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Historical-social conditions of Vietnam in the late 18th-early 19th century with the formation of human life views in the thoughts of Minh Menh

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Abstract

Minh Menh (1791-1841) was one of the typical leaders, politicians, thinkers, etc. in Vietnam in the late 18th - early 19th centuries. As a thinker, he left behind many new, progressive, and valuable viewpoints in the history of national thought. One of Minh Menh's progressive ideas is the idea of human rights. His ideology on human rights was formed based on reflecting the political, economic and social conditions of the time and his wishes and aspirations towards a better, richer and stronger country than. Those ideas not only had theoretical and practical value for Vietnam at that time, but also had a certain influence on the direction of building thoughts and actions to implement human rights in our country.

Keywords: Minh Menh's view of life, Minh Menh's view of life, historical-social conditions, late 18th - early 19th century

1. Introduction: Make a problem

The view of life in Minh Menh's thought was born and formed in a certain historical context of socio-economic conditions in the world and Vietnam. Minh Menh's philosophy of life is one of the vast topics with profound theoretical and practical significance, attracting the research attention of many scientists from many angles and aspects different. Based on access to the above sources and comments from previous researchers, the author has analyzed, compared, contrasted, and applied historical methods, thereby analyzing the conditions how did Vietnamese history and society in the late 18th and early 19th centuries affect Minh Menh's outlook on life.

2. Research content

2.1. The content of human outlook in Minh Menh's thought

Each school of philosophy has ways of looking at human thought from different angles; through many periods, in different historical circumstances, the concept of human life has also changed many times. Considering the human issue, the position and role of humans in each different practical situation will answer the question: What is the ideology of human life?

To present the content of the view of life in Minh Menh's thought, the author first clarifies the concept of "what is life", "what is the view of life". In a narrow sense, "human" is a person, "birth" is life, "human life" is human life, human life. So outlook on life is the perspective on human life, referring to what human life is; What is the purpose, meaning, value of human life and how to live it worthily; What role and position do humans have in the world? In the book Great Vietnamese Dictionary, it is written: human life is human life (p.1239). In the Sino-Vietnamese dictionary, Dao Duy Anh said "human life is human life", "human outlook" is "people's concept of human life" (Dao Duy Anh, 2005, p.563). The Modern Sino-Vietnamese Dictionary writes: "Human life is human life, people live in the world." This concept is most clearly presented in the Vietnam Encyclopedia Dictionary, which was directed by the National Council to compile the Vietnam Encyclopedia Dictionary, published in 1995, Publishing House of the Vietnam Encyclopedia Compilation Center, Hanoi, then the definition is more complete: "Lifeview is a part of the worldview (understood in a broad sense), including concepts about human life; What is the reason for human life? What is the purpose, meaning, value of human life and how to live it worthily? Answering those questions is a matter of human

perspective" (p.235-236)

Marxist-Leninist philosophical view of life is considered a progressive theory of humanity, because it is a dialectical materialist philosophical view of life. Dialectical materialism exists as the theoretical basis of a scientific outlook on life. Vietnam Encyclopedia (2003) affirms:

"Marxism is the science of the laws of historical development, clearly stating that human activities have the effect of improving nature and society, and through that, self-improvement and self-improvement. It is a determining factor in social progress. Therefore, the mission of each person is to promote mature social development processes, creative labor activities and social transformation, bringing about a good society that is free, prosperous and happy for everyone, and through that, perfect your own intellectual and emotional abilities. That is the revolutionary, scientific outlook on life of the proletariat and of the new people in the socialist regime" (p. 236).

Thus, the outlook on life is the thoughts and views about humans and human life, a system of knowledge, theories, concepts, research and perspectives of each philosophical school on human issues people, about people's position and role in the world. Therefore, when studying people, we must consider the role and position of people associated with the social relationships in which people live, including relationships with themselves and others society (country, nation, people) and with nature; And so, people want to live and assert their own value through social relationships. Humans cannot be separated from social relationships, therefore, when studying human life, we study the environment and how social relationships create value for humans; From there, it raises the requirement of how to help people have a better life, how to affirm their value through relationships with nature, society and themselves. Because in the end, people, nature and society are elements within a whole, interacting, influencing each other, and having an impact towards good things for people's lives.

