"THE PEOPLE AS THE FOUNDATION" CONCEPT BY THE TRAN DYNASTY IN VIETNAM: HISTORICAL VALUE

a Do Thi Hien, b Do Van Hoc

ABSTRACT

Objective: The study focuses on studying the idea that the people are the root of the kings of the Tran Dynasty in Vietnam and clearly shows the experiences in the process of taking care of the people and historical lessons for the development process develop the country today.

Method: The dialectical method was chosen as the main research method.

Results: The research sheds light on the view that the people are the root of Vietnam's feudal dynasties, highlighting the resilient and indomitable fighting spirit for the right to live in independence and freedom and drawing some experiences drawn from the implementation of the political ideology "The people are the root" of the Tran dynasty.

Conclusion: The value of the research helps us realize the spirit of resilient and indomitable struggle for the right to live in independence and freedom. Thereby providing Vietnam with policies to promote the spirit of resilient and indomitable fighting for the right to live in independence and freedom in today's society.

Keywords: experience, ideology, people are the root, tran dynasty, Vietnam.
liberdade e atraiand algum experiencia extraida da implementacao da ideologia politica "O povo é a raiz" da dinastia Tran.

Conclusao: O valor da pesquisa nos ajuda a perceber o espírito de luta resiliente e indomável pelo direito de viver em independência e liberdade. Proporcionando assim ao Vietnam politicas para promover o espírito de luta resiliente e indomável pelo direito de viver em independência e liberdade na sociedade atual.

Palavras-chave: experiencia, ideologia, pessoas são a raiz, dinastia tran, Vietnã.

1 INSTRUCTION

Over the course of 175 years (1225 - 1400), under the name Dai Viet and with its capital in Thăng Long, the Tran Dynasty was a prominent ruling dynasty in Vietnamese history. It continued the expansion and development that had begun during the Ly Dynasty. The Tran Dynasty became one of the most splendid dynasties in the history of Vietnamese feudalism, affirming and elevating the political ideology of "The People as the Foundation" to new heights. This ideology held significant theoretical and practical value for subsequent ruling dynasties, especially in the context of the nation's modernization, reform, and international integration efforts today (Phuong, 2023).

2 LITERATURE REVIEW

Research on people's ideology, which is the root of Tran dynasty ideology, can be generalized into the following main topics:

The research works, referring to the conditions and the premise for the formation of ideas in the Tran period, gained from the knowledge of the history of feudal society in Vietnam in general, including Complete Annals of Dai Viet, Social Science Publishing House, Hanoi, 1998; Phan Huy Chu, Rule of the dynasties is copied according to the classification, Education Publishing House, Hanoi, 2006; Truong Huu Quynh - Dinh Xuan Lam - Le Mau Han; Ha Van Tan - Pham Thi Tam, The war against Nguyen - Mong invaders in the 13th century of the People's Army Publishing House, Hanoi, 2003, Institute of History; Studying Vietnamese society in the Ly - Tran period, by, Hanoi Science Publishing House, 1980; ...

The research works, referring to the content and characteristics of the ideology during the Tran dynasties, gained from the process of learning the ideas of the Ly and Tran dynasties in general, including the Institute of Literature, Poetry of Ly - Tran, Nguyen Lang, Vietnam Buddhist history, Truong Van Chung, Doan Chinh, Vietnamese...
3 RESEARCH METHODS

The research is carried out based on the worldview and methodology of dialectical materialism and historical materialism; In addition, the study also uses a combination of specific methods such as unity between logic and history, analysis and synthesis, deduction and induction, comparison and comparison, and textual form study to research and present research.

