

How to Cite:

Hien, D. T., & Ha, D. T. T. (2022). The ideology of “taking people as the root” of the Ly dynasty in Vietnam. *Linguistics and Culture Review*, 6(S4), 102-113.

<https://doi.org/10.21744/lingcure.v6nS4.2093>

The Ideology of “Taking People as the Root” of the Ly Dynasty in Vietnam

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Abstract---Ideology is always an issue that plays an important role in the life of a society, and that ideology also greatly influences the process of ruling the country of dynasties in the history. Unlike previous dynasties, which lasted only a few decades, the Ly dynasty represents a flourishing period of feudalism lasting more than 200 years. A major event was that King Ly Thanh Tong changed the country name from Dai Co Viet to Dai Viet in 1054, ushering in a brilliant era in Vietnamese history. The ideology of “taking people as the root” of Vietnamese feudal dynasties highlights the unyielding and indomitable fighting spirit for the right to enjoy independence and freedom in the old land of Giao Chi and Cuu Chan, which later was Dai Viet and is now Vietnam. It also reflects the desire for people to live in peace and harmony. This articles focuses on studying the ideology of “taking people as the root” through the reign of kings of the Ly dynasty in Vietnam. From there, the article points out the achievements and limitations in the process of taking care of people, as well as historical lessons for the development of the country today.

Keywords---development, dynasty, ideology, people root, Vietnam.

Introduction

"Taking people as the root" is one of the profound contents of Vietnam's political culture. The thought is not copied from external doctrines, but molded from thousands of years of building and defending the country. That message has been passed through generations and flourished. As Ho Chi Minh affirmed: "Our country is a democratic country. All interests are for the people. All powers dwell in the people" (Minh, 2011). According to Ho Chi Minh, taking people as the root also means ensuring their political, economic and cultural rights: "Our works of building and defending the country as well as the resistance war and national

construction take place on four fronts of politics, economy, culture and society. Therefore, the State has an important role in ensuring human rights in these fields” (Hien, 2015). For the Communist Party of Vietnam, the viewpoint of "people is the root" is affirmed through its consistent and thorough guideline on human rights, which is "liberating people from oppression and injustice, bringing freedom, prosperity and happiness to people, respecting and ensuring human rights." The Party identifies ensuring human rights as both the goal and the driving force of the revolutionary cause. All guidelines and policies of the Party are aimed at realizing the goal of "rich people, strong country, equitable, democratic and civilized society" and "all for people" (Hien, 2016). The Party affirms to: "Take care of people, protect everyone's legitimate rights and interests, respect and implement international treaties on human rights to which Vietnam has signed or acceded". Therefore, it is necessary to see how the ideology of "taking people as the root" was demonstrated during the Ly dynasty, and the values and significance that came with it (Granger, 1988; Toya & Skidmore, 2007).

The ideology of "taking people as the root" of Vietnamese