for online learning can be discerned. Although they have reached adulthood, students still very much require family involvement, sharing, and respect in their studies. Parents, siblings, and relatives should recognize their roles and proactively connect with students, especially by listening to them and being available whenever needed. On their part, students also need to be more proactive in sharing with their families, particularly regarding difficulties or important decisions. In the constrained environment of online learning, students have fewer

opportunities for direct interaction with friends, yet the role of friends remains substantial in influencing readiness for learning. Students themselves should take the initiative to communicate and share with their classmates. Lecturers should facilitate group activities and group evaluations, allowing students opportunities for interaction while enhancing their teamwork skills. Educational institutions play a central role in establishing various communication channels to help students recognize the support roles of society, especially from family and friends. Besides classmates, promoting clubs within the school is also a method to help students expand their communication circles and receive more social support. This research was conducted at Van Lang University. Future research could be undertaken at various universities and with students from diverse fields. The results underscore the significant role of social support perception on students' readiness for online learning. Hence, subsequent studies might delve deeper into these factors.

REFERENCES

- [1] Argaheni, N. B. (2020), Sistematis review: Dampak perkuliahan daring saat pandemi COVID-19 terhadap mahasiswa Indonesia. *PLACENTUM: Jurnal Ilmiah Kesehatan dan Aplikasinya*, 8 (2).
- [2] Bokszczanin, A. (2012), Social support provided by adolescents following a disaster and perceived social support, sense of community at school, and proactive coping. *Anxiety, Stress & Coping*, 25 (5).
- [3] Bourion-Bédès, S., Tarquinio, C., Batt, M., Tarquinio, P., Lebreuilly, R., Sorsana, C., ... & Baumann, C. (2021), Psychological impact of the COVID-19 outbreak on students in a French region severely affected by the disease: Results of the PIMS-CoV 19 study. *Psychiatry research*, 295.
- [4] Choi, J. (2020), Impact of stress levels on eating behaviors among college students. *Nutrients*, 12(5).
- [5] Cohen, S. (1988), Psychosocial models of the role of social support in the etiology of physical disease. *Health psychology*, 7 (3).

- [6] Dupont, S., Galand, B., & Nils, F. (2015), The impact of different sources of social support on academic performance: Intervening factors and mediated pathways in the case of master's thesis. *European Review of Applied Psychology*, 65 (5).
- [7] Eagle, D. E., Hybels, C. F., & Proeschold-Bell, R. J. (2019), Perceived social support, received social support, and depression among clergy. *Journal of Social and Personal Relationships*, 36 (7).
- [8] Fornell, C., & Larcker, D. F. (1981), Evaluating structural equation models with unobservable variables and measurement error. *Journal of marketing research*, 18(1).
- [9] Hewitt, P. L., Flett, G. L., & Mosher, S. W. (1992), The Perceived Stress Scale: Factor structure and relation to depression symptoms in a psychiatric sample. *Journal of Psychopathology and Behavioral Assessment*, 14 (3).
- [10] Lakey, B., & Orehek, E. (2011), Relational regulation theory: a new approach to explain the link between perceived social support and mental health. *Psychological review*, 118(3).
- [11] Lazarus, R. S., & Folkman, S. (1986), Cognitive theories of stress and the issue of circularity. In *Dynamics of stress*. Springer, Boston, MA.
- [12] Liu, J. C., & Kaye, E. R. (2016), Preparing online learning readiness with learner-content interaction: Design for scaffolding self-regulated learning. In *Handbook of research on strategic management of interaction, presence, and participation in online courses*. IGI Global.
- [13] Martin, F., Stamper, B., & Flowers, C. (2020), Examining Student Perception of Readiness for Online Learning: Importance and Confidence. *Online Learning*, 24(2).
- [14] Pengju, W. A. N. G., Xiong, Z., & Hua, Y. A. N. G. (2018), Relationship of mental health, social support, and coping styles among graduate students: Evidence from Chinese universities. *Iranian journal of public health*, 47(5).
- [15] Permatasari, N., Ashari, F. R., & Ismail, N. (2021), Contribution of Perceived Social Support (Peer, Family, and Teacher) to Academic Resilience during COVID-19. *Golden Ratio of Social Science and Education*, 1(1).
- [16] Raja, H. Z., Saleem, M. N., Saleem, T., Rashid, H., Ehsan, S., Hakeem, S., & Hanif, A. (2020), Perceived stress levels in Pakistani dental students during COVID-19 lockdown. *European Journal of Dental and Oral Health*, 1(4).
- [17] Roohafza, H. R., Afshar, H., Keshteli, A. H., Mohammadi, N., Feizi, A., Taslimi, M., & Adibi, P. (2014), What's the role of perceived social support and coping styles in depression and anxiety? *Journal of research in medical sciences: the official journal of Isfahan University of Medical Sciences*, 19(10).
- [18] Sarafino, E. P., & Smith, T. W. (2014), *Health psychology: Biopsychosocial interactions*. John Wiley & Sons.
- [19] Steenkamp, J. B. E., & Van Trijp, H. C. (1991), The use of LISREL in validating marketing constructs. *International Journal of Research in marketing*, 8(4).
- [20] Yilmaz, R. (2017), Exploring the role of e-learning readiness on student satisfaction and motivation in flipped classroom. *Computers in Human Behavior*, 70.
- [21] Zarochentsev, K. D., & Khudyakov, A. I. (2005), *Experimental psychology*. Prospect. ISBN 5-98032-770-3. Moscow.

BIOTECH RICE AND SOME PRACTICAL APPLICATIONS IN AGRICULTURE

CHAU TAN PHAT^() and NGUYEN PHUC TAN, NGUYEN THI TRUNG HAI^(**)*

INFORMATION	ABSTRACT
<p><i>Received: May 21, 2023</i> <i>Edition completed: June 10, 2023</i> <i>Approved: September 25, 2023</i> <i>Code: TCKHTA1-21-9.2023</i> <i>ISSN: 2525 – 2429</i></p> <p>Key words: <i>biotech rice; genetic modification; plant breeding.</i></p>	<p><i>Biotech rice is a product of the application of biotechnology in agriculture through genetic engineering to create rice varieties with good tolerance, high yield and high quality. The article is synthesized through data collected on many different research sources in order to make an assessment of the application of biotech rice in practice. Currently, rice cultivation is facing many challenges such as pests and diseases, soil contaminated with alum, and lack of water, among others. The biotech rice produced has more advantages than with other types of rice. Through the process of genetic engineering, biotech rice has the ability to resist pests and diseases, resist abiotic stress, and improve the nutrition inside the rice grain. With the benefits of biotech rice, it will help solve today's problems. In addition, biotech rice also brings higher yields and profits than traditional rice varieties.</i></p>

1. BACKGROUND

Rice is the main food crop of two billion people living in Asia and Africa, providing from 40 to 70% of total food calories. The Green Revolution more than three decades ago provided enough food and livelihoods, helping to prevent the looming famine of that time. With the world population about to double by 2050, world food production will increase by 50%, especially staple foods from cereals. To improve agricultural practices and food and feed security, plant breeding techniques have been developed, including gene transfer using *Agrobacterium tumefaciens* or other biotechnological techniques. In addition, to ensure traceability of genetically modified organisms (GMO) in the food and animal feed

chain and the freedom of choice of consumers, legal frameworks have been established in many countries around the world such as in Europe. However, implementations, including qPCR-based detection systems, are becoming complex and expensive in terms of the number of analyzes that need to be performed. The fragmentation of publicly available information on GMOs has prevented the development of accurate estimates of the effectiveness of illegal standard detection systems applied to GMOs [1, pp.31-35], [2, pp.1468-1469]. Many scientific initiatives and strategies have been developed to increase food production, especially rice. One of them is the Rockefeller Foundation's International Rice Biotechnology Program (IPRB), which has provided funding

^(*) Dr. Van Lang University, phat.ct@vlu.edu.vn

^(**) Van Lang University Students

since 1984 to promote modern genetic research to help rice farmers in the United States and developing countries to solve the food problem. Besides, most rice experts and rice research laboratories in developing countries have been trained and supported by this fund [1, pp.31-35], [2, p.1468 -1469].