4 RESULTS AND DISCUSSION

4.1 THE CONTENT OF PEOPLE AS THE FOUNDATION DURING THE TRAN DYNASTY

The Tran dynasty was established in 1225 after Tran Canh (Tran Thai Tong) ascended to the throne following the abdication of his wife, Ly Chieu Hoang. Over a period of 175 years (1225 - 1400), the Tran dynasty made significant contributions to the country's history, particularly in the struggle against foreign invaders and issues related to governance and the welfare of the people. It was a dynasty marked by brilliant monarchs (Tran Thai Tong, Tran Nhan Tong, Tran Anh Tong, Tran Minh Tong, etc.) and loyal and virtuous court officials (Tran Hung Dao, Tran Binh Trong, Tran Quang Khai, etc.).

As one of the most illustrious dynasties in the history of the nation's resistance against foreign invaders, the Tran dynasty implemented various important strategies and policies, including the art of people's warfare, the establishment of a centralized and
inclusive state, and, most notably, the political philosophy of "People are the foundation". The core idea of "People are the foundation" can be summarized as follows:

*To achieve a peaceful and prosperous nation, it is crucial to mobilize the strength, hearts, and will of the people.* Working in harmony with them. Inheriting the wisdom of their predecessors, especially the accomplished military leaders, the Tran dynasty consistently recognized the paramount responsibility and role of the people in ensuring the survival of the dynasty and the nation. Monarchs such as Tran Nhan Tong, Tran Anh Tong, and Tran Minh Tong frequently ventured into challenging and complex regions of the country. When the nation faced external threats, they donned battle armor and led in the fight, sometimes even traveling to impoverished villages to witness the struggles of the common people.

The Tran dynasty had to focus on resolving the difficulties left behind by the previous Lý dynasty, including addressing social conflicts and rebellions, as well as dealing with the invasion and subjugation by the Mongol Yuan Dynasty. To resolve these conflicts, the Tran dynasty placed the interests of the nation above all else, consistently adhering to the principles of benevolence, reconciliation, openness, democracy, and concern for all social classes to unite the entire population into a formidable force against the invaders (Huong, & Anh, 2023).

Among the three critical elements of the nation (politics, land, and the people), the Tran dynasty regarded the people as the most important and precious, foundation of a nation. Therefore, the royal court had the responsibility to nurture, educate, and govern the people appropriately. The military leaders ensured that the people were well-fed and prosperous, with tax reductions during difficult times, such as planting and harvest seasons. The Tran dynasty's military leaders always valued the "will of the people," the "hearts of the people," and especially the "harmony with the people" as a crucial foundation for strengthening and developing the nation.

For instance, in 1288, after defeating the Yuan-Mongol invaders, King Tran Nhan Tong granted full exemptions of taxes, levies, and duties to regions heavily affected by war, while applying varying reductions in other areas. In 1290, during a period of widespread famine, when many people were selling their lands and sons into servitude, King Tran Anh Tong issued a royal edict halving the land tax. From the latter half of the 14th century onwards, frequent famines depleted the state's treasury, and the royal court
called on the wealthy to provide rice to aid the poor in the years 1358, 1362, 1375, and 1378.

Additionally, the "benevolent, simple, peaceful, and happy" policies of the Tran dynasty were evident in land grants, allowing people to cultivate wild lands to ensure their livelihoods. The dynasty also conducted fair and just hearings for land disputes involving the poor.

In summary, the convergence of the people's hearts, will, and cooperation was a crucial aspect of the political philosophy of "People are the foundation". This political ideology guided the practical activities of the Tran dynasty from the central government to local regions.

*The concept of "People are the foundation" is reflected through the spirit of national pride and the assertion of independence and territorial sovereignty.* After coming to power, the Tran dynasty restructured the government and administrative machinery, drawing inspiration from the Tang and Song dynastic models, but not merely copying them. King Tran Nghe Tong once said, "The previous dynasty established its laws, its system, not following the regulations of the Song Dynasty because the nations in the North and South each had its ruler; there was no need to imitate each other" (Complete History of Dai Viet, 1993, p. 151). This statement exemplifies the spirit of national pride. The Tran dynasty's spirit of national pride was also evident in their resistance against foreign invaders: "During times of war, emperors or princes would often directly take up arms and lead the army against the enemy. Many Tran dynasty kings personally commanded military campaigns to disrupt the borders of Champa or to carry out other expeditions against opposing forces. Some kings even sacrificed themselves on the battlefield, such as King Tran Due Tong, who died in Champa in 1377. King Tran Thai Tong, Tran Thanh Tong, and Tran Nhan Tong were heroic kings in the fight against the Mongol-Yuan, who had ventured into the battlefield, shared suffering with the people and soldiers" (Vietnam Institute of Military History, 2015, p. 235-236).