It can be generalized, the human perspective needs to be researched and understood through the dialectical relationship between the following two contents: first, what is human value, what is the position and role of humans in life? Social relationships; Second, on the contrary, what requirements must social relationships and the environment in which people live meet to help people have a better life, and how to affirm their values through through the relationship between humans and nature, society and themselves. The author considers these as foundational tool concepts, on the basis of which the concept as well as the content of human outlook in Minh Menh's thought can be developed in more detail.

Although the outlook on life in Minh Menh's thought is not specifically expressed through a certain work, we can see through his life, decisions, edicts, and works that the view of life in Minh Menh's thought is expressed quite richly and deeply and is the core thought throughout his system of thought. In the relationships between people and people, between people and society, the problem is how people live with standards, moral rules, and ethical codes to regulate and evaluate behavior of human beings are the most basic and main issues in Minh Menh's thought, because they are closely linked and directly related to governing the country, protecting the people, consolidating and stabilizing order and discipline. society's outline. That system of thought was inherited from the nation's cultural tradition, from absorbing

the ideas of Confucianism, Taoism and Buddhism, in which he especially absorbed and applied Confucian ideas education to suit the conditions of our country at that time. The most prominent view of life in Minh Menh's thought is the concept of human values, the concept of human morality, and the education of people to develop the country.

Thus, it can be understood that the view of life in Minh Menh's thought is all of his views on people and human life; in which people have their self-worth affirmed in their relationship with themselves and their nation, based on taking real life as the starting point and taking human development as the action goal, for a prosperous and happy life for people. From the understanding of the view of life in Minh Menh's thought, the content of the view of life in his thought can be approached through the following two issues: first, about the position and role of people in relationships with society and with ourselves for a better life for everyone; Second, about human ethics and human education because these are considered two important contents when researching ways and means to help people have a better life, to help people survive and develop self, social development.

2.2. Vietnam's historical and social conditions in the late 18th and early 19th centuries with the formation of human outlook in Minh Menh's thought

Along with the historical and social conditions of the world in the late 18th and early 19th centuries, the outlook on life in Minh Menh's thought was also formed and developed from the practical requirements of Vietnam at that time, that is how to innovate, be self-reliant and self-governing to develop the country and improve people's lives.

The end of the 18th century was a period of turbulent history for Vietnam on all fronts. From the fierce civil war between different forces within the ruling class, causing the country to be divided for a long time to the strong impacts of regional and world trends, especially the explosion of maritime trade contributed to great changes in Vietnam at that time.

Entering the early 19th century, the development trend of Vietnamese society was experiencing new changes. After a long period of chaos, in 1802, after abolishing Quang Toan's court, Lord Nguyen Anh ascended the throne, took the title Gia Long, established the Nguyen Dynasty, and established the capital in Phu Xuan (Hue). At this time, the issues of economic and cultural development, maintaining political security, protecting national unity, and gradually strengthening national potential have become pressing issues to meet the needs of the times. and deal with the risk of foreign invasion. The Nguyen Dynasty was established, through the reigns of King Gia Long (1802- 1819) and then Minh Menh (1820- 1840) all faced those demands of history. Economic conditions, during Minh Menh's reign, most people were farmers, living mainly on farming, so he was very interested in investing in agriculture to ensure the building of a social foundation. stability in the feudal order. In agriculture, land is divided into two main types: public and private. The portion of public land is very large, including four types: natural land, mandarin land, plantation and public land of the village. There are very few private fields, official fields are not important, most of the plantations are in the border areas and most of them are public fields in villages. Policy under the Nguyen Dynasty highly encouraged the development of private land, stipulating that those who reclaimed wild land would have ownership rights, so the portion of private land was increasingly larger than that of

public land. To expand the area of cultivated land, right from Gia Long's time, he was interested in the method of "joining fields" (immigrants to establish hamlets), reclaiming new lands. For example, in 1803, in Gia Dinh, poor people were gathered and provided with rice to be reclaimed. Uncultivated fields were restored by gathering scattered people. For prisoners, they were sent to set up reclaimed hamlets on the edge of the forest. On the other hand, the state continues to recruit ordinary people to clear plantations, open fields and gardens in the Gia Dinh region and open new plantations in the midland areas of Central and Northern towns. However, Gia Long's reclamation policy has not significantly changed the cultivated area.