2. CONTENT

2.1. Current status of biotech rice

Rice is the main food providing more than 20% of daily calories for more than 3.5 billion people, especially in developing countries. In addition, this crop is also used as food for livestock. In 2014, annual rice production was estimated at 741.3 million tons (corresponding to 494.4 million tons of milled rice), mainly grown in Asia (674.4 million tons; 91%), China (208.1 million tons), India (155.5 million tons), Indonesia (70.6 million tons), Bangladesh (52.4 million tons) and Vietnam (44.9 million tons). The remaining rice is harvested in Africa (27.6 million tons), South America (24.8 million tons), North and Central America (12.9 million tons), Europe (4.1 million tons) and Oceania (0.9 million tons) [30], [31, pp.60-69], [32, pp.433-436]. Therefore, even if no biotech rice variety is grown in the world on a commercial scale, its potential significance is clear in the near future [33, pp.283-299]. Due to the continued expansion of GMOs in quantity, diversity and cultivated area, legal labeling will become more complex. Some Genetically Modified (GM) events may be prohibited or not authorized due to inconsistent authorizations between many countries. Not only do American and European companies develop the majority of commercially available genetically modified crops, but many GMOs are also produced by national biotechnology centers in developing countries for human consumption locally. Therefore, these genetically modified crops will not probably be submitted for EU (European Union) approval. Therefore, the

frequency of illegal GMOs on the EU market is likely to increase significantly due to accidental contamination of non-GMO raw materials and processed food/feed matrices. In addition, illegal GMOs are also related to GM crops that are currently unknown to the competent authorities [34], [37], [35, pp.1318-1335], [36, pp.32-36]. The problem also occurred with herbicide-resistant rice varieties LLRICE601 (2006) and LLRICE62 (2007), both produced by Bayer CropScience, exclusively authorized in the United States, and discovered in the commercial market. Insect-resistant Bt Shanyou 63 and KeFeng-6 were spread and found in foods originating from China in 2006 and 2010. In addition, illegal breeding and planting of seeds from experimental field experiences of Chinese farmers have been reported [31, pp.60-69], [38, pp.1951-1959], [39, pp.717-718], [40, pp.297-305]. The procedures to detect rice produced by NPBT (New Plant Breeding Techniques - the term used to refer to new techniques in the field of plant breeding and selection) without prior knowledge are quite difficult. It is not even technically possible. The application of NGS (Next-Generation Sequencing) technology and related analysis to detect them in the near future requires many modifications, improvements or combinations of whole-genome sequencing methods. Another approach is to design suitable TaqMan® qPCR markers with probes specific for integration mutations that require relevant knowledge [26, pp.66-79].

2.2. Some technical solutions applied on biotech rice

Other gene editing techniques have been developed based on meganucleases, transcription activators such as effector nucleases (TALENs—Transcription Activator-Like Effector Nucleases) and the CRISPR/Cas9 (Clustered Regularly Interspaced Short

Palindromic Repeats/CRISPR-associated) system. protein 9). In addition, cisgenesis, intragenesis (transfer of genes from an original plant species (same family or species) to another plant variety that do not naturally transfer genes to each other, this process aims to create new plant varieties with different characteristics and desirable properties), RNA-dependent DNA methylation (RdDM is a biological process in which plant DNA is methylated based on RNA, which can turn on or off specific genes in the plant), grafting (non-GM scion on GM rootstock or vice versa), reverse propagation and agricultural introgression (actual agricultural introgression, inoculation or agricultural infection and flower dipping) are considered to fall under NPBT. NPBT includes a series of gene editing and new plant development techniques, aimed at improving the genetic properties of crops more quickly and accurately). However, even if the status of new crop varieties developed using NPBT is yet to be determined in the EU, decisions regarding some products obtained through NPBT have been taken in Argentina, Australia, New Zealand and the United States [41, pp.234-237], [42], [43, pp.18-27]. Commercial breeders have applied several NPBT methods to produce the first potential commercialized next-generation biotech crops. Currently, a number of related studies include canola, herbicide-resistant corn, herbicide- and insecticide-resistant cotton, fungus-resistant potatoes, drought-resistant corn, scab-resistant apples, and potatoes with reduced amylose content. Many traits or crops developed by companies remain undisclosed [42], [44, pp.510-518]. Through some of these NPBTs, new rice varieties with agronomic benefits have also been developed; these studies were mainly conducted in the United States (27.3%), China (36.4%) and Japan (36.4%). To date, only seven NPBT rice varieties exhibit herbicide

resistance, bacterial resistance, abiotic stress resistance or nutritional benefits. First, regarding herbicide tolerance, the mutation of two amino acids (W548L, tryptophan to leucine and S627I, serine to isoleucine) in the rice acetolactate synthase (ALS) gene created by gene targeting through Homologous recombination has allowed the provision of a rice line super resistant to the herbicide bispyribac-sodium (BS). Compared with BS-resistant plants from conventional breeding, the herbicide tolerance level of BS is much superior. This rice line is used as animal feed with additional nutritional value because these mutations increase the content of branched chain amino acids that animals cannot synthesize [19, pp.157-166], [10, pp.522-528]. This ability in rice is also achieved by biological introduction of chimeric RNA/DNA oligonucleotides to create specific mutations (Pro171, Trp548 and Ser627) in the ALS gene [14, pp.509-512]. Combining TALENs (Transcription Activator-Like Effector Nucleases) technology with a chimeric RNA/DNA oligonucleotide strategy, the development of glyphosate-tolerant transgenic rice was attempted by replacing the C317 residue with a lateral T residue in the OsEPSPS gene [3]. Second, a biotech rice variety resistant to bacterial leaf blight was developed through TALENs-mediated mutation of the natural binding site of *Xanthomonas oryzae* pv. *Oryzae* TAL effector AvrXa7 or PthXo3 is located upstream of the Os11N3 gene (OsSWEET14) [7, pp.390-392]. Abiotic stress tolerance of rice plants has also been studied. Based on the CRISPR/Cas9 system, several genes have been successfully targeted in rice, including OsDERF1, which encodes an AP2 domain containing protein that is resistant to drought [8], [11, pp.797-807]. Finally, NPBT has allowed improving the nutritional quality of rice thanks to TALENs technology to create

fragrant rice from a rice variety lacking this characteristic after targeted deletion of the OsBADH2 gene [27, pp.1365-1368], [28, pp.791-800]. The precise mutations were introduced by gene targeting based on homologous recombination in the OASA2 gene, which encodes an α subunit of anthranilate synthase that is involved in plant tryptophan biosynthesis paddy. Compared with unmodified seeds, mature seeds from the obtained rice lines had higher tryptophan accumulation with no phenotypic changes. In terms of nutritional value to varying degrees, these tryptophan-fortified rice plants provide interesting benefits in both human and animal diets [26, pp.66-79], [29, p. 1269-1277].