In particular, during the three resistance campaigns against the Mongol-Yuan, the national spirit of the Dai Viet people soared to incredible heights, like a raging storm chasing away the ruthless invaders plotting to seize our country. From the tattooed arms of soldiers bearing the words "Sát Thát," to the rallying cries of "Fight! Fight! Fight!" at the Điện Hồng conference, to the defiant words of Tran Bình Trọng when captured by the enemy: "I would rather be a Southern ghost than bow to the Northern land," and the
response of Tran Quoc Tuan to King Tran: "If Your Majesty wants to surrender, then behead me first"... all of these examples demonstrate the courage of a heroic people, a dynasty that consistently upheld the spirit of national pride.

*The concept of "People are the foundation" forms the basis for the unity and unbeatable strength in building and defending the nation.* From the Tran dynasty's perspective, the people are the root of unity, and without the people, there can be no unity. This is because, in their belief, "The people's will is the will of Heaven," and therefore, the central subject of unity is the people, and the purpose of this unity is for the nation and its people. The Tran dynasty had a clearer understanding of the role and strength of the people in building a united front compared to other ruling dynasties. Faced with the threat of foreign invasion, the Tran dynasty put the interests of the nation first and set aside personal grudges. An example of this unity can be seen in the story of two national heroes, Tran Quoc Tuan and Tran Quang Khai. "When the Yuan forces invaded, in the face of imminent danger, Tran Quoc Tuan reconciled with Tran Quang Khai for the common good. History records that at the Dong Ferry, Quoc Tuan invited Prime Minister Tran Quang Khai onto his boat to play chess, had conversations, and served him fragrant tea. He even bathed Quang Khai himself, which deeply touched Quang Khai" (Vietnam Institute of Military History, 2015, p. 271). This act exemplifies the method of setting an example and encouraging unity to promote the ideology of all-encompassing national unity.

In 1300, when Hung Dao Dai Vuong fell ill, King Tran Anh Tong visited him and asked, "If something unfortunate were to happen, and the Northern enemy invaded again, what should we do?" Hung Dao Dai Vuong's reply was: "Utilize talented individuals, have unity from top to bottom, and never abandon the people... And, when the time comes, if there is a shortage, the entire nation should contribute, and the enemy will be captured" (Dai Viet Complete History, 1993, p.79). This was Tran Quoc Tuan's summary of the reasons for success in the resistance against the Mongol-Yuan, and it represents a prominent military and political ideology of the Tran dynasty in building national defense.

The valiant and strong army of Genghis Khan, which was so formidable that no grass could grow where they marched, collapsed in the face of the bravery and unity of the Tran dynasty's people. Dai Viet became an inhospitable place for the Mongols, causing them to abandon their intentions to invade our country, even though as the
Nguyen Su records, "The Southern campaign was like a thorn in Kublai Khan's heart." Based on the unity within the Tran dynasty, the spirit of unity and mutual support spread to every general and soldier. In Binh Thu Weet Luoc (Essentials of Military Science), Hung Dao Dai Vuong wrote: "Among the soldiers, if someone falls ill, the commander personally takes them to receive medical treatment; if someone dies, the commander mourns them; if the army goes on an expedition far away, they send their wives and children to visit them; when there is a reward, it is shared equally among officers and soldiers; when there is a military action, the generals and commanders must convene to discuss and plan before executing it" (Institute of History, 1977, p. 64). The great victories of Dai Viet were derived from the people; it was the people who provided the military strength, enabling the formation of a formidable army capable of resisting the cunning and treacherous enemy invasion.