After Minh Menh ascended the throne, he continued to allow nobles or mandarins to recruit exiles to reclaim land, establish villages and establish plantations for the state. In addition, he is always interested in agricultural extension work, focusing on irrigation and water management; In 1821, Minh Menh ordered the An Cuu riverbed to be dredged in Hue Capital and renamed it Loi Nong river. This river, originally dug in the 1st year of Gia Long (1802), took water from the Huong River and led it to Thuan estuary. "When the season comes, the water dries up, watering the fields is very beneficial for the people, so now the king has granted it to the people that name". That same year, he ordered the Vinh Dien River to be dug in Quang Nam so that people in the area could have water for agriculture. At the same time as dredging rivers, he regularly paid attention to guarding dikes and building up landslides. Minh Menh many times issued orders on dykes such as providing regulations on dyke patrolling, regular inspection, repair, and reporting, very strict protection combined with very serious reward and punishment measures to find develop solutions to effectively manage and implement natural disaster prevention and control. In addition, Minh Menh also restored a number of rituals related to agriculture that previous kings often performed such as "Spring Tien Niu Ceremony", "Plowing Ceremony"... the reason for restoring these rituals, said by Minh Menh himself: "In ancient times, the king plowed the fields to use rice to make sticky rice to offer at Giao Mieu Temple, and also to consider the weather in the fields and advise farmers, which was really a big thing in the royal government. The three-lane plowing classic, the books still exist. In our country, the Tran and Le dynasties often made ritual texts, but the parts were simplified. From the time I became official until now, I have always thought about the people; often rush to teach and take care of the original profession. Today, the court is idle, so searching for ancient magic is really the first thing to do" (National History Office of the Nguyen Dynasty, 2006b, pp.712-713).

An important agricultural promotion measure that Minh Menh implemented many times during his reign was tax exemption and reduction for the people. That policy was implemented on many different occasions such as: on the occasion of the country's great celebration. ceremony, the king issued that policy so that the people could share in the joy of the country.

"The new king ascended the throne and decreed that the localities that year would receive a reduction in the amount of rice, land tax, and product tax, as well as the remaining taxes from the previous year, in places where the mandarins, farm officials, and the people Working as a tenant farmer is not eligible for tax, but it is also reduced by half. From now on, every year on the first day of spring, there will be an edict

to reduce taxes and transactions, as a routine" (National History Office of the Nguyen Dynasty, 1974b, p.35)

Or the weather is not favorable; When natural disasters occur, the court also implements a tax reduction policy to help people ease some of their difficulties. Taxes will be reduced depending on the level of loss caused by natural disasters in the locality. In the 6th year of Minh Menh, he saw that:

"The localities of Thua Thien, Quang Tri, Quang Nam, Binh Dinh, Phu Yen, and Hoa Binh also reported the deadline with the search report, and the king asked the Ministry of Households to discuss reducing the tax amount, such as a loss of four parts. Ten, the tax is reduced by two-tenths, for a loss of five-tenths, the tax is reduced by three-tenths, for a loss of six-tenths, the tax is reduced by four-tenths, for a loss of seven-tenths, the tax is reduced by five-tenths, for a loss of eight-tenths or more, the entire tax amount is exempted." (National History Office of the Nguyen Dynasty, 1974b, p.58). In the 9th year of Minh Menh, after plowing the fields, the king came down to instruct that "next year's tax, the taxes that must be paid in rice, will be reduced by 3/10, to show that I know how to think about it and think about it." people" (National History Office of the Nguyen Dynasty, 1974c, p.21). In the 14th year of Minh Menh, when a flood occurred in Ninh Binh, he ordered a postponement of tax payments: "In the life of the people, nothing is more precious than rice. Now in Ninh Binh, the autumn rice has been damaged by floodwaters, the harvest is not much, now we insist on paying the winter tax, how can we take care of the urgent need of the people? So everyone is allowed to postpone paying this winter's main tax amount as well as the tax amount of previous years and the remaining summer tax amount this year" (National History Office of the Nguyen Dynasty, 1974b, p. 111).

Agricultural extension measures implemented under the Minh Menh dynasty contributed to promoting the strong development of Vietnam's agricultural economy in the first half of the 19th century. Efforts to develop agriculture have helped people's lives improve somewhat better than before. Under his reign, Dai Nam country began to enter a page of peaceful and prosperous history and it demonstrated the philosophy Minh Menh's profound philosophy: the leader of the country must take care of the people's well-being, peace, and prosperity, just as he often told his courtiers: "There is nothing that comes before the people's livelihood." than planting and reaping. Regarding agricultural extension, up to now, I have often repeated many times, I really want our people to work diligently in the fields, so that everyone can be fully provided for" (National History Office of the Nguyen Dynasty, 1974c, p. 71). That is the king's top task, which he identified right from the moment he ascended the throne.