2.3. Some achievements and applications of biotech rice in agriculture

2.3.1. The resistance of biological rice to pests and diseases

With the discovery and provision of pest resistance genes under the IPRB program, biotech rice varieties have been developed to improve resistance to pest infestation. Bt genes (cry1Ab, 1Ac 1Aa, 2A, 1B, or a combination of these genes) are used on some local rice varieties to resist lepidopteran pests [4, p.286 - 292], [5, pp.781-789], [6, pp.417-430]. Resistance to leaf blight caused by *Xanthomonas oryzae* pv is possible thanks to the discovery, identification and cloning of the Xa21 gene in the wild rice variety *Oryza longistaminata* [9, pp.1804-1806]. Rice varieties resistant to sheath blight disease have also been developed by combining genes encoding fungal cell wall-metabolizing enzymes chitinase and glucanase and other pathogen-related proteins [12, pp.686-691], [13, pp.229-247]. The development of glufosinate-resistant biotech rice varieties in 1999 both helped control weeds more effectively and limited many other environmentally harmful treatments.

2.3.2. The resistance of rice to abiotic stress

Rice uses up to 30% of the world's freshwater used for crops [15]. Rice development strategies use stress-related genes and transcription factors found in the model plant *Arabidopsis* to withstand water shortages and increased salinity due to global warming. This includes the expression of the HRD gene in rice which increases leaf biomass and vascular bundle sheath cells which may contribute to enhanced photosynthesis, water use efficiency and drought resistance [16, p. 15270-15275]; The expression of CBF3/DREB1A and ABF3 helps rice plants better tolerate salt and drought [17, pp.341-351]. Furthermore, bacterial trehalose accumulation genes also increase drought, salt and cold tolerance in transgenic rice plants [18, pp.516-524].

2.3.3. Nutrition improvement in rice plants

Increasing the amount of nutrients in rice grains will contribute to solving vitamin A, E, iron and zinc deficiencies that are common in children and pregnant and lactating women in some poor countries where rice is used mainly rather than meat and fish. Biotech rice with provitamin A (golden rice) has been developed [20, pp. 303-305], [21, pp. 482-487] and is being used to transfer beta carotene loci into high-yielding local commercial cultivars through marker-assisted crossbreeding in the Philippines, Bangladesh, and India. Another study in rice with increased ferritin content was found to supplement liver iron and hemoglobin levels in rat experiments suggesting the potential for global iron deficiency problems [22, pp.957-960]. Rice does not have essential amino acids such as threonine, tryptophan, lysine and methionine. Inhibition of lysine degradation through the RNAi approach increased free lysine levels and affected the concentrations of amino acids involved in the lysine metabolic pathway, such as threonine

and aspartic acid [23]. Plant proteins are the main source of all dietary proteins consumed by humans and animals and are cheap compared to meat production.

2.3.4. Biopharmaceuticals in rice

Rice is also a source of pharmaceutical production, including vaccines. Notable is the development of rice-based oral vaccines that contain the toxin B (CTB) subunit of the vaccine antigen that accumulates in the proteins of starchy endosperm cells. They are absorbed by mucosal cells of the gastrointestinal tract to induce antigen-specific mucosal immune responses with neutralizing activity [24, pp.10986-10991]. This vaccine remained stable and remained immunogenic at room temperature for over 1.5 years and was protected from pepsin digestion in vitro. Prolonged use of antibiotics contributes to the development of resistance in commensal bacteria in poultry, pigs, cattle, and humans, requiring alternative solutions. Trials feeding biotech rice containing lactoferrin and lysozyme to broiler chickens showed improvements in feed efficiency, intestinal health and increased bacteriostatic activity. This has the potential to maintain intestinal health and prevent diarrhea in other young animals including human infants [25, pp.1214-1218].

2.3.5. Elements found in genetically modified rice

To collect more information about all genetically modified rice varieties that have been inventoried, their transgenic factors have been studied. Similar to EU-authorized GMOs, collected genetically modified rice often contains

p35S promoter (69.8% in 1167 transgenic rice) and tNOS terminator (62.6 % in transgenic rice 1048). Some transgenic factors commonly found in transgenic rice were collected, such as UBI promoter (27.6%), NOS (8.4%), ACT (5.4%), t35S terminator (38.5% from pCAMBIA vector family), PINII terminator (3.3%) and GUS gene (18.4%). To select plants, genes resistant to hygromycin B (54%) and kanamycin (9.5%) (respectively hph and npt II) are mainly used. 175/185 different identified transgenic elements were occasionally observed. It is also important to mention that no genetic modifiers were identified for 11.1% of the transgenic rice inventoried, with 9.1% of them modified with an unnamed vector [26, p. 66-79].

3. CONCLUSION

Biotech rice has been developed to address profitability-focused concerns of rice farming such as pest resistance, abiotic stress tolerance, improvement of the nutritional content of rice grains, application for pharmaceutical production, environment protection, and global warming reduction. In addition, basic research to increase rice yield is underway, including incorporating genes in the C4 pathway, a more efficient converter of light energy and carbon dioxide into food assimilates. In addition, basic research on rice under difficult conditions or clonal seed production has been initiated and is producing promising results. This will significantly reduce the cost of hybrid rice production, an important breeding strategy in rice production.

REFERENCES

- [1] S.K. Datta (2004), *Rice Biotechnology: A Need for Developing Countries*, Agbioforum, 7(1&2).
- [2] Dennis Normile (1999), *Rockefeller to End Network After 15 Years of Success*, Science 286. (DOI:10.1126/science.286.5444.1468).

