

# Learn about economic and political and social conditions in Vietnam at the end of the nineteenth century and the early twentieth century with the formation of political ideology in the late nineteenth century in Vietnam in Vietnam

Tran Mai Uoc<sup>1</sup>, Dang Thi Minh Tuan<sup>2</sup>

<sup>1</sup>Ho Chi Minh University of Banking, Vietnam

<sup>2</sup>HCMC University of Technology and Education, Vietnam

Email: maiuoctran@gmail.com

DOI: 10.47750/pnr.2022.13.S08.232

## Abstract

Political ideology at the end of the nineteenth century in the early twentieth century in Vietnam has contributed significantly to creating a special change in the thinking of the Vietnamese nation. The basic content in the political ideology at the end of the nineteenth century in the early twentieth century in Vietnam was shown in a rich, diverse and profound way in many different aspects, but the most general focused on questioning. It is important to strengthen national self -enhancement, raise the people's intellect, foster the people's strength, spread democratic and civil rights. The proper awareness and evaluation of economic and political and social conditions in Vietnam at the end of the nineteenth century of the early twentieth century with the formation of political ideology in the late nineteenth century XX in Vietnam is essential, making an important contribution to better understanding of the political thought content of thoughts in Vietnamese history. The article is to analyze and clarify economic and political and social conditions in Vietnam at the end of the nineteenth century of the early twentieth century with the formation of political thought in the late nineteenth century in the early twentieth century in Vietnam Male. The article is structured with 3 parts: (1), economic conditions at the end of the nineteenth century in the early twentieth century with the formation of political thought in the late nineteenth century in the early twentieth century in Vietnam; (2), Socio -political conditions at the end of the nineteenth century in the early twentieth century with the formation of political ideology in the late nineteenth century in the early twentieth century in Vietnam; (3) Some comments are drawn.

**Keywords:** Conditions, economy, politics, society, politics, Vietnam.

## 1. INTRODUCTION

The development practice of the nations of the world has proven that innovation is a very important job that is decisive to development. And the period from the end of the 19th century to the beginning of the 20th century was a period of great changes in Vietnamese history. The French colonialists invaded and turned Vietnam from an independent country into a semi-feudal colony, the feudal court of the Nguyen Dynasty was weak and resigned to being a henchman for the French colonialists. Meanwhile, the uprising movements and struggles of our people according to feudal ideology have failed in turn. In that context, the national history raises the big question, which path does our nation choose and what to do to both absorb the new, and eliminate backwardness and conservatism while still maintaining national independence? Faced with the urgent requirements of history, progressive Vietnamese Confucian intellectuals have advocated for reform and renewal of the country. The cause of renovation in the late 19th century and early 20th century was associated with the names of Pham Phu Thu, Dang Huy Tru, Nguyen Truong To, Nguyen Lo Trach, Phan Boi Chau, Phan Chau Trinh, Nguyen An Ninh.... Political thought in the late 19th century and early 20th century in Vietnam both shows the development of national thought and reflects the political sensitivity of thinkers. The Vietnamese reform thinkers advocated reforms in all fields to be self-reliant and self-reliant against the French colonial invasion and regain independence for the nation.

In the current context, Vietnam has achieved great achievements in all aspects of social life. Achieving these achievements, one of the important contributing factors is the innovation of thinking, especially the reform of political thinking. experience of nearly thirty years of renovation in order to supplement and develop theories to serve the development of the country. The correct and scientific awareness and assessment of economic, political and social conditions in Vietnam at the end of the 19th century and the beginning of the 20th century with the formation of political thought in the late 19th century and early 20th century. XX in Vietnam is a necessary job, making an important contribution to better understand the content of political thought of thinkers in the period of Vietnamese history.

#### Research method

The article uses dialectical and historical materialism in research and specific methods include: analysis, synthesis, logic and history.

#### Techniques used

The article uses research techniques and document analysis of domestic and foreign researchers related to the topic of the article.

#### Research question

Question 1: The economic conditions of the late 19th century and the beginning of the 20th century with the formation of political thought in the late 19th century and early 20th century in Vietnam are expressed through what content? ?

Question 2: The socio-political conditions at the end of the 19th century and the beginning of the 20th century with the formation of political ideas in the late 19th and early 20th centuries in Vietnam are reflected in what content?

#### Research purpose

The purpose of the article is to analyze and clarify the economic, political and social conditions in Vietnam at the end of the 19th century and the beginning of the 20th century with the formation of political thought in the late 19th century. 19th and early 20th century in Vietnam.

