

The Vietnamese Patriotic Tradition with the Formation of Political Thought in the Late 19th Century and Early 20th Century in Vietnam

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Abstract

The Vietnamese patriotic tradition has been performed through thousands of years of struggle to build and maintain the country through the appearance of many patriotic individuals and collectives, and the rekindling and development of many revolutionary movements. The patriotic tradition is a sacred moral tradition, the source of strength to help Vietnam overcome difficulties and challenges to survive and develop throughout many thousand years of history. Although Vietnamese political thought was shown in many different trends and contents in the late 19th century and early 20th century, all are also related to the theoretical premise to form that patriotic tradition. This research aims to analyze and clarify the Vietnamese patriotic tradition with the formation of political thought in the late 19th century and early 20th century in Vietnam; The research also figures out three observations when learning about the Vietnamese patriotic tradition with formation of political thought in the late 19th century and early 20th century in Vietnam. The limitation of this research is that it has not shown and analyzed the transformation of Vietnamese patriotic thought from tradition to modernity in the first half of the 20th century. The article is divided into 2 parts: (1), The Vietnamese patriotic tradition with the formation of political thought in the late 19th century and early 20th century in Vietnam; (2), Some observations are drawn when learning about the Vietnamese patriotic tradition with the formation of political thought in the late 19th century and early 20th century in Vietnam.

Keywords: Tradition, patriotism, Vietnam, political, thought

1. Introduction

Patriotism is understood as a sacred feeling associated with a sense of country, fatherland, and national pride. Patriotism is a measure of the dignity of each individual, as well as each class in society. The starting point, the cradle, the source of patriotism is the love of the homeland, the land where each person's umbilical cord is buried, the survival space of each family, community, and nation. The Vietnamese people have spent thousands of years building and maintaining the country. The history of the Vietnamese people has been written by the blood and sweat of many generations of ancestors who have made many heroic feats, and glorious history pages full of spirit. It is these things that have created the good traditions of the Vietnamese people, in which the most prominent is patriotism - a noble tradition that has been forged and promoted throughout the process of building and maintaining the nation of the Vietnamese people. Each Vietnamese person has the right to be proud of the heroic history of the nation and to be proud of the people who have sacrificed to protect their homeland. The value history of the nation written will always be the baggage of generations of Vietnamese people. 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. French colonialists invaded and turned Vietnam from

an independent country into a semi-feudal colony while the feudal court of the Nguyen Dynasty was weak and resigned to being a henchman for them. Meanwhile, the uprising movements and struggles of our people according to the feudal ideology had failed in turn. In that context, national history raised the big question: which path our nation chooses and what to do to both absorb the new, and eliminate backwardness, and conservativeness while still maintaining national independence? Faced with the urgent requirements of history, the Vietnamese progressive Confucian intellectuals such as Pham Phu Thu, Dang Huy Tru, Nguyen Truong To, Nguyen Lo Trach, Phan Boi Chau, Phan Chau Trinh, and Nguyen. Security.... had a policy of renewal of the country.

In the current renovation, to impart patriotism to the young generation, we not only record the heroic history of our nation to know the old stories, but also highlight the qualities, morality, and sentiments of the Vietnamese through historical events. Educating patriotism is considered as a sharp weapon in the cause of building and maintaining the country in the current context. Educating patriotism to the young generation is also educating the right attitude toward the ancestors. Educating patriotism, which is an action of the origin, is the morality of Vietnamese people through many historical periods and ages. Patriotism is also a moral principle that is hidden in the deep mind of all Vietnamese people, causing

them to naturally react following the benefit and honor of the nation when touching certain incidents. Patriotism is unavailable with the appearance of the nation, but it is a combination of all spiritual values formed and developed along with the history of the nation. The correct and scientific perception and evaluation of the Vietnamese patriotic tradition with the formation of the political thought in the late 19th century and early 20th century in Vietnam are really necessary, which contributes significantly to learning more about the political thought at the late 19th century and early 20th century in Vietnam.