- [3] M. Wang, Y. Liu, C. Zhang, J. Liu, X. Liu, L. Wang, et al. (2015), *Gene Editing by Co-Transformation of TALEN and Chimeric RNA/DNA Oligonucleotides on the Rice OsEPSPS Gene and the Inheritance of Mutations*, PloS One, 10, e0122755.
- [4] S.M. High, M.B. Cohen, Q.Y. Shu and I. Altosaar (2004), *Achieving successful deployment of Bt rice*, Trends in Plant Science, 9(6).
- [5] N.H. Ho, N. Baisakh, N. Oliva, K. Datta, R. Frutos, and S.K. Datta (2006), *Translational Fusion Hybrid Bt Genes Confer Resistance against Yellow Stem Borer in Transgenic Elite Vietnamese Rice (Oryza sativa L.) Cultivars*, Crop Science, 46(2).
- [6] J.C. Breitler, J.M. Vassal, M. del M. Catala, D. Meynard, V. Marfà, E. Melé, et al. (2004), *Bt rice harbouring cry genes controlled by a constitutive or wound-inducible promoter: protection and transgene expression under Mediterranean field conditions*, Plant Biotechnology Journal, 2(5).
- [7] T. Liu, B. Liu, M.H. Spalding, D.P. Weeks, and B. Yang (2012), *High-efficiency TALEN-based gene editing produces disease-resistant rice*, Nature Biotechnology, 30.
- [8] L. Zhang, H. Chen, Y. Li, Y. Li, S. Wang, J. Su, et al. (2014), *Evaluation of the Agronomic Performance of Atrazine-Tolerant Transgenic japonica Rice Parental Lines for Utilization in Hybrid Seed Production*, Plos ONE, 9, e108569.
- [9] W.Y. Song, G.L. Wang, L.L. Chen, H.S. Kim, L.Y. Pi, T. Holsten, et al. (1995), *A receptor kinase-like protein encoded by the rice disease resistance gene Xa21*, Science, 270(5243).
- [10] M. Endo, T. Shimizu, T. Fujimori, S. Yanagisawa, and S. Toki (2013), *Herbicide-Resistant Mutations in Acetolactate Synthase Can Reduce Feedback Inhibition and Lead to Accumulation of Branched-Chain Amino Acids*, Food and Nutrition Sciences, 4.
- [11] H. Zhang, J. Zhang, P. Wei, B. Zhang, F. Gou, Z. Feng, et al. (2014), *The CRISPR/Cas9 system produces specific and homozygous targeted gene editing in rice in one generation*, Plant Biotechnology Journal, 12.
- [12] W. Lin, C.S. Anuratha, K. Datta, I. Potrykus, S. Muthukrishnan and S.K. Datta (1995), *Genetic Engineering of Rice for Resistance to Sheath Blight*, Nature Biotechnology, 13.
- [13] S.K. Datta and G.S. Khush (2002), *Improving Rice to Meet Food and Nutrient Needs: Biotechnological Approaches*, Journal of Crop Production, 6(1).
- [14] A. Okuzaki and K. Toriyama (2004), *Chimeric RNA/DNA oligonucleotide-directed gene targeting in rice*, Plant Cell Report, 22.
- [15] B.A.M. Bouman, R.M. Lampayan, and T.P. Tuong (2007), *Water Management in Irrigated Rice: Coping with Water Scarcity*, IRRI, 54 pages. http://dspace.irri.org:8080/dspace/bitstream/10269/266/2/9789712202193_content.pdf
- [16] A. Karaba, S. Dixit, R. Greco, A. Aharoni, K.R. Trijatmiko, N. Marsch-Martinez, et al. (2007), *Improvement of water use efficiency in rice by expression of HARDY, an Arabidopsis drought and salt tolerance gene*, PNAS, 104(39).
- [17] S.J. Oh, S.I. Song, Y.S. Kim, H.Y. Jang, S.Y. Kim, M. Kim, et al. (2005), *Arabidopsis CBF3/DREB1A and ABF3 in Transgenic Rice Increased Tolerance to Abiotic Stress without Stunting Growth*, Plant Physiology, 138(1).

- [18] I.C. Jang, S.J. Oh, J.S. Seo, W.B. Choi, S.I. Song, S.H. Kim, et al. (2003), *Expression of a bifunctional fusion of the Escherichia coli genes for trehalose-6-phosphate synthase and trehalose-6-phosphate phosphatase in transgenic plants increases trehalose accumulation and abiotic stress tolerance without stunting growth*, Plant Physiology, 131(2).
- [19] M. Endo, K. Osakabe, K. Ono, H. Handa, T. Shimizu, and S. Toki (2007), *Molecular breeding of a novel herbicide-tolerant rice by gene targeting*, The Plant Journal, 52.
- [20] Y. Xudong, S. Al-Babili, A. Klöti, J. Zhang, P. Lucca, P. Beyer, I. Potrykus (2000), *Engineering the provitamin A (β-carotene) biosynthetic pathway into carotenoid-free rice endosperm*, Science, 287(5451).
- [21] J.A. Paine, C. A. Shipton, S. C. Rhian, M. Howells, M. J. Kennedy, G. Vernon, et al. (2005), *Improving the nutritional value of Golden Rice through increased pro-vitamin A content*, Nature Biotechnology, 23.
- [22] L.E. Murray-Kolb, F. Takaiwa, F. Goto, T. Yoshihara, E. C. Theil and J.L. Beard (2002), *Transgenic rice is a source of iron for iron-depleted rats*, The Journal of Nutrition, 132(5).
- [23] Q.Q. Liu, M.L. Chan, R.X. Duan, H.X. Yu, M.H. Gu, S.S.M. Sun (2008), *Regulation of lysine synthesis and catabolism in rice Abstract in Plant Genomics in China*, PGCIX.
- [24] T. Nochi, H. Takagi, Y. Yuki, L. Yang, T. Masumura, M. Mejima, et al. (2007), *Rice-based mucosal vaccine as a global strategy for cold-chain and needle-free vaccination*, PNAS, 104(26).
- [25] B.D. Humphrey, N. Huang, K.C. Klasing (2002), *When expressing lactoferrin and lysozyme has antibiotic-like properties when fed to chicks*, The Journal of Nutrition, 132.
- [26] M.A. Fraiture, N.H.C. Roosens, I. Taverniers, M.D. Loose, D. Deforce, P. Herman (2016), *Biotech rice: Current developments and future detection challenges in food and feed chain*, Trends in Food Science & Technology, 52.
- [27] Q. Shan, Y. Wang, K. Chen, Z. Liang, J. Li, Y. Zhang, et al. (2013), *Rapid and efficient gene modification in rice and Brachypodium using TALENs*, Molecular Plant, 6.
- [28] Q. Shan, Y. Zhang, K. Chen, K. Zhang, and C. Gao (2015), *Creation of fragrant rice by targeted knockout of the OsBADH2 gene using TALEN technology*, Plant Biotechnology Journal, 13.
- [29] H. Saika, A. Oikawa, F. Matsuda, H. Onodera, K. Saito, and S. Toki (2011), *Application of gene targeting to designed mutation breeding of high-tryptophan rice*, Plant Physiology, 156.
- [30] FAO (2015), *Rice market monitor: April 2015*. <http://www.fao.org/economic/est/publications/rice-publications/rice-market-monitor-rmm/en/>.
- [31] M.A. Fraiture, P. Herman, I. Taverniers, M. De Loose, D. Deforce, N. H. Roosens (2014), *An innovative and integrated approach based on DNA walking to identify unauthorised GMOs*, Food Chemistry, 147.
- [32] G. S. Khush (2013), *Strategies for increasing the yield potential of cereals: case of rice as an example*, Plant Breeding, 132.
- [33] H. De Steur, J.B. Mogendi, D. Blancquaert, W. Lambert, D. V. D. Straeten, X. Gellynck (2014), *Genetically Modified Rice with Health Benefits as a Means to Reduce Micronutrient Malnutrition: Global Status, Consumer Preferences, and Potential Health Impacts of Rice Biofortification*, In R.R. Watson, V. Preedy and S. Zibadi (Eds.), *Wheat and Rice in Disease Prevention and Health*, Academic Press.