In industry, the industrial and handicraft economic space has developed much stronger than before, with many important achievements reflecting a certain level of development in production organization and commodity exchange on a national scale. The network of craft villages is richer, developing both in urban and rural areas, and the number of craft workers is increasing. During this period, craft development centers were formed in large cities such as Hanoi, Hue, and Saigon. Our people have a long tradition of skilled crafts from pottery, weaving, metallurgy, carpentry, carving... until the 19th century, they had all the conditions for comprehensive development and improvement. Particularly in Hue, there is Doc So who makes paper; Vong Tri casts hoes and sharpens axes and hammers; Mau Tai

makes steel and brass wires; An Luu sharpened his weapon; Da Le with the roof of the boat and the palanquin; Dong Di, Duong No, Quan Lo produce small fabrics; An Cuu yellow silk, white silk; Phu Vang brocade embroidery; Quang Xuyen weaves Ma Vi hats.....the silk weaving ward follows Phu Cam. In particular, there are specialized villages such as Hien Luong casting and forging village, Phuoc Tich pottery, Sinh village paintings, My Xuyen carving, Phu Bai iron smithing... Or there are some more famous craft villages such as Tam Giap Thuong, Trieu Son or Trieu Son hats. Phu Cam, Bao La wickerwork, Thanh Tien bougainvillea, Ke Mon jewelry. In addition, to meet the needs of the state in establishing the capital, military supplies and the court, King Gia Long and Minh Menh organized a very large and strict factory system in the capital city of Hue and Hanoi to mint coins, mint guns, build boats, and produce royal wares with concentration, specialization, and high technical level. Factories under the Nguyen Dynasty were able to build steam-powered boats in the Western style, cast guns and bullets, bells and some types of mechanical machines. Minh Menh was interested in the development of industry and handicrafts, focused on investment and had incentive measures. However, they were only used in royal palace activities and did not expand outside of society in the direction of commodity production, and private handicraft industries at that time were still at the ward level of organization. Feudal societies and individual production have not yet risen to the level of capitalist handicrafts. Although goods are widely exchanged on the domestic market, there is a lack of policy and capital investment mainly based on experience and know-how, the scale is still small and does not create a fundamental development step in the history of the country's handicraft industry. It is just a dependent, small and scattered industry structure.

For commerce, the main handicraft products from those two sources are goods for the domestic market in the suburban market system, for export and to supply the daily needs of the court and mandarins in the cities. The structure of peri-urban residents is no longer like the countryside, but market streets have appeared. In addition, the river and canal system was repaired and excavated, roads were repaired and newly built along with a system of translation stations throughout the length of the country, creating new conditions for expanded commercial activities from north to south, from coastal plains to mountainous areas. Promulgating regulations on units of measurement and currency contributes to promoting the economy of a unified country. However, with the policy of favoring agriculture and inhibiting trade, the Nguyen Dynasty has hindered the development of goods in our country, and the seclusion policy has led to a lack of goodwill in establishing diplomatic relations with Vietnam. Western countries. In general, Vietnam's industry and trade in the first half of the 19th century did not create new conditions to escape the deadlock of agriculture, to pave the way for new production relations to arise in our country.

From there, it can be seen that the issue raised in his philosophy of life is to pay special attention to the people, especially farmers and agricultural development because that is the economic and social foundation of the country. Vietnamese feudalism under the Nguyen Dynasty.

In terms of class structure, Vietnam in the early 19th century was an agricultural country, most people lived by farming, so land was the most important means of production. Society is divided into two class groups: the ruling class and the ruled

class. The ruling class includes: kings, mandarins, clerks in the government system and the landlord class. The royal family is increasingly large and has many privileges in society. The majority of officials are in opposition to the people, harassing and exploiting workers. The landlord class became an important force in society. However, due to the state's land policy, there are few large landowners, mainly small and medium-sized landowners. This class of landlords was the social base of the Nguyen Dynasty. They rely on the moral force in the village and the political power of the state to survive. The system of village tycoons and village leaders in ethnic minority areas also belongs to the exploiting class. The ruled class included: farmers, craftsmen, merchants, the urban poor, exiles, and slaves. Most farmers have a small amount of land along with a portion of the village's public fields. They don't have enough to eat, so they have to work extra by running the market, working as craftsmen, or working as hired laborers. They have to endure all natural disasters and social injustices, all taxes and excises. Therefore, everywhere, from the lowlands to the mountains, from the North to the South, there have been movements of farmers fighting against the government. The Nguyen court tried its best to terrorize and mobilize military forces to brutally suppress the uprisings, causing social conflicts to deepen. These issues significantly affected Minh Menh's ideology in maintaining national stability and avoiding conflicts and disturbances in the country.