2. Methodologies

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

Techniques

The article uses the techniques of researching and analyzing the materials of domestic and foreign researchers related to the topic of the article.

Research questions

Question 1: What contents is the Vietnamese patriotic nation tradition with the formation of political thought in the late 19th century and early 20th century in Vietnam shown?

Question 2: What are the observations figured out when learning about the Vietnamese patriotic nation tradition with the formation of political thought in the late 19th century and early 20th century in Vietnam?

Research Purposes

This research aims to analyze and clarify the Vietnamese patriotic tradition with the formation of political thought in the late 19th century and early 20th century in Vietnam; The research also figures out three observations when learning about the Vietnamese patriotic tradition with formation of political thought in the late 19th century and early 20th century in Vietnam.

3. Results and discussion

The Vietnamese patriotic tradition with the formation of political thought in the late 19th century and early 20th century in Vietnam

In Vietnamese historical thought, patriotic thought is not only a political thought but also a great moral and humanistic thought. At the same time, the patriotic thought of Vietnamese people was usually analyzed deeply in the philosophies of the Vietnamese thinker throughout the length of history and became Vietnamese patriotism. Therefore, this is a content of the history of Vietnamese philosophical thought. Vietnamese patriotism is a system of deep philosophical conceptions about the nation and national independence; about an independent country that is equal to the northern country and about the conceptions of the origin and motivation of the war to save and maintain the

country. These ideas became the core contents of the history of Vietnamese philosophical thought. The sense of nation and national independence arose very early among the Vietnamese residents in the previous period when gaining national independence to build a sovereign nation on par with the northern feudal dynasties (from the 10th century). That sense was gradually formed and developed at an advanced level of viewpoint and logic in the new historical period when the nation gained independence and self-reliance.

In the traditional value system of the Vietnamese nation, patriotism, which is one of the leading values playing a central role, is the foundation for all spiritual activities of the people and it becomes the fulcrum for the survival of the nation. According to Professor Tran Van Giau, "patriotism, which is the red thread through the entire history of Vietnam, expresses most fully and centrally, more than anywhere else. Patriotism has become a social and human philosophy of Vietnamese people"[20,98]. Patriotism is not only a private product of the Vietnamese nation, but it is also a common thought and sentiment, inherent to all peoples in the world. However, that thought and sentiment are formed sooner or later, blur or clear, what the content and form and the development direction are, which depends on the specific historical conditions of the nation. Regarding the Vietnamese nation, patriotism is a particular product. It is not only a natural sentiment but is also a product of the history which was forged by the history of the fierce and heroic struggle of the nation. That patriotism does not stop at pure thoughts and feelings but is also expressed in practical actions of Vietnamese individuals and communities. Honestly speaking, Vietnamese patriotism is an organic unity between emotions and reason, thinking and acting, becoming the living morality of individuals and communities. Therefore, it can be known that: Vietnamese patriotism is the system of views, thoughts, sentiments, wills, and actions of Vietnamese people toward the country; which was formed and developed a long time in the history of building and maintaining the country; which expressed in love for the homeland and compatriots, and the act of devoting strength and intelligence, being ready to sacrifice themselves for the cause of national construction and defense, becoming a great spiritual motivation contributing to the survival of the nation and the prosperity of the country.

Throughout thousands of years of building and maintaining the country of the Vietnamese nation, due to a strategically important position in the region and the world, and wealth in natural resources, the Vietnamese nation usually faced the wars of foreign invaders with very strong military potential and defeated them. Besides, Vietnamese people still have to constantly cope with the extreme challenges of natural disasters, droughts, storms, and floods... To survive and develop, the Vietnamese are imperative to unite and be creative in labor and

struggle. That process has formed passionate patriotism naturally in Vietnamese people. That good value has been passed on from generation to generation, continuously fostered, developed, and perfected by the next generation, forming Vietnamese patriotism. This is one of the noblest, most sustainable traditions and plays a great role in the history of our nation. It was accepted by Ho Chi Minh: "Our nation has a passionate patriotism. That is our nation's precious tradition. From time immemorial, every time the Fatherland was invaded, that spirit becomes vibrant, it forms a huge and powerful wave, it overcomes all dangers and difficulties, it engulfs all the traitors and the invaders"[23,171].