In the second Mongol-Yuan invasion of 1285, before the enemy's provocations like "the mountains and rivers will become level ground, and our king will become mere grass" (Dai Viet Complete History, 2009, p. 305), the Tran dynasty and the entire nation were united, fervently stockpiling food, forging weapons, and building ships. In particular, in 1282, a military conference was held at Bình Than Port to plan strategies and tactics for the people's war. The Diên Hỏng conference in 1284, convened by Emperor Tran Thanh Tong, gathered elder councilors from across the country. They shared meals and discussed strategies against the enemy. All the councilors agreed on the need for war, and the unanimous cry of the people sounded as if it had burst forth from a single mouth (Dai Viet Complete History, 1993, p. 50). The conference consolidated the voices of the people through the elder councilors from all over the nation. Assessing this event, historian Ngo Si Lien said, "The Mongol invasion is the greatest calamity for the nation. The two kings cooperated, and the people gathered to discuss tactics, but there was no strategy to counter the enemy, so they had to wait for a feast and seek advice from elder councilors. This is because Thanh Tong wanted to test the people's love for their country and to inspire the people to be enthusiastic. It also has the significance of the old custom of nurturing the old to seek good advice". Thus, it is evident that the Tran dynasty highly valued the people and the construction of a united front of the entire nation, which not only served the defense of the country but also reflected deep humanitarian values.

The call for the unity of the entire nation in General's Regulations is considered the rallying cry of Hung Dao Dai Vuong, echoing to inform the army and the people of
what must be done and what must be avoided. In what must be done and what must be avoided, once again, the ideology of all-encompassing national unity during times of both loss and survival is emphasized: "Now, I will tell you all: You must be vigilant against the danger of setting fire under the firewood; you must discipline yourselves to fear the hot, steamy nights; train your soldiers, practice archery, and make everyone a Bàng Mông, every person a Hậu Nghệ, behead Hot Tat Liet from his weak underbelly, chop up Van Nam Vuong at Cao Nhai..." (Dai Viet Complete History, 2011, p. 335).

To gather the court and all people in the great unity of the entire nation, the Tran court pointed out those who would be guilty if they divided, incited the people, joined the enemy, and abandoned the nation and country in times of danger. Trieu Tran believes that these are criminals who must be punished, sentenced in absentia, executed and their property confiscated. Moreover, those people have a bad reputation that cannot be washed away forever.

The success or failure of great national unity always emphasizes the most important role of the person who plans the path of unity. The wise soldiers and generals of the Tran Dynasty, including the great contributions of Hung Dao Great King Tran Quoc Tuan, were "the brightest heart of all time". This lesson is known and applied by future generations to suit the country's circumstances, defeating enemies everywhere who always harbor the will to invade the land of the Vietnamese people.

"People are the foundation" must be closely associated with the ideology of cherishing the people, tapping into their potential, relying on them, encouraging their strength in fighting against the enemy, and building the nation. When asked by King Tran Anh Tong about his plan to preserve the country, Tran Quoc Tuan slowly replied: "Drill the people's strength to build a plan" (Dai Viet Complete History, 1993, p.26).

Deeply aware of the lesson of defending the country in history, inheriting and promoting the tradition of loving the people of previous dynasties, the thought "The people are the root of the country, when the root is deep, the vitality weakens" (Institute of History, 1977, p.249) by Tran Quoc Tuan is also the consistent viewpoint of the Tran dynasty in governing the country. The Mongol - Yuan army occupied Thang Long capital three times, all three times they witnessed empty gardens because the Tran dynasty's army and people proactively withdrew strategically to preserve their forces and rely on the people to wage resistance. Thanks to the spirit of harmony within the patriarchate, the solidarity of the generals and soldiers in battle and of the entire people has created...
unparalleled strength from the will and determination of the people to stop the advance of the army. In Lam Chung Will, Tran Hung Dao wrote: "The wishes of the people above and below are the same, the hearts of the people are not divided,... King and I are of one mind, brothers are in harmony, the whole country concentrates its strength...." (Institute of Literature, 1989, p.397).