## 2. Results and discussion

Economic conditions at the end of the 19th century and the beginning of the 20th century with the formation of political thought in the late 19th century and early 20th century in Vietnam

Besides the strong impact of events In world history, the historical and social situation of Vietnam is one of the very important conditions, contributing to the formation of political thought in the late 19th century and early 20th century in Vietnam. In the nineteenth century, Vietnamese society became increasingly backward, stagnant, and degraded, especially ideologically conservative and backward, making the Nguyen dynasties shaken. And before the French colonialists invaded (1858), Vietnam fell into a crisis of ideology, economy, politics - society, first of all, a crisis of economic development direction and direction society of the country.

Regarding economic conditions, due to the lack of a political line based on a solid philosophy and ideology and in the situation that the country was still only a backward agricultural economy, the Nguyen Dynasty used the policy of The importance of peasants, resentment in order to protect their political power, and irresponsibility towards society have led to an increasingly serious crisis. Although we have tried to apply a number of policies in agriculture such as reclaiming, establishing hamlets, military fields, protecting dykes, confiscating private fields, in order to restore degraded agriculture, stabilizing life people have not yet achieved the desired results. Those policies are not enough to pave the way for the agricultural economy to develop to a higher level, not enough to create an economic breakthrough. It can be said that the panorama of agriculture and rural areas under the Nguyen Dynasty is still spontaneous, without much attention on science and technology, farmers in a series of villages and communes abandoned their fields and their homeland to wander.

Vietnam's economy at that time was mainly agricultural, so all revenues and expenditures in the national budget were mainly based on land rent. In such a state of decline of the country, moreover, knowledge of the economy of commodity production and the market was still weak, the feudal state of the Nguyen Dynasty spontaneously placed agriculture at the forefront of the economy. On the one hand, it comes from the concept of "kingdom" in politics - morality is outdated, on the other hand, due to the lack of economic knowledge suitable to the times and the reverence of Confucianism, the Nguyen Dynasty King has not Realizing that trading is important. And while dependent on the French colonialists, the Nguyen Dynasty was somewhat aware of its weaknesses, afraid of the West's takeover of power, fear of the French borrowing the mission, opening the trade door to acquire business. economy, and more or less influenced by ideology: economics is not only economic but also political economy, the germ of aggression. Right from the Gia Long period, the Nguyen court was aware of that problem, so it closed the trade, controlled foreign trade, kept a monopoly on trade with foreign countries, in order to deal with the dangers of Western countries. West. This was also the period when conflicts between the interests of the bourgeoisie and the Nguyen court appeared, and was the premise for the French invasion to use economic and political policies to divide within the Nguyen court. The policy of respecting farmers and mercantiles, which is a typical expression of conservative thinking in Vietnamese feudal society, was thoroughly applied in the Nguyen Dynasty, creating a closed society. That trade restriction policy not only affects the development of commodity economy, but also creates conflicts in society. Industry under the Nguyen Dynasty was not focused on the economy, its main component was only handicrafts. The Nguyen Dynasty had a policy to encourage handicrafts, but not for the development of production, but to meet the luxury needs of the Nguyen kings and mandarins, "usually forcing skilled workers to specialize in making goods for the consumption needs of the court"[25,289], such a policy will limit the development of handicrafts.

In that historical condition, the impact of social consciousness, together with the limitations due to the undeveloped ideological theory at that time, faced the risk of socio-economic annexation by the The development of Western trade threatens, the emergence of new ideas - innovation and reform before social reality is inevitable. While the Nguyen Dynasty did not have enough wisdom and vision, and the people did not have the conditions to develop the industrial economy, Western goods affected pragmatic thinking, contradicting traditional thought. will be the seed of a revolution; but in the heart of Vietnamese feudal society at that time did not have enough necessary socio-economic premise. Therefore, the trend of renovation and ideological renewal, especially political thought, will inevitably appear.

Socio-political conditions at the end of the 19th century and the beginning of the 20th century with the formation of political thought in the late 19th century and early 20th century in Vietnam

Besides economic conditions, socio-political conditions also made an important contribution to the formation of political thought in the late 19th century and early 20th century in Vietnam.

In terms of social nature, with colonial exploitations, the French colonialists turned Vietnamese society into a colonial society, with elements of capitalist production relations, interwoven with other relations production, with elements of feudal superstructure. Therefore, the social nature of Vietnam in this period was a semi-feudal colonial regime.