Patriotism is both a sacred ideal, a noble cause of life, and a key sentiment and value orientation for the actions and behavior of Vietnamese people. Therefore, Vietnamese patriotism is both a category of philosophy, morality, and an abstract, profound cultural category; which is a rich, specific, and vivid knowledge of all aspects of the nation's daily life through historical periods. That noble value is not easy to discover because it is hidden in the heart, in the brain, and in each blood vessel of Vietnamese people. However, at special times like when the Fatherland is in danger, Vietnamese patriotism has risen strongly, becoming an inexhaustible source of strength to help our nation conquer all enemies. Reviewing the history of the Vietnamese nation over each period, we can see the transparent existence and characteristic expression of Vietnamese patriotism expressed through typical examples, such as Mrs. Trung, and Mrs. Trieu with the spirit of "do not bow your head, stoop to be a concubine", Ly Thuong Kiet with "Mountains and Rivers of the Southern Country", Tran Quoc Tuan with "The Exhortation to the Military Generals", Nguyen Trai with "Proclamation of Victory". Then the heroes and warriors, such as Tran Binh Trong, Vo Thi Sau, Tran Van On; To Vinh Dien, Nguyen Van Troi, Nguyen Van Cu, Cu Chinh Lan, Vu A Dinh, Nguyen Viet Xuan... faced danger, fought bravely and sacrificed for the Fatherland. President Ho Chi Minh is the most typical example of patriotism, who sacrificed for the independence, freedom, and happiness of the people, of the nation, and of humanity. The Vietnamese patriotic tradition is shown by the different forms and contents in each different period, but it is a system with a tight and unchanging unity. Vietnamese patriotism is expressed in the sense of protecting the sovereignty of the country, the spirit of national independence, the will to self-reliance, pride, and national self-respect, refusal to submit to the enemy, refusal to lose the country, refusal to become a slave, determination to protect the national identity. It also expresses the love of the homeland, the country, and the solidarity between people of the same ethnic and ancestral origin. It is the spirit of devotion, self-sacrifice, and heroism in labor, struggle and creativity to build and defend the country. Patriotism is the red thread throughout the

nation's history, becoming the highest standard in the traditional value ladder of the Vietnamese nation and the latent and inexhaustible strength of the nation. That precious tradition has been deeply engraved in the minds of Pham Phu Thu, Dang Huy Tru, Nguyen Truong To, Nguyen Lo Trach, Phan Boi Chau, Phan Chau Trinh, Nguyen An Ninh... and is deeply expressed in their revolutionary practice. Patriotism in the late 19th century and the early 20th century developed strongly, richly, with diversity and uniqueness. However, all patriotic movements failed because the cause of the country's loss had not been fully determined, the right way to save the country had not been found, and the core force for national liberation had not been built. The patriots following the direction of the renewal country defined that to gain the condition to defend the France colonists, we must renovate the economy, defense, education, and culture first. Renewers recognized the backwardness of our country compared to the western countries, so it was necessary to renovate many aspects to get out of poverty. According to them, getting rich can not only be through agriculture, but it is necessary to exploit resources from the forest, and from the sea, and develop commerce to develop the country. They point out the conservatism of Confucian education, and the backwardness of culture and customs, and point out the advances of Western civilization that we need to learn from. They believed that patriotism must make the country rich and strong in order to catch up with advanced countries, repel foreign invaders, and eliminate backward customs. Dang Huy Tru said that in order to win against the French, we must have big ships with big guns, from which we must set up vocational training and promote trade. Pham Phu Thu also suggested expanding trade to learn and acquire science and technology and improve education. Nguyen Truong To advocated comprehensive reform in the fields of economy, finance, education, defense, diplomacy, culture, and customs. He believed that according to the time, up to the time, and coming from reality. It cannot be as nostalgic as Confucianism, but all thoughts and actions must be directed to the present and the future.