- [34] S.R.M. Broeders, S.C.J. De Keersmaecker, and N.H.C. Roosens (2012), *How to deal with the upcoming challenges in GMO detection in food and feed*, Journal of Biomedicine and Biotechnology.
- [35] A. Holst-Jensen, Y. Bertheau, M. de Loose, L. Grohmann, S. Hamels, L. Hougs, et al. (2012), *Detecting un-authorized genetically modified organisms (GMOs) and derived materials*, Biotechnology Advances, 30.
- [36] C. Parasi, P. Tillie, E. Rodriguez-Cerezo (2016), *The global pipeline of GM crops out to 2020*, Nature Biotechnology, 34.
- [37] A.J. Stein and E. Rodriguez-Cerezo (2009), *The global pipeline of new GM crops: implications of asynchronous approval for international trade*, IRC Scientific and Technical Reports, <http://ftp.jrc.es/EURdoc/JRC51799.pdf>.
- [38] T. Ruttink, D. Morisset, B.V. Droogenbroeck, N. Lavrac, G.L.M.V. Den Eede, J. Jel, M. De Loose (2009), *Knowledge-technology-based discovery of unauthorized genetically modified organisms*, Analytical and Bioanalytical Chemistry, 396.
- [39] Y. Wang and S. Johnston (2007), *The status of GM rice R&D in China*, Nature Biotechnology, 25.
- [40] W.X Wang, T.H Zhu, F.X Lai and Q. Fu (2011), *Event-specific qualitative and quantitative detection of transgenic rice Kefeng-6 by characterization of the transgene flanking sequence*, European Food Research and Technology, 232.
- [41] M. Araki, K. Nojima and T. Ishii (2014), *Caution required for handling genome editing technology*, Trends in Biotechnology, 32.
- [42] M. Lusser, C. Parisi, D. Plan, and E. Rodriguez-Cezero (2011), *New plant breeding techniques: state-of-the-art and prospects for commercial development*, JRC Technical Report EUR 24760 EN, Rome: European Commission Joint Research Centre.
- [43] K. Pauwels, N. Podevin, D. Breyer, D. Carroll, and P. Herman (2014), *Engineering nucleases for gene targeting: safety and regulatory considerations*, New Biotechnology, 31.
- [44] J.D. Wolt, K. Wang, and B. Yang (2015), *The regulatory status of genome-edited crops*, Plant Biotechnology Journal, 14(2), <http://dx.doi.org/10.1111/pbi.12444>.

GENETIC DIVERSITY OF THE PANGASIUS BASED ON COI GENE

TRUONG THE QUANG^(*)

INFORMATION	ABSTRACT
<p>Received: June 28, 2023 Edition completed: July 3, 2023 Approved: September 25, 2023 Code: TCKHTA1-23-9.2023 ISSN: 2525 – 2429</p> <p>Key words: genetic distance, genetic diversity, Pangasius, phylogeny tree.</p>	<p>The genetic distances between group 1 (<i>P. bocourti</i>), group 3 (<i>P. krempfi</i>) and group 4 (<i>P. larnaudii</i>) are small, from 0.09285 to 0.09531; they all belong to the genus <i>Pangasius</i>, subgenus <i>Pangasius</i> and are grouped into the group <i>Pangasius</i>. The genetic distance between group 2 (<i>P. hypophthalmus</i>) and group <i>Pangasius</i> is as large as 0.11982. Group 2 belongs to the genus <i>Pangasius</i>, subgenus <i>Pangasianodon</i> and is named group <i>Pangasianodon</i>. The genetic diversity of group 1 was highest with $Hd = 0.700$, followed by group 3 and group 4 with $Hd = 0.500$, and group 2 was the lowest with $Hd = 0.400$.</p>

1. BACKGROUND

The genus *Pangasius* or the genus *Ca tra* includes economic freshwater fish species distributed in South Asia and Southeast Asia. According to Carl J. Ferraris (2007), the genus *Pangasius*, subgenus *Pangasius* includes basa fish (*Pangasius bocourti*), bong lau fish (*Pangasius krempfi*), and vo dem fish (*Pangasius larnaudii*). Currently, tra fish (*Pangasianodon hypophthalmus*) is classified under the genus *Pangasius*, subgenus *Pangasianodon*. The subgenus *Pangasianodon* is recognized as a separate genus on an equal footing with *Pangasius* [1, p.325-326]. Molecular biology methods are often applied in much research on genetic relationships and genetic diversity. For many species, some genes such as COI (cytochrome oxidase subunit I), NADI (nicotinamide dehydrogenase subunit I), COB (cytochrome b) of mitochondrial genome (mitochondrial DNA) or gene ITS-2 (internal transcribed spacer 2) of nuclear genome (nuclear DNA) have been considered important molecular markers for species identification and classification [4, p.81-85].

However, mitochondrial genes evolved faster than nuclear genes. Therefore, mitochondrial genes are often used to analyze the type-generation relationship for low-level taxa such as genus, subgenus, species, and subspecies. Among them the COI gene evolved rapidly and was used to analyze the genetic relationships between species in the same genus or in subgenus [7, p.25-40], [13, p.161-171].

In this report, the genetic diversity and genetic relationships of four species *P. bocourti*, *P. hypophthalmus*, *P. krempfi* and *P. larnaudii* (Figure 1) belonging to the genus *Pangasius* in Vietnam and neighboring countries of India, Thailand, Malaysia, Cambodia, the Philippines, and Indonesia have been analyzed based on the COI marker gene. COI gene sequences of these species have been released and archived on GenBank database of the National Center for Biotechnology Information, the National Library of Medicine, USA (NCBI-NIH). The objective of this research was to sequence the COI genes of some fish species of the genus *Pangasius*, to determine the genetic relationships, to group by genetic distance, and to analyze the genetic diversity of these groups.

^(*) Dr. Truong The Quang, Van Lang University, quangtruongthe@gmail.com

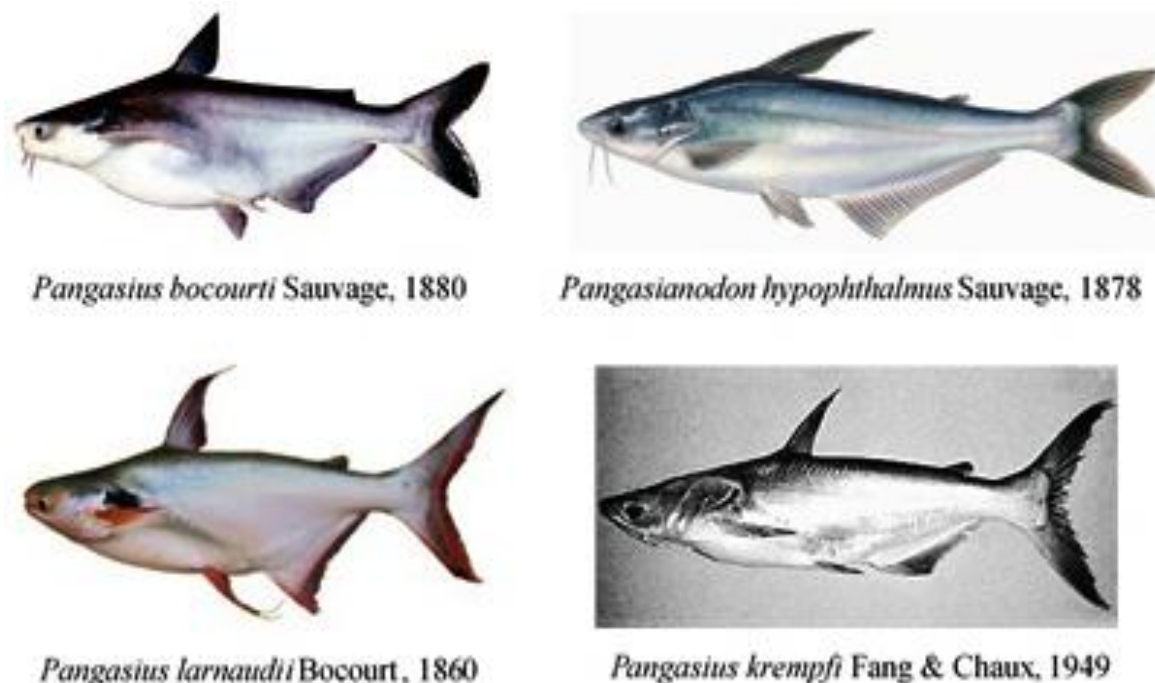


Figure 1. Some species of *Pangasius* genus in research [19]

2. CONTENT

2.1. Materials and methods

2.1.1. Sample collection and DNA extraction

The samples of *Pangasius* were collected in Can Tho province, Vietnam, including *P. bocourti* MN073456 (samples A1), *P. hypophthalmus* MN073457 (samples A2), *P. krempfi* MN073460 (samples A3) and *P. larnaudii* MN073459 (samples A4) by gill net. These samples were processed and stored at -20°C for total DNA extraction. Total DNA was extracted from fish tissue by PHUSA-IHNV kit according to the procedure of Phu Sa Biochemical Company. Concentration and purity of total DNA were

checked using UV-VIS molecular absorption spectrometer of Bio-Rad measuring two wavelengths 260 nm and 280 nm.