To gain the strength of the people, the Tran Dynasty had many policies to care about people's lives. After defeating the Mongol - Yuan - army, King Tran Nhan Tong instead of rebuilding Thang Long's capital, after listening to Tran Quoc Tuan's advice, issued a decree exempting tax for three consecutive years throughout the country, granting general amnesty to the world. In particular, the kings and mandarins of the Tran Dynasty were always close to the people, understanding the production labor process and daily life of the people. The Tran kings also often traveled on their own or sent mandarins to visit localities throughout the country, especially in difficult areas, to better understand the real-life situation of the people. King Tran Thai Tong once shared with his courtiers: "I want to go out and play to hear the voices of the people and consider the people's hearts, to know the difficult situation of the people" (Anthology of Vietnamese Poetry of the World 10th century - 17th century, 1976, p.64). Caring for the people in times of natural disasters, famine, and crop failure was also given attention by the Tran Dynasty. In almost every government, warehouses have been set up to store food for distribution to the poor and those facing difficulties and hardships. The ideology of protecting the people during the Tran Dynasty was always promoted: "Because, among the three important things: land, people, politics, the people are the root and the most precious. The people are a great force in society, the power of the people is enormous and, the people are the root of the country, the foundation of politics. The king must take care of the people, the parishioners, and rule the people." (Sinh, 2016, p.130). Because of that, during the Tran dynasty, the distance between the emperor and the subjects, between mandarins and the people, was shortened, creating a basis for working together and unifying the top and bottom in the cause of protecting and building the country.

To secure the people, it is important to take care of building the people's lives. If the people are prosperous, then the security and politics of the country will be stable. The Tran Dynasty skillfully and skillfully applied the policy of "Shortly serving the peasants". According to this policy, when there is no war, soldiers return to the countryside to participate in productive labor; When there is a mutiny, everyone returns to the army
according to the assigned units. The policy of "Immobilizing soldiers for peasants" during the Tran Dynasty was considered very successful because it was suitable for the conditions of both taking care of building and developing the country and fighting against foreign invaders at that time: "Le Quy Don, Phan Huy Chu, and Ngo Thi Si all commented: Dai Viet's military system was very prosperous when it was leisurely farming they practice when things were not going well they worked in the fields when there was trouble they called out the book; Therefore, the soldiers are still enough without having to spend much, the more enthusiastic they are in fighting the enemy, the more stable the country is thanks to that" (Vietnam Institute of Military History, 2015, p.297).

In addition, attaching importance to fostering the people's strength and promoting the people's invincible strength in the national defense war helped the Tran Dynasty have such a large army that everyone was a soldier, creating a battlefield. All people, people's war to defeat evil enemies and make the country strong.

Valuing, training, nurturing, and utilizing talent are important factors to ensure "The people are the foundation" in practice. The Tran Dynasty always attached great importance to the work of training, fostering, and capturing talented people in the world. The Tran Dynasty inherited the legacy of the Ly Dynasty, so they continued their examination career through education to select talented people. The respect for talented people among the people was demonstrated when Hung Dao Vuong was sick, King Tran Anh Tong visited and asked: "If the Great King disappears from the mountains, what will be the plan if the Northern invaders come again to rob him? One of the important measures that Hung Dao Vuong responded to the King to keep the country peaceful, without fear of enemy invasion, was to learn from the experiences of previous dynasties to select, use, and appreciate talented people in their work. People: "During the Dinh Dynasty and the Le Dynasty, we chose to employ virtuous people: at that time the North was tired and weak, while the South was newly strong, top and bottom agreed, the people's hearts were not divided, supporting each other. Binh Lo citadel and defeated the Song army: that was just a moment" (Tram, 2015, p.149).