Political conditions, with the desire to build a country with a strong economic, political and defense basis, unified from central to local levels and to eliminate fragmentation and weakness after a period of time. During the long period of division, right from the first years of his power, King Gia Long tried to build and strengthen the authoritarian monarchy state apparatus, implementing a series of measures to consolidate and protect the interests of the people. feudal landlord class. The state under the Nguyen Dynasty was a highly centralized absolute monarchy, all power belonged to the emperor (king). The king is the supreme subject of state power, holding both legislative, executive and judicial power. Since Gia Long's reign, the "Four Immortals" rule (no prime minister, no queen, no crown prince, and no status quo) has been established to monopolize imperial power into an absolute, undivided individual right, do not cede or delegate to anyone. The central administrative agencies include 6 ministries: Ministry of Lai, Ministry of Households, Ministry of Imagery, Ministry of Rites, Ministry of War, and Ministry of Public Works. At the head of each ministry is a ministerial official. In addition, there were specialized agencies such as Do Sat Vien, Han Lam Vien, Thai Y Vien... But in order to centralize power, during the Minh Menh period, he added the Privy Council, taking 4 ministers from each ministry to accompany the king discuss important military matters. Minh Menh also set up Ton Nhan Palace to manage Royal affairs. Thus, in the 19th century, the centralized monarchy reached its peak under the Minh Menh dynasty, an extreme absolute monarchy with a strong, practical capacity covering the whole country has dominated the entire society. However, Minh Menh also limited himself to the regulation of the relationship between Heaven - Earth - Humanity of Eastern political theory. Therefore, the view of life in Minh Menh's thought was also influenced by the limits of imperial power. The limits of imperial power are to conform to the will of the people, to obey the will of heaven, to take the people as the root of the country, and to know how to open up the people's

will. To please the people, in addition to using law to rule, Minh Menh also used virtue to influence and educate the people; To obey the will of heaven, the king must know how to discipline himself, amend the laws of the country such as pardoning sins, reducing taxes, reducing military work, and lightening punishments to suit the people's will. To open up people's opinions, a decree was issued to "pray for language" to hear straight words, gather people's minds, and recruit talented people. Although he wanted to seize all power in the hands of the Emperor, based on the customs of governing the country, the tradition of village democracy and the discipline of the country, Minh Menh also granted leniency to the people and adjusted the rules and regulations. It was Minh Menh's adjustments in the practice of governing the country that helped imbue his philosophy of life with patriotism and profound humanity. This, for Minh Menh, is that in the ideology and practice of governing the country, we must use all measures to overcome the unstable political situation, the state apparatus still has many shortcomings and is not operating effectively. We must pay more attention and regularly to building and perfecting the state apparatus, perfecting the law and foreign policy between Vietnam and other countries.

Cultural conditions, by the early 19th century, after unifying the country from North to South, on the territory of our country there were three major cultural centers: Thang Long culture, Phu Xuan culture, Gia Dinh culture. With a long and wide territory that is home to many ethnic groups, and after a long period of separation, the customs, practices, lifestyles, ways of thinking, religions, and beliefs of the communities are very diverse form. In addition to the Kinh ethnic group, which has spread out their residence and living area, for the first time, dozens of ethnic minorities from North to South became subjects of the Nguyen Dynasty king. Locality brings richness and diversity, but it also causes certain obstacles in the process of managing the country. Especially with the policy of reclamation and establishing hamlets of the Nguyen Dynasty, when Vietnamese communities moved to the South, there was a meeting and interference of lifestyles and customs between old and new residents. As a result, new cultural phenomena can emerge. Thus, it can be seen that, with the characteristics of Vietnamese culture at that time, it also had a significant impact on the formation of his human ideology, that ideology would have to meet the cultural needs of people. Vietnamese community, meeting the demands of cultural life with the goal of serving and maintaining political stability.