Patriotic Confucianists in the direction of bourgeois democracy focused on the role of ideological culture. They declared war in public against the old-fashioned feudal ideology by declaring the policy that made people stupid of the invaders, attacking Confucian thought, criticizing how to study, how to test, the system of moral values that are far from the life of society, promoting science and technology and taking the modernity of social civilization as the motto of national salvation. Patriotic Confucianists had sketched out a new image of a new person, which is a model person: resolute patriotism, love of fellow citizens, hatred of suppression, respecting honor, duty, intelligence, courage, pushing the common interests of the nation and people up to their own interests first. The struggle against the

colonialists and feudal minions nested in the struggle to build a new culture that rose to the following trends: taking Japan as an example to renovate the country, or relying on French civilization to build and revive the nation. Phan Chau Trinh advocated relying on the French to fight the corrupt monarchy, relying on the French for gradual progress, and gradually demanding reform until being equal with the French. Phan Boi Chau and many other scholars are more correct when advocating that Vietnam can only be fought against the French invaders by violence. The patriotic scholars still "hold" a narrow worldview, not properly aware of the nature of capitalism in general and French colonialism in particular. Phan Boi Chau and his comrades at first trusted in Japan and asked for help. He followed but woke up later, and Phan Chau Trinh was fascinated until the end of his life when he wanted to rely on the French to advance, to carry out a civilized revolution against the corrupt monarchy. Because of not setting a goal to overthrow the French colonialists, Phan Chau Trinh's policy was to oppose violent revolution, not need to revolt, but just study and study well, then the western invader will respect the peerage and eventually return our country to independence.

To sum up, inheriting the patriotic tradition from a thousand years ago, in the late 19th century and early 20th century, in the context of the invasion and domination of the French colonialists, patriotism became a new wave. That wave was not simply armed uprisings against the French, it was also poetry, political ideas, and different trends to saving the country. Although most of the movements have disbanded, all have left an indelible mark on Vietnamese history.

Some observations are figured out when learning about the Vietnamese patriotic tradition with the formation of political thought in the late 19th century and early 20th century in Vietnam.

Firstly, political thought in the late 19th century and early 20th century in Vietnam originated from the conditions of history, economy, Vietnamese politics - society, the world, certain theoretical premises of the period, and the patriotic tradition of the Vietnamese nation. Patriotic tradition is one of the top values, which plays a vital role, being the foundation for all spiritual activities of the people and becoming the fulcrum for the longevity of the Vietnamese nation. Patriotism is the red thread throughout the nation's history, becoming the highest standard in the traditional value ladder of the Vietnamese nation and the latent and inexhaustible strength of the nation. Through years of building and maintaining the country, the Vietnamese people have forged the patriotic tradition, which is the tradition of fighting against foreign invaders, and the sense of cohesion of the national community due to frequent confrontation with foreign forces invading or attempting to assimilate, including forced assimilation. In the subconscious of every Vietnamese, whether belonging to the majority or minority ethnic group, there is a passionate love for

the country that crystallizes into the people's consciousness with the country, which is vividly expressed in the close relationship of the institution of Family - Village - Country, turning into a unique nuance of Vietnamese culture. That precious tradition was not only engraved in the minds of patriots in the second half of the 19th century and the beginning of the 20th century but also deeply reflected in the practical revolution activities of the thinkers, making an important contribution to the formation of political thought in the second half of the 19th century and the beginning of the 20th century in Vietnam.