Regarding the organizational structure and ruling apparatus of the colonialists and feudalists, there have been great changes in Vietnam compared to the previous one. In the early days of September 1858, the gunfire of the French colonialists began to invade Vietnam. Our nation started an unequal war, and finally on June 6, 1884, the Nguyen Dynasty was forced to sign the Pateros Treaty ceding the right to rule and protect the French colonialists throughout the territory of Vietnam. After that treaty, the French colonialists continued to gradually apply the policy of domination in Tonkin, Trung Ky and Cochinchina.

In Vietnam, the French colonialists implemented the policy of "divide and rule".Bac Ky, Trung Ky, and Nam Ky had three different forms of colonial government. Nam Ky is a colonial land under French rule, not related to feudalism. In Nam Ky, the French colonialists issued an ordinance to establish the Nam Ky Colonial Council (February 8, 1880), in the name of an economic advisory body not involved in politics, but actually a governing body. of the colonists. At the head of the council was the Governor of Nam Ky, set by the French and completely dominated by the ruling power.

In Trung Ky, the French colonialists maintained the "Southern dynasty government", in essence this was a puppet apparatus, all power was placed under the French Nuncio. Under the king is the main sub-council and the palace with the members of the privy, assassins, .. assistants for the king. However, all decisions of the feudal apparatus must be approved by the Nuncio. The nuncio has a service council and is mainly French. Besides the French Nuncio, the French colonialists still maintained the parallel feudal apparatus, headed by the Governor-General, Tuan Phu, and assisting agencies. Below the provinces are the governorates or districts, provinces (mountainous regions), there are tri-fu, tri-district, tri-chau on behalf of the Ambassador

and Governor-General, governing each local area. In essence, in Trung Ky, the real power was in the hands of the Nuncio, with the title of Protector President in Trung Ky.

In Bac Ky, the French colonialists advocated "semi-protection", at the head of which was the French General, and the assistant council. The system of government from provincial to grassroots level in Bac Ky was similar to that in Trung Ky. The village and commune level of government in Vietnam at that time was still the old mandarin apparatus of the feudal system. The organization is a quasi-independent division within certain local limits. But the colonial regimes still managed to subtly and cleverly conceal their exploitative nature from the limited awareness of the working people.

Thus, it can be said that political power in the three periods has been transferred to the protective government apparatus of the French colonialists. Although there are still Vietnamese people in the ruling apparatus, as well as maintaining the old mandarin of the feudal system, the political essence is to implement the strategy of "using the Vietnamese to rule the Vietnamese" under the colonial rule. households of the French colonialists. The domination of the French colonialists from economy, politics, gradually to other areas such as culture, society, education, health and all dominating the entire Vietnamese society.

Until the 20s of the twentieth century, the French colonialists completed the construction of the colonial colonial apparatus in the territory of Vietnam. The feudal system really entered the path of irreparable decline, it became a shadow hiding behind the political regime of the colonialists. After that, although the French colonialists made certain changes and adjustments in the administrative structure to ease the political situation in the colony, it did not change the political nature. For example, set up the Houses of Representatives of Bac Ky and Trung Ky, expand offices for French and Vietnamese with equal qualifications, and increase Vietnamese in agencies. The main policy of the French colonialists in the 20s of the twentieth century was to enlist and entice a small part of the landowners, bourgeoisie, and Vietnamese intellectuals. So in terms of social basis, only a small part followed in the footsteps of the colonialists, the rest of the working people stood completely on the front lines against colonialism and feudalism. The French colonial rule covered the entire Vietnamese society. Since then, as a result, there have been many movements to fight against the French colonial rule. At the same time, more than ever, that situation promotes patriotism to develop, becoming the philosophy of life, the philosophy of survival of the Vietnamese nation.

In terms of social structure, Vietnam has changed significantly. From 1848 to 1883, the population was about 7.2 million people, at the beginning of the twentieth century, about 13 million people, in 1931 about 17.7 million people. In feudal society, social structure, class includes mandarin class, aristocracy; squirearchy; peasant class; knowledge class; class of craftsmen, merchants, and urban poor. In the semi-colonial feudal society, the social structure includes the working class, the petty bourgeoisie and the bourgeoisie.