Assessing the way of selecting talented people in the Tran Dynasty, historian Phan Huy Chu said: "The way to find talented people is first of all scientific research. If one wants to attract talented and talented people into one's sphere, one cannot be king of a country without being qualified." The first Confucian exam was organized by the Tran Dynasty in the 8th year of Kien Trung (1232) under King Tran Thai Tong. This is
recorded in the book Lich Trieu Hien Chuong Loat Loi Chi: In February of the year Kien Trung, Thai students took the exam and were allowed to pass the third grade, according to different levels. In this book, there is also the comment of the historian Ngo Thi Si: Our country's exam rules are divided into two parts and two parts, so it starts from here. But the date of the exam has not yet been determined, because when construction begins, it must be like that. Later, a department was assigned a limit of 7 years, three schools were established, the regulations became stricter each day, the grace became more solemn each day, fame and fortune came from it, talents were abundant, and it was more prosperous than the previous Ly Dynasty. many also because of that.

In addition, the Tran Dynasty's gathering and attracting talents among the people did not distinguish between class, class, high and low in society: There are the silhouettes of people who weave baskets, there are people who only know how to immerse themselves in the sea of water, There were those who were aggressive and showed off their dignity, and there were those who were on the other side of the battle line as commanders of the invading army (Chinese general - named Trieu Trung). In the team of people in the past, when they came, the Tran Dynasty trained and used them, they "felt" the admiration for talented people and they lived and died to protect and follow the Tran Dynasty throughout their lives. During the resistance war, the Tran Dynasty and Hung Dao Dai Vuong Tran Quoc Tuan always knew how to encourage, discover, support, and help generals, soldiers, and talented people to promote their strengths and limit their shortcomings to contribute. strength for the common victory of Dai Viet's army and people. In the strategy of selecting, appreciating, and using talented people, the Tran Dynasty always attaches great importance to attracting talented people who must go hand in hand with virtue, have a sense of loyalty to the court, and are always ready for the country and the people. sacrifice. This is demonstrated through the use of the talents of the moderate Duke Hung Dao Great King Tran Quoc Tuan in his military and economic career: "...good martial generals in the court such as Truong Han Sieu, Pham Ngu Lao, Yet Kieu, Da Tuong... were all taken care of by him, nurtured and developed their talents. They were extremely loyal to him and loved and respected him like a father" (Khanh, 2012, p.27). To retain talent among the people, the Tran Dynasty had many regimes and remuneration policies to attract and utilize them. The preferential regime was regulated by the Tran Dynasty into "rules" (rules for granting scholarships to civil and military mandarins; rules for judges to oversee and mark exams and benefits for descendants and
clans of the Tran Dynasty). The Tran Dynasty not only provided, increased, and rewarded salaries for civil and military mandarins, but also granted titles, ranks, and national titles (Tran family) to recognize the merits of talented and virtuous people to the court and people. People: Tran Thu Do was awarded the title of Grand Master of the country to conduct military affairs. In 1289, Hung Dai Vuong was awarded the title of Great King by the court. In 1271, Tran Quang Khai was awarded the title of General and Thai Lieutenant; Truong Han Sieu rose to the position of Hanh Khien, and Nguyen Trung Ngan served as Dai Doan Kinh Su. Pham Su Manh word to the position of Introducing Speech. Le Ba Quat once held the position of Huu Boc Xa (Senior Secretary). Doan Nhu Hai, after being read a proclamation of apology by the Emperor, was immediately given the position of Political Advisor, at the age of 20 (Vinh, 2017, p.390).

It can be affirmed that "The people are the root" is a political ideology that holds the most important position in the political ideology system of the Tran dynasty. This ideology is expressed in many different contents but manifests itself in some specific issues: The Tran Dynasty always considered the People to be a great force in society and the labor force that created material wealth for the people. society; The people are the root of the country, the people's hearts determine the prosperity and survival of the regime; always consider the People as the foundation for building and developing the country; The wise men must gather the hearts of the people, the will of the people, the will of the people, and the favor of the people;... These contents have a close relationship with each other to reflect the political views and ideology of the Tran Dynasty in valuing political ideology " People are the foundation ".