2.1.2. Amplification, purification, and sequencing

Primer pairs used to amplify COI gene (Table 1) were designed using Primer-BLAST tool of NCBI-NIH and were synthesized at Oligo laboratory of Phu Sa Biochemical Company. The thermocycler conditions were slightly modified as follows: One initial cycle of 3 minutes at 96°C was followed by 35 cycles of 96°C for 15 seconds and 52°C for 15 seconds, 60°C for 4 seconds. This is followed by a final step of 4°C for 5 minutes [9, p.80-88].

Table 1. List of primer pairs used to amplify COI gene [15-18]

Species	Sample	Forward primer (5' - 3')	Reverse primer (5' - 3')
<i>P. bocourti</i>	A1	ATTTAGTGTTTGGTGCCTGA	GGTGTGATATAGGATGGGG
<i>P. hypophthalmus</i>	A2	CCTAGTATTTGGTGCCTGAG	GAAAAGATGTTGATATAAAATAG
<i>P. krempfi</i>	A3	ACCCTTTATCTAGTATTCGGTG	GGTGTGGTATAGAATGGGA
<i>P. larnaudii</i>	A4	TATCTAGTGTTTGGTGCCTG	AGATGTTGATATAGAATGGGGT

The PCR products were checked using 1.5 % agarose gel electrophoresis and were sequenced with both the forward and reverse primers using an automated sequencer ABI 3730XL of Applied Biosystems by Sangers method [12, p.441-448]. The bands of PCR product must be clear, the width of the bands is large and size about 650 bp as successful amplification reaction. Then, the sequences of COI gene were edited using GENTle version 1.9.4 software and Nucleotide BLAST tool of NCBI-NIH.

2.1.3. Genetic relationships analysis

Phylogenetic analysis was conducted based on the multiple sequence alignment of the COI gene sequences of the *Pangasius* species in Vietnam (A1, A2, A3, A4), Cambodia, India, Indonesia, Malaysia, Philippines and Thailand by ClustalW algorithm [3, p.4673-4680], [8, p.162-164]. These COI gene sequences were collected from GenBank database, NCBI-NIH (Table 2). The genetic distances were computed using the Maximum Composite Likelihood method [14, p.11030-11035]. Phylogenetic tree was built using Neighbor - Joining Tree algorithm [11, p.406-425]. Choose to initialize with 100-repeat bootstrap for increased computational reliability [2, p.783-791]. Evolutionary analyses were conducted by MEGA 11 version 11.0.11 software [5, p.3022-3027].

2.1.4. Genetic diversity analysis

Genetic diversity of the *Pangasius* group was assessed using haplotype diversity coefficient (Hd) based on COI gene. Haplotype diversity coefficient was computed by the equation (1) of Nei, 1987 [6, p.180].

$$Hd = \frac{n}{n-1} \left(1 - \sum_{i=1}^h p_i^2 \right) \quad (1)$$

Where:

Hd is haplotype diversity coefficient;

n is the sample number of group;

p_i is the frequency of haplotype i or COI sequence number of haplotype i;

h is the haplotype number of group.

2.2. Results and discussion

2.2.1. Total DNA extraction

The checking results of total DNA samples are high concentrations from 202.30 to 251.30 $\mu\text{g/ml}$. Absorption rates at wavelengths of 260 nm and 280 nm (OD_{260} / OD_{280}) are within the limits of 1.80 to 1.91, indicating that good pure DNA samples are not contaminated with proteins and organic substances (Table 2).

Table 2. Results of checking the concentration and purity of total DNA [10]

Sample	DNA concentration ($\mu\text{g}/\mu\text{l}$)	OD_{260} / OD_{280}
A1	220.00	1.86
A2	242.00	1.89
A3	251.30	1.91
A4	202.30	1.80

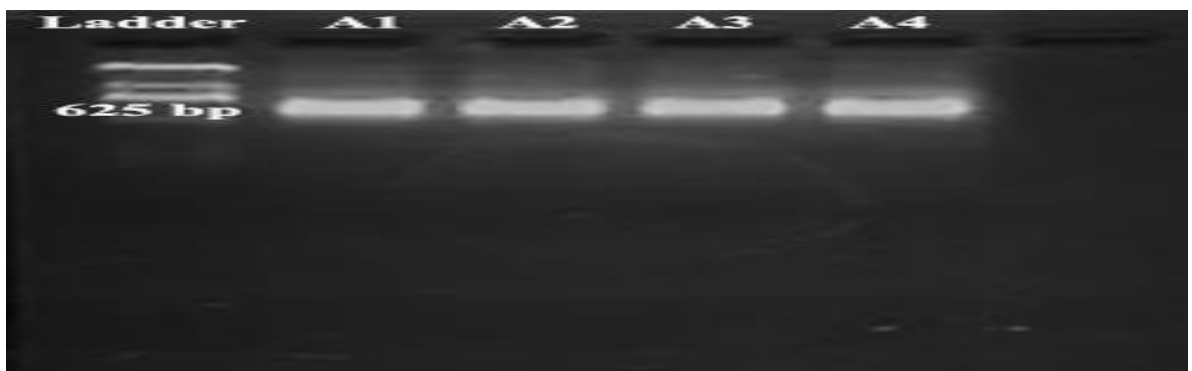


Figure 2. Results of PCR products electrophoresis [10]

2.2.3. Genetic relationships analysis

The genetic distance matrix and the phylogenetic tree (Figure 3) were established

using multiple sequence alignment of *Pangasius* COI gene (Table 3).

Table 3. List of *Pangasius* COI gene for multiple sequence alignment [10]

S.No	Species name, country, collection date	Accession number
1	<i>P. bocourti</i> Vietnam 01-03-2002	EF609425
2	<i>P. bocourti</i> Thailand 17-03-2010	JF292414
3	<i>P. bocourti</i> Malaysia 24-10-2014	KP036428
4	<i>P. bocourti</i> Cambodia 01-2016	KY118574
5	<i>P. bocourti</i> Vietnam 03-06-2018 [15]	MN073456
6	<i>P. hypophthalmus</i> Philippines 12-01-2013	KF604670
7	<i>P. hypophthalmus</i> India 24-07-2014	KM232616
8	<i>P. hypophthalmus</i> Thailand 10-06-2014	KR080263
9	<i>P. hypophthalmus</i> Indonesia 09-08-2016	KX685193
10	<i>P. hypophthalmus</i> Vietnam 07-06-2018 [16]	MN073457
11	<i>P. krempfi</i> Vietnam 15-07-2015	KT289877
12	<i>P. krempfi</i> Vietnam 23-03-2018	MG981062
13	<i>P. krempfi</i> Vietnam 08-04-2019	MK777723
14	<i>P. krempfi</i> Vietnam 21-06-2018 [17]	MN073460
15	<i>P. larnaudii</i> Cambodia 01-2016	KY118576
16	<i>P. larnaudii</i> Vietnam 23-03-2018	MG981066
17	<i>P. larnaudii</i> Thailand 27-01-2019	MK448164
18	<i>P. larnaudii</i> Vietnam 16-06-2018 [18]	MN073459