The Vietnamese working class was born on the basis of mainly the peasant class by many ways. The Vietnamese working class is the youngest class, who are active in production in factories, factories, plantations, mines, transportation industries, born in the context of the French colonialists' invasion. rather than from the development of the national capitalist economy, and was born before the bourgeoisie, representing the new mode of production. Therefore, when the feudal landlord class loses its historical role, it is inevitable that the working class, with its position, will become the leading class of society and the revolutionary leading class of the nation.

The peasant class, accounting for 90% of the country's population, was the fundamental force against colonialism and feudalism. They became objects for colonial and feudal exploitation, this class divided into rich peasants, middle peasants, poor peasants and old peasants. In general, all classes of the population faced difficulties, were exploited by the feudal colonialists by means of taxes, taxes, a part were impoverished, went to the mines to work as hired laborers, or worked as servants in the countryside.

The Vietnamese landlord class was the dominant class in the feudal society, but in the semi-feudal colonial society, it gradually lost its dominant role, becoming a minion for the French colonialists. Despite losing its dominant role, a part of the landlord class, increasingly closely associated with the colonialists, on the other hand, the French colonialists found that this was a solid support that should create conditions for this force to develop. development, as a social foundation for the colonial regime in Vietnam.

The bourgeoisie and petty bourgeoisie, formed at the beginning of the twentieth century, are mainly urban areas. This class is very fragile and weak, so it cannot stand up to revolution, in the bourgeois democratic revolutionary movement, the

representatives and leaders are a special class, that is the bourgeois literati, but the bourgeois democratic revolution led by this class was quickly extinguished by the French colonialists.

The class division in Vietnamese society has led to deepening social conflicts between the working class, the peasantry, the working classes, and the feudal landlords and French colonialists. The revolutionary forces against colonialism and feudalism are workers, farmers, intellectuals and other progressive working classes, in which the working class is the class that rises to lead the revolution. In particular, in the last years of the 20th century, many communist organizations appeared, which were the nucleus of the workers' movement and became the precursor organizations for the birth of the Communist Party of Vietnam in 1930.

The patriotic and revolutionary movements of Vietnam at the end of the 19th century and the beginning of the 20th century developed strongly, demonstrating the unyielding patriotism of our people in the resistance war against the French colonialists and feudalism. That was the Can Vuong movement (1885-1886) with typical uprisings such as Bai Say uprising (1883 - 1892) by Nguyen Thien Thuat, Ba Dinh uprising (18866 - 1887) by Pham Banh and Dinh Cong Trang, Huong Khe uprising (1885 - 1895) by Phan Dinh Phung; Yen The movement (1883 - 1913) led by De Tham; peasant movement with religious colors in the South stood up against feudal colonization. The uprisings aroused the patriotic spirit of our nation, creating a heroic atmosphere against foreign invaders and feudalism. Then there were revolutionary movements such as the bourgeois democratic revolution movement of Phan Boi Chau with the tendency of armed violence, of Phan Chau Trinh with the tendency of non-violence. Besides, the struggles of the bourgeoisie, bourgeois consumption in the economic, political, cultural and ideological fields. In 1919, there appeared the movement boycotting the overseas Chinese bourgeoisie, the movement to fight against the monopoly of Saigon port (1923), the movement to fight on the press forum for freedom and democracy, to propagate a number of progressive ideas. Department of the West. From 1920 to 1925, 25 strikes broke out, the struggles increasingly showed their level of organization and self-discipline. Thus, the working class, although in small numbers, also has many struggle movements that express the revolutionary nature of their class.

Summary, at the end of the 19th century and the beginning of the 20th century, Vietnam's socio-political situation was complicated. The feudal landlord class for the benefit of its class has resigned itself to being a henchman for the French colonialists, the rest of the working people want to stand up for revolution and reclaim the independence of the nation. The main contradiction of Vietnamese society at that time was a profound contradiction between the national interests on the one hand and the interests of the feudal landlord class on the other. If the national interests are protected, they must give up class interests or they may lose both class interests and national interests. That contradiction has reached its peak, it greatly affects the thinking of thinkers from the practical point of view. Among the progressive elite, a part with progressive awareness has proposed new and progressive ideas, reflecting the complex nature of Vietnamese social life in this period.