Secondly, the Vietnamese patriotic tradition has contributed to creating the movements for national salvation and national liberation in different directions, in which Phan Boi Chau (1867 – 1940) và Phan Chau Trinh (1872 - 1926) are considered as a typical examples of two passionate patriots. As the failure of the Can Vuong movement proves the inability of the feudal ideology about solving the task of national independence posed by history in Vietnam, at the beginning of the 20th century Phan Boi Chau advocated relying on foreign help, mostly Japan, to defeat the French to gain the independence, establish the country following the constitutional monarchy like Japan. He founded the Duy Tan Association (1904) and organized Dong Du Movement (1906-1908). The policy of relying on the Japanese to fight the French failed, he returned to Siam to wait for the chance. When the Xinhai Revolution broke out and succeeded (1911), he returned to China to establish Vietnam Quang Phuc Hoi (1912) with the intention of gathering forces and then pulling troops back to the country to violently attack the French and liberate the nation, but then it was unsuccessful. Phan Chau Trinh advocated using the renovation of culture to widen the knowledge of the people, improve the people's spirit, develop the capitalist-oriented economy within the legal principles, and make the people rich and the country strong, which forces the French colonialists to return independence to Vietnam. In northern Vietnam, there was the opening of schools, teaching, and learning according to new contents and methods, typically the Dong Kinh Nghia Thuc School in Hanoi. In central Vietnam, there was the Duy Tan Movement which exhorted people to change customs and lifestyles and combined with the anti-tax movement (1908). Due to the limitation of history and class, Phan Boi Chau and Phan Chau Trinh, as well as other scholars who led the patriotic movement at the beginning of the 20th century, could not find the correct direction for the struggle of liberating the nation, then all movements failed after having a long time to grow up.

Thirdly, patriotism is a popular thought and sentiment of the people in every community and nation in the world. Therefore, it attracts the interest of social and human science. According to each approaching aspect, the definition of patriotism has been researched and clarified in different aspects.

Vietnamese patriotic thought is a reflection of the requirements set by Vietnamese society in the process of building and developing a community; at the same time, it affects back to that community. Honestly speaking, it is both the result of the struggle to make the Vietnamese community survive and develop well and the reason as well as the motivation to promote this. Since being formed in the early period, Vietnamese patriotic thought has been campaigning for more and more perfect development. Modern Vietnamese patriotic thought which is an inheritance of all quintessence of the national patriotic thought, at the same time is a new step of development compared to the national patriotic thought. Modern Vietnamese patriotic thought is supplemented and developed in the 20th century, thanks to the combination of national quintessence and contemporary values, it has reached a new quality. In the context of integration and development, people both respect the difference and find similarities in general values that are common to all humanity, such as national independence, national sovereignty, freedom, democracy, compassion, tolerance, etc. In the new context, the relationship between brothers, comrades, friends - enemies, ... is also different. Like the empire countries, after abandoning proletarian internationalism, relying on economic, military, and population strengths, they switched to grand nationalism, expansionism - hegemony, ... openly revealed the madness of encroachment, defiantly trampling on international law. To survive and develop in that context, there is no other way except to rely on the people, patriotism, national pride, and the strong solidarity of the whole nation.

4. Conclusion

The Vietnamese patriotic thought in the late 19th century and early 20th century was a fundamental, long-term, difficult, and extremely complicated transition of the thinkers. In this period, patriotic thought focused on the important contents that are national self-reliance, raising people's knowledge, fostering people's strength, spreading the ideology of democracy and civil rights, and national independence. This political thought, which is an inheritance of the values and the quintessence of the West and the East, is especially the continuation of the Vietnamese patriotic tradition. Although there are new contents, revolution, and modernization which show the spirit of passionate patriotism and enemy hatred, there were expressions of fluctuation, ambiguity, and sometimes even reaching a compromise with the French colonialists in the political thought of this period. The aim of this research is to analyze clearly the Vietnamese patriotic tradition with the formation of political thought in the late 19th century and early 20th century in Vietnam; The research also figured out three observations when learning about the political thought in the late 19th century and early 20th century in Vietnam. The limitation of this research is that it has not shown and

analyzed the transformation of Vietnamese patriotic thought from tradition to modernity in the first half of the 20th century.

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