Foreign policy conditions. With Eastern countries, after its establishment, the Nguyen Dynasty sought to establish friendly relations with China. King Minh Menh implemented a very flexible policy in relations with the Qing Dynasty, but still maintained the principle of an independent and self-reliant country. Although we nominally submit to the Chinese emperor and take the "ceremony" of a small country to "worship" a big country, that is only a formal dependence, but in reality, our country's sovereignty remains intact. China suppresses or controls. With neighboring countries such as Ai Lao and Chenla, he had supportive relationships, so in general, those countries showed a clear attitude of submission. As for the Siamese feudal government, although it sought to compete for influence with the Nguyen Dynasty in the region, it still showed a respectful attitude towards our country.

Particularly for Western countries, during his time in power, Minh Menh was very conscious of building a strong

monarchical state in both domestic politics and diplomacy. He always tried to build a reasonable foreign policy, adapting to the domestic situation as well as changes in the region and the world, it is a clear, oriented, and adjusted diplomatic policy to suit the new situation. King Minh Menh also constantly studied the situation in China by periodically paying tribute and occasionally sending ships to Guangzhou and Xiamen, China. He was aware of the threat of the West through studying the situation of Asian countries that were continuously becoming colonies of Western colonialists and the changing situation in China. He treated the West normally but sought to distance himself, trying to stay out of contact, especially with the French; He did not sign documents in the economic or diplomatic fields with Western countries, but trade and preaching were never banned. Minh Menh consolidated the dynasty and the country on the basis of refusing official relations with the West, using the foundation of Confucian ideology to fend off new Western ideas, this was a type of passive defense. dynamic. With that policy, in the global trend of capitalization and colonization taking place at that time, it was disadvantageous for our country. These issues greatly influenced Minh Menh's thoughts, including his thoughts on human life.

Thus, all the historical and social changes in Vietnam in the early 19th century posed a problem to Minh Menh's view of life that needed to be resolved: that ideology must be consistent with the trend of Minh Menh era, of the country at that time. That philosophy of life helps stabilize people's hearts, promote national pride and self-respect, unite people from all walks of life, and maintain social stability, which is an extremely necessary and demanding issue. objective.

In short, Minh Menh was born and raised by a country, a people with a thousand-year tradition of building and defending the country, a humanistic culture, traditional values and imbued with national identity, having a burning desire for a good life, he soon realized the pain of the people when witnessing the country's chaos, prolonged civil war, and the people's inconsolable resentment. Since coming to power, he has been determined to maintain stability in the country, create all conditions for economic, political, and cultural development, and build a strong army to protect the country against foreign invaders. With that realistic thought, Minh Menh's perspective on life has become a perspective and philosophy for a better and better life for all people. The happiness of the people cannot sit still, but he himself, as the head of the country, must take action to personally bring a good life to all people.

Socio-historical conditions in the world and in the country during the late 18th and early 19th centuries had a great influence on Minh Menh's policies and ruling guidelines, from which it became a "historical face" to evaluate the positives and limitations of Minh Menh's thought, including the issue of human life that he expressed through his guidelines and policies in governing the country.

3. Conclusion

The view of life in Minh Menh's thought was formed and developed from the objective requirements of domestic and world social history in the first half of the 19th century. In particular, regarding the world situation, in the West, the development of science and technology that marked the industrial revolution has been the basis for profound changes in all other aspects of life. Social life such as politics, ideology, culture, society, etc. will not only affect European

countries but will affect other countries around the world. In Asia, most countries are in the development stage of feudalism with backward agricultural economies, low labor productivity, and feudal land ownership systems that partly eliminate labor. productive power of workers.

Domestically, Minh Menh has had certain economic, political and cultural policies to establish order and discipline, stabilize politics and people's hearts. Regarding foreign affairs, with the strong strengthening of the Dai Nam state compared to other countries in the region, national defense and security are maintained firmly and effectively, it can be said that Minh Menh has been very proactive in controlling the nation's destiny family. Implementing such domestic and foreign policies is the basis for forming his realistic and deeply humane view of life. The main content and most unique features of Minh Menh's life outlook system will contribute to a more complete understanding and awareness of his role and position in the early 19th century as well as in history of national ideology. His talent, intelligence, and a life of rich activities, devoted to his country and people, placed him in the position of one of the great thinkers of the Nguyen Dynasty.

As the head of a country, he laid the foundation for building a centralized feudal court that developed at the pinnacle of the Nguyen Dynasty's history. He proposed many ideas to build the dynasty he ruled to perfect in the fields of politics, military, and diplomacy. Covering all of these thoughts is the heart to serve the country, love the country and love the people. It is the main emotional thread that governs Minh Menh's political life, it is the driving force that governs all humanity Minh Menh's view of life.

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