Some conclusions drawn when learning about economic, political and social conditions in Vietnam at the end of the 19th century and the beginning of the 20th century with the formation of political thought in the late 19th century and early 20th century in Vietnam

Firstly, in the late 19th century and early 20th century, Vietnam's economic, political and social context changed complicatedly. The feudal landlord class for the sake of its class had resigned itself to being a henchman for the French colonialists, while the vast majority of the working people wanted to stand up for the revolution and reclaim the nation's independence. The main contradiction of Vietnamese society at this time is a profound contradiction between the interests of the nation on one side and the interests of the landlord, feudal, and capitalist classes on the other. If you protect class interests, you must lose national interests; if you protect national interests, you must give up class interests, or you may lose both class interests and national interests. That contradiction has developed to the climax, has a great impact on the thinking of the thinkers, forcing the thinkers to explain the reality. In the progressive elite class, a part with progressive awareness is ready to give up class interests to protect the national interests, propose new and progressive ideas, reflecting the complex nature of society. social life in this period.

Second, the historical and social conditions of Vietnam in the late 19th century and early 20th century, with the exploitation and domination policy of the French colonialists, made the socio-economic changes in Vietnam. This fact has posed urgent problems for Vietnamese thinkers to solve, which is the contradiction between stagnant conservative thinking and great changes in the country and the world. Thus, conflicts in Vietnamese society have led to the need for a suitable and correct solution to help Vietnam develop. The innovators of Vietnam in this period were typical: Pham Phu Thu, Dang Huy Tru, Nguyen Truong To, Nguyen Lo Trach, Phan Boi Chau, Phan Chau Trinh, Nguyen An Ninh.... introduced new political ideas, meeting the set historical and social needs. In terms of society, the most prominent is the conflict between the Vietnamese people and the invading French colonialists and the conflict between the Vietnamese working people - mainly peasants and feudal landlords.

These two contradictions have posed two basic tasks that our country's revolution needs to solve, namely the national struggle against imperialism and the democratic struggle against feudalism. It is an urgent problem of the contemporary Vietnamese people.

Third, in general, in the early years of the twentieth century, Vietnamese society had changes leading to very deep and drastic conflicts. That is the contradiction between the working class and the bourgeoisie, the peasantry and the landlord; conflict between the Vietnamese people and the French imperialists. All those contradictions created the premise leading to increasingly stronger national and class liberation struggles. The change in Vietnam's socio-historical conditions at the end of the 19th century and the beginning of the 20th century was one of the important factors contributing to the formation of political thought in the late 19th century and early 20th century in Vietnam.

### 3. Conclusion

Political thought in the late 19th century and early 20th century in Vietnam emerged from the economic, political and social conditions in Vietnam, the world and certain theoretical premises of the era. In Vietnam, in the second half of the 19th century and the beginning of the 20th century, it was still a backward feudal country, the people's life was poor and miserable, the policies of the Nguyen dynasty proved helpless against the times. Deep social contradictions sparked a series of popular uprisings. And in that direction, Vietnam became a colonial country, under the domination of the French colonialists. Therefore, the struggle for national liberation is an urgent requirement of the Vietnamese people. Prominent innovators in this period such as Dang Huy Tru, Nguyen Truong To, Nguyen Lo Trach, Phan Boi Chau, Phan Chau Trinh, Nguyen An Ninh Phan Chau Trinh were all typical thinkers with great merits. in the history of Vietnam's national liberation movement. Along with the economic, political - social, cultural and scientific conditions, the scientific and revolutionary theoretical premises contributed to the formation of political thought in the second half of the 19th century and the beginning of the 20th century. XX in Vietnam.

This study was conducted to analyze and clarify the economic, political and social conditions in Vietnam at the end of the 19th century and the beginning of the 20th century with the formation of political thought in the late 19th century and early 20th century. twentieth century in Vietnam. The results show that Vietnam's history at the end of the 19th century and the beginning of the 20th century was one of the periods with many changes. This is the period marking the transition of Vietnam from a feudal society to a semi-colonial feudal society. In that condition, in Vietnam appeared many thinkers, with different tendencies and methods to save the country. Although the political ideology of this period was different, they all had the same goal of saving the people, saving the country, liberating the nation and developing the country. The socio-economic conditions of the late 19th century and early 20th century in Vietnam are important and urgent factors that cause the emergence of a trend of political renewal and renewal in Vietnam. The limitation of this study is that it has not shown and analyzed the relationship between the domestic context and the international and regional context that had an impact on the transformation of Vietnamese thought in the late 19th century and early 20th century twentieth century.