4.2 SOME LESSONS WERE DRAWN FROM THE IMPLEMENTATION OF THE POLITICAL IDEOLOGY "PEOPLE ARE THE FOUNDATION" DURING THE TRAN DYNASTY

The political ideology " People are the foundation " is one of the most important ideas, most clearly reflecting, and at the same time demonstrating the most powerful and brilliant monarchy among Vietnamese feudal dynasties. is to always put the interests of the nation and the people first. From the research results, some experiences can be drawn as follows:

Firstly, to form and realize the political ideology " People are the foundation " there must be a wise king and a gentle servant.
The formation and realization of the political ideology "People are the foundation" is a complicated task that cannot be thought and acted upon at all times, by any regime or by any leading individual. The history of the Tran Dynasty is a clear proof of the bright kings such as Tran Thai Tong, Tran Thanh Tong, Tran Nhan Tong, Tran Anh Tong, Tran Minh Tong, and gentle servants such as Hung Dao Dai Vuong Tran Quoc Tuan, Thuong Dao. General Grand Master Tran Quang Khai, King Chieu Van Tran Nhat Duat, King Bao Nghia Tran Binh Trong, Dien Suy Thuong General Pham Ngu Lao, General Yet Kieu, General Nguyen Che Nghia, Attorney General Le Van Huu and Tran Thi Kien, In particular, a highly talented and virtuous person like Tran Quoc Tuan is forever remembered and praised by the people. The University of Academic Affairs of Governor General Dinh-Ninh Cao Xuan Duc once wrote (During the time of the Great King, there is the Great King. Before the Great King, there was no one better than the Great King. After the Great King, there was no one better than the Great King.) Because there are wise kings and gentle servants, we can gather the combined strength and will of all peoples. Only when they are pure, honest, and benevolent will they contribute to building a strong country, smashing all plots and acts of invasion by enemies and ensuring a stable life for the people. The annual oath on the fourth day of the fourth month at the Dong Co mountain god temple was made by the courtiers who drank blood and swore to train themselves to be honest and loyal to the court and all people: "Make me completely loyal; As an official, you must maintain integrity. Whoever swears this oath will be killed by God (Tram, 2015, p. 44).

Secondly, we must resolutely fight against negativity among the generals and mandarins to create trust and prestige among the people.

King Tran Nhan Tong once emphasized: "I am the father and mother of the people. If you see people making charcoal, you must help immediately, so why should you compare the difficulties, the advantages and disadvantages" (Cu & Hung, 1995, p. 363). In front of the three generals and soldiers, Tran Quoc Tuan commanded: "This position serves the command of the military governor to destroy the enemy. The princes and generals, everyone must keep to the rules, wherever they go, they must not disturb the people and must unite with all their might to fight the enemy. Don't be discouraged when you see defeat, and don't be arrogant when you see, military affairs must be lawful. You must keep the rules of the country without being close to yourself” (Kim, 2016, p.125). Therefore, in the book Tran Hung Dao, author Hoang Thuc Tram said that the method of
defending the country of the Tran Dynasty in general, and Tran Hung Dao in particular, took the people as the basis: "The people are precious", "The people are the foundation of the country". For that root, we must plant it deeply and firmly, not harass the people, exploit them, impose high taxes, heavy taxes, and troublesome orders to waste the people's resources and exhaust them. Therefore, he told King Tran Anh Ton to "drill the people's power" (Tram, 2015, p. 150).

To correct negativity and corruption among the royal family, courtiers, and mandarins at all levels, the Tran Dynasty very severely punished those who committed crimes against the people. A typical example is General Tran Khanh Du, a talented martial general but with many bad habits. He took advantage of his position for personal gain. In the book Kham Dinh Viet Su Thong Giam Cuong Muc, it is written that Tran Khanh Du had the merit of fighting the Mongol Yuan army, but "was greedy, no matter where he held the position of governor, people in the county hated him". From 1225 to 1400, the phenomenon of corruption in the Tran dynasty was relatively small, mainly petty corruption: In the year of Nham Thin (1292), Phi Manh, an embezzler at Dien Chau's An Phu, was punished with a cane; In the year of the Tiger (1386), Ho Tong Thoc corrupted people's property or in the case of Tran Thi Thai Binh, the concubine of Emperor Tran Anh Tong, she took advantage of her position to appropriate people's land and was sued. return the land to the people. In addition, the Tran Dynasty also strictly dealt with individuals involved in serious cases of corruption, extortion, inconvenience to the people, and distortion of the truth by Controller Do Tu Binh.

Besides, the Tran Dynasty also honored and recognized "highly virtuous and honorable" mandarins who were wholeheartedly devoted to the society and all people, such as An Phu envoy of Thien Truong Tran Thi Kien during the reign of King Tran Anh Tong, accept bribes for those who pray; The secretary of the cabinet, Chief Minister Nguyen Binh, during Tran Minh Tong's reign, returned his salary to the court after doing public work; Poinsettia Mac Dinh Chi is not greedy for gold or wealth; Fame; Teacher Chu Van An is respectful and honest;...

Thirdly, all national policies were geared toward "National development, people's livelihood," with the welfare of the people placed at the forefront. In the face of foreign invasions, the "mobilize the entire nation" policy of the dynasty turned every citizen into a soldier, working together to strategize and fight off the enemy. During times of peace, the dynasty took various measures to ensure the well-being of its citizens. It can be
affirmed that under the reigns of the Tran kings such as Tran Thai Tong, Tran Thanh Tong, Tran Nhan Tong, Tran Anh Tong, and Tran Minh Tong, the nation enjoyed prosperity, and the lives of the people improved significantly. The nation's status was affirmed. All this was achieved because the military leaders emphasized the "national development, people's livelihood" policy and regarded the people as both the implementers and beneficiaries of these policies.

People are only considered the foundation when the regime is of the people, by the people, and for the people. The legitimate interests of the people, especially the disadvantaged in society, must be given top priority. The Tran dynasty always upheld the principle of "genuinely loving the people" and believed that "humanity is the purpose of one's life and the purpose of a leader; a leader must fight for justice and the welfare of the people" (Institute of Historical Studies, 1977, p. 11).

5 CONCLUSION

The Tran dynasty emphasized "national development, people's livelihood" for the people in various ways: In the field of education, the Tran dynasty expanded the study of Confucianism not only for the children of officials but also for Confucian scholars across the country. They established various types of schools, both state-sponsored and private, to provide education. Cultural and artistic endeavors increasingly reflected the daily lives and needs of the people, thus aligning with the everyday lives of the citizens. The specific actions of the Tran dynasty's leaders made "the state at peace, and the people content." When the country faced difficulties, the dynasty always sought every possible means to address the issue of "people's livelihood." It can be seen that the actions of the dynasty were geared towards ensuring the well-being of the people, especially the disadvantaged in society. The dynasty listened to, understood, and shared with the people, earning their trust, love, and support. This strengthened and prospered the regime. The Tran dynasty frequently employed strategies to stabilize politics and develop the economy and society, bringing about a peaceful, prosperous, and content life for "all the people." Because the people were the root of the nation and the foundation of society, the dynasty directed the implementation of policies and measures to ensure that the people were well-fed and prosperous, possessed property, and did not suffer from oppression or harassment by officials and nobles. Additionally, the dynasty focused on nurturing and elevating the people's capabilities, both in terms of material well-being and spiritual enrichment. This
enriched the people's revolutionary spirit and the tradition of great unity among the people, making it stronger and more vibrant over time.
REFERENCES


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