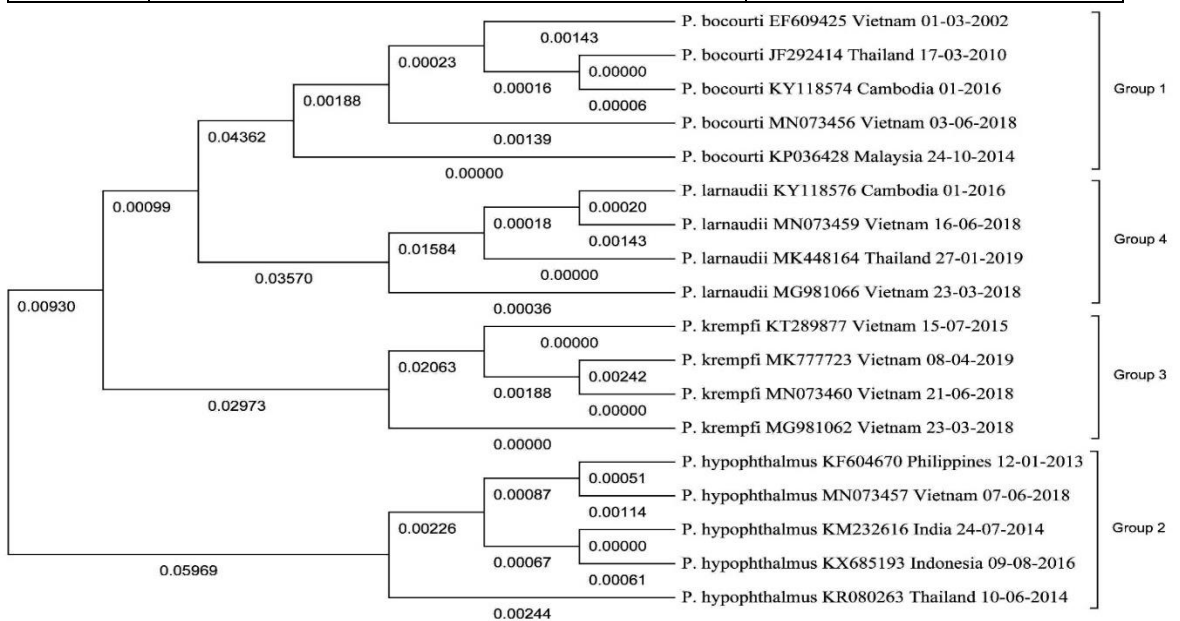


Figure 3. Phylogenetic tree of *Pangasius* based on COI gene [10]

Based on the analysis of the phylogenetic tree (Figure 3) and the genetic distance between the species of the genus *Pangasius*, the researched *Pangasius* species were classified into 4 groups:

Group 1: *P. bocourti* Vietnam (EF609425), *P. bocourti* Thailand (JF292414), *P. bocourti* Malaysia (KP036428), *P. bocourti* Cambodia (KY118574) and *P. bocourti* Vietnam (MN073456);

Group 2: *P. hypophthalmus* Philippines (KF604670), *P. hypophthalmus* India (KM232616), *P. hypophthalmus* Thailand (KR080263), *P. hypophthalmus* Indonesia

(KX685193) and *P. hypophthalmus* Vietnam (MN073457);

Group 3: *P. krempfi* Vietnam (KT289877), *P. krempfi* Vietnam (MG981062), *P. krempfi* Vietnam (MK777723) and *P. krempfi* Vietnam (MN073460);

Group 4: *P. larnaudii* Cambodia (KY118576), *P. larnaudii* Thailand (MK448164), *P. larnaudii* Vietnam (MG981066) and *P. larnaudii* Vietnam (MN073459).

The genetic distance and corresponding standard errors between the groups of *Pangasius* based on COI gene are shown in Table 4.

Table 4. Genetic distance and standard error matrix between the *Pangasius* groups based on COI gene [10]

Group Name	Group 1	Group 2	Group 3	Group 4
Group 1		0.01931	0.01655	0.01716
Group 2	0.11901		0.01844	0.02058
Group 3	0.09285	0.11803		0.01680
Group 4	0.09343	0.12243	0.09531	

Note: Genetic distance (lower triangle matrix), standard error of genetic distance (upper triangle matrix)

Based on the genetic distance matrix of the *Pangasius* groups (Table 4), group 2 (*P. hypophthalmus*) has with far genetic distance from all other groups (*P. bocourti*, *P. krempfi* and *P. larnaudii*). Specifically, the genetic distance between group 2 and group 1 (*P. bocourti*) is 0.11901, group 2 and group 3 (*P. krempfi*) is 0.11803, group 2 and group 4 (*P. larnaudii*) is 0.12243. The near genetic distance groups include group 1 and group 3 with a distance of 0.09285, group 1 and group 4 with a distance of 0.09343, group 3 and group 4 with a distance of 0.09531.

The genetic distances between group 1 (*P. bocourti*), group 3 (*P. krempfi*) and group 4 (*P. larnaudii*) are small from 0.09285 to 0.09531 (Table 4), they all belong to the genus *Pangasius*, subgenus *Pangasius* and are grouped into group *Pangasius*. The genetic

distance between group 2 (*P. hypophthalmus*) and group *Pangasius* is as large as 0.11982, group 2 belongs to the genus *Pangasius*, subgenus *Pangasianodon* and is named group *Pangasianodon*. The subgenus *Pangasius* and *Pangasianodon* are now recognized as separate genus. This is consistent with the classification research results of Carl J. Ferraris, 2007 [1, p.325-326].

2.2.4. Genetic diversity analysis

Result of genetic diversity analysis using haplotype diversity coefficient (Hd) based on COI gene was shown in Table 5. The genetic diversity of group 1 (*P. bocourti*) was highest with Hd = 0.700, followed by group 3 (*P. krempfi*) and group 4 (*P. larnaudii*) with Hd = 0.500, and group 2 (*P. hypophthalmus*) was the lowest with Hd = 0.400.

Table 5. Genetic diversity coefficients of *Pangasius* groups based on COI gene [10]

Group name	Sample number (n)	Frequency of haplotype i (p_i)	Haplotype number (h)	Haplotype diversity (Hd)
Group 1 (<i>P. bocourti</i>)	5	$p_1=1/5=0.20$, $p_2=3/5=0.60$, $p_3=1/5=0.20$	3	0.700
Group 2 (<i>P. hypophthalmus</i>)	5	$p_1=1/5=0.20$, $p_2=4/5=0.80$	2	0.400
Group 3 (<i>P. krempfi</i>)	4	$p_1=1/4=0.25$, $p_2=3/4=0.75$	2	0.500
Group 4 (<i>P. larnaudii</i>)	4	$p_1=1/4=0.25$, $p_2=3/4=0.75$	2	0.500

3. CONCLUSION

Group 2 (*P. hypophthalmus*) has far genetic distance with all other *Pangasius* groups (*P. bocourti*, *P. krempfi* and *P. larnaudii*). Specifically, the genetic distance between group 2 and group 1 (*P. bocourti*) is 0.11901, group 2 and group 3 (*P. krempfi*) is 0.11803, group 2 and group 4 (*P. larnaudii*) is

0.12243. The near genetic distance groups include group 1 and group 3 with a distance of 0.09285, group 1 and group 4 with a distance of 0.09343, group 3 and group 4 with a distance of 0.09531. The genetic diversity of group 1 was highest with Hd = 0.700, followed by group 3 and group 4 with Hd = 0.500, and group 2 was the lowest with Hd = 0.400.

REFERENCES

- [1] Carl J. Ferraris, Jr. (2007), *Checklist of catfishes, recent and fossil (Osteichthyes: Siluriformes), and catalogue of siluriform primary types*, Zootaxa 1418.
- [2] Felsenstein J. (1985), *Confidence limits on phylogenies: An approach using the bootstrap*, Evolution 39.
- [3] Higgins D., Thompson J., Gibson T. Thompson J.D., Higgins D.G. and Gibson T.J. (1994), *CLUSTAL W: improving the sensitivity of progressive multiple sequence alignment through sequence weighting, position-specific gap penalties and weight matrix choice*, Nucleic Acids Research 22.
- [4] Itagaki T., Sakaguchi K., Terasaki K., Sasaki O., Yoshihara S. and Dung T. Van (2009), *Occurrence of spermic diploid and aspermic triploid forms of Fasciola in Vietnam and their molecular characterization based on nuclear and mitochondrial DNA*, Parasitology International 58(1).
- [5] Kumar S., Stecher G. and Tamura K. (2021), *MEGA 11: Molecular Evolutionary Genetics Analysis Version 11*, Molecular Biology and Evolution 38(7).
- [6] Nei M. (1987), *Molecular Evolutionary Genetics*, Columbia University Press, New York, USA.
- [7] Nguyen D.A. and Korsós Z. (2011), *A revision of the millipede genus Riukiupeltis Verhoeff, 1939 (Diplopoda, Polydesmida, Paradoxosomatidae), with comments on the status of related species*, ZooKeys 156.
- [8] Quang Truong The (2018), *Bioinformatics*, Publisher of National University Ho Chi Minh City, Vietnam.

- [9] Quang Truong The (2019), *Genetic relationships of the Anabas (Anabas sp.) using mitochondrial cytochrome oxidase subunit I marker gene*, Southeast Asian Journal of Sciences 7(1).
- [10] Quang Truong The and Hoang Nguyen My (2019), *Genetic diversity analysis of some Pangasius species by molecular biology technique*, Van Lang University.
- [11] Saitou N. and Nei M. (1987), *The neighbor-joining method: A new method for reconstructing phylogenetic trees*, Molecular Biology and Evolution 4.
- [12] Sanger F. and Coulson A.R. (1975), *A rapid method for determining the sequences in DNA by primed synthesis with DNA polymerase*, J. Mol. Biol. 94(3).
- [13] Subrata Trivedi, Abdulhadi A. Aloufi, Abid A. Ansari and Sankar K. Ghosh (2016), *Role of DNA barcoding in marine biodiversity assessment and conservation: An update*, Saudi Journal of Biological Sciences 23.
- [14] Tamura K., Nei M. and Kumar S. (2004), *Prospects for inferring very large phylogenies by using the neighbor-joining method*, Proceedings of the National Academy of Sciences (USA) 101.
- [15] Quang T.T. (2019), *Pangasius bocourti isolate PBOCO cytochrome oxidase subunit I (COI) gene, partial cds; mitochondrial*, Accession MN073456, GenBank, National Center for Biotechnology Information, USA, URL: <https://www.ncbi.nlm.nih.gov/nuccore/MN073456>, Accessed Jun 25, 2023.
- [16] Quang T.T. (2019), *Pangasianodon hypophthalmus isolate PHYPO cytochrome oxidase subunit I (COI) gene, partial cds; mitochondrial*, Accession MN073457, GenBank, National Center for Biotechnology Information, USA, URL: <https://www.ncbi.nlm.nih.gov/nuccore/MN073457>, Accessed Jun 25, 2023.
- [17] Quang T.T. (2019), *Pangasius krempfi isolate PKREM cytochrome oxidase subunit I (COI) gene, partial cds; mitochondrial*, Accession MN073460, GenBank, National Center for Biotechnology Information, USA, URL: <https://www.ncbi.nlm.nih.gov/nuccore/MN073460>, Accessed Jun 25, 2023.
- [18] Quang T.T. (2019), *Pangasius larnaudii isolate PLARN cytochrome oxidase subunit I (COI) gene, partial cds; mitochondrial*, Accession MN073459, GenBank, National Center for Biotechnology Information, USA, URL: <https://www.ncbi.nlm.nih.gov/nuccore/MN073459>, Accessed Jun 25, 2023.
- [19] Tepbac.com (2021), *Pangasius*, URL: <https://tepbac.com/search/gsearch?keyword=Pangasius>, Accessed Jun 22, 2023.

Guidelines for Writing and Submitting Articles to Van Lang University journal of science

1. General requirements

The article's contents are consistent with the Party's instructions and the laws of the State in the service of constructing and perfecting the Socialist Rule of Law State of Vietnam and fundamentally and extensively revamping the country's education.

The article must be the author's own scientific work.

Articles submitted for publication in the Journal must not have been previously published in Vietnamese or International Journals with ISSN codes. Authors are not allowed to submit articles to other journals until the editorial board decides to review.

An article is published only if the reviewer, who assesses the article's quality, consents to its publication.

Copyright: The author consents to granting copyright for the article to the Journal Editorial Board.

The article title should succinctly convey the main content, with a maximum length of 20 words. The author is accountable for all aspects of the content, including proper source citation, figures, and surveys.

The editorial board retains the authority to make revisions and abridge the article upon the Journal's request. The author is required to include, at the conclusion of the article, their complete name, academic title, academic degree, institutional affiliation, along with their address, phone number, and email.

2. Format requirements

The article should be formatted on A4 paper using Times New Roman font. It should have a minimum length of 4,000 to 5,000 words. The article title should not exceed 20 words. The abstract should be limited to 300 words and presented in both Vietnamese and English. Additionally, include 3 to 5 keywords.

The article is structured into four main sections: Introduction (including introduction and problem statement), Methodology, Results, Conclusion, and References.

In addition, each section should be further subdivided and numbered as follows: 1, 2; 1.1, 1.2; 1.1.1, 1.1.2. Subsection headings should be concise and free of punctuation.

Citations should be indicated within the text by enclosing the source in square brackets, with the first number representing the reference sequence number, followed by the page number if applicable. For example, "... [1, p.17]; [2], [3]...

Contact Information for Mailing:

Editorial Board of Van Lang University Journal of Science

Address: No. 69/68 Dang Thuy Tram Street, Ward 13, Binh Thanh District, Ho Chi Minh City

Telephone: (028) 710 99 216

Website: <https://tapchikhoahoc.vlu.edu.vn/>; Email: tapchi@vlu.edu.vn

Fanpage: <https://www.facebook.com/vanlanguniversityjournalofscientific>

EDITORIAL BOARD

Van Lang University Journal of Science is published under the Press Publishing License of the Ministry of Information and Communications, No. 547/GP-BTTTT issued on 05/12/2016 and Official Letter No. 465/CBC-KTBC&HDNV publishes special issues in addition to periodicals.

Print 500 books, 19 x 27cm, at Duy Kien Trading Service Co., Ltd., 75 Street No. 2, Tan Phong Ward, District 7, Ho Chi Minh City, Vietnam.