#### Acknowledgement

This research is funded by Ho Chi Minh University of Banking (HUB) under grant number 03/HD-KHCN-NCM

### REFERENCES

1. Dao Duy Anh (2002), Vietnam Culture History, Culture and Information Publishing House, Hanoi
2. Do Bang, Tran Bach Dang, Dinh Xuan Lam, Hoang Van Lan, Luu Anh Ro, Nguyen Trung Tien, Nguyen Trong Van (1999), Thoughts of National Reform under the Nguyen Dynasty, Thuan Hoa Publishing House, Hue.
3. Gian Chi, Nguyen Hien Le (1992), Outline of Chinese philosophy (upper and lower), Ho Chi Minh City publishing house
4. Doan Chinh (2013), History of Vietnamese philosophical thought, author Publishing National Politics – Truth, Hanoi
5. Doan Chinh and Pham Dao Thinh, The process of transforming Vietnamese political thought in the late 19th century and early 20th century through typical figures, Chinh publisher National Administration of Hanoi, published in 2007
6. Truong Van Chung, Doan Chinh, (co-editor - 2005), The turning of Vietnamese thought in the late 19th century and early 20th century, National Political Publishing House, Hanoi
7. Truong Chinh (1987), Innovation is an urgent requirement of the country and of the times, Hanoi Truth Publishing House
8. Nguyen Dang Dung – Bui Ngoc Son (2004), Political Institutions, Political Theory Publishing House, Hanoi
9. Communist Party of Vietnam (2016), Documents of the 12th National Congress of Deputies, Hanoi National Political Publishing House
10. Tran Ba De (editor), Some topics on Vietnamese history, National University Publishing House, Hanoi, 2002

11. Tran Van Giau (1983), In the mainstream of Vietnamese literature – Patriotic thought, Van Nghe Publishing House, City. Ho Chi Minh.
12. Tran Van Giau (1996), The development of Vietnamese thought from the nineteenth century to the August revolution. Feudal ideology and its failure before historical tasks, volume 1, National Political Publishing House, Hanoi
13. Tran Van Giau (1983), In the mainstream of private Vietnamese literature patriotic ideology, Ho Chi Minh City Arts and Culture Publishing House
14. Tran Van Giau (1993), The development of ideas in Vietnam from the late nineteenth century to the August revolution, volume 1-2-3, Ho Chi Minh City publishing house Ho Chi Minh City
15. Nguyen Van Huyen (editor – 2009), Politics – Theoretical and practical issues, Hanoi Administrative Publishing House
16. Nguyen Van Kiem (2003), Contributing to understanding some issues of Vietnam's modern history, Hanoi Culture and Information Publishing House.
17. Le Thi Lan (2002), Reform thought in Vietnam at the end of the nineteenth century, Social Science Publishing House, Hanoi, Publishing House
18. Nguyen Lan (2000), Vietnamese dictionary of words and phrases, publishing house City. Ho Chi Minh
19. Dinh Xuan Lam, Nguyen Van Hong (1998), Innovation trends in Vietnamese history, Culture and Information Publishing House, Hanoi
20. Dinh Xuan Lam (editor), 1997, Tan Thu and Vietnamese society at the end of the 19th century and the beginning of the 20th century, Hanoi National Political Publishing House
21. Ha Thuc Minh (2000), A History of Chinese Philosophy, Ho Chi Minh City Publishing House
22. Hai Ngoc – Thai Nhan Hoa (2005), Innovation trends, renewal movements and the cause of innovation (from the middle of the 19th century to the end of the 20th century), Da Nang Publishing House
23. Nguyen The Nghia (editor): An overview of the history of political ideas and theories in the world, Social Science Publishing House, Hanoi, 1999.
24. Philosophical Dictionary (1986), publisher Progressive Edition, Moscow.
25. Le Si Thang (1997), History of Vietnamese thought, volume 2, Social Science Publishing House, Hanoi.
26. Nguyen Quang Thang (2006), Duy Tan Movement with typical faces, Culture and Information Publishing House, Hanoi.
27. Le Minh Thong (2007), Theoretical basis for the organization and operation of the political system in the process of building socialism in Vietnam, National Political Publishing House, Hanoi.
28. Tran Mai Uoc (2017), Phan Chau Trinh Political Thought, Political Theory Publishing House, Hanoi
29. Bui Thi Van – Vu Huy Phuc (1998), Economy of handicrafts and technological development Vietnam under the Nguyen Dynasty, Thuan Hoa Publishing House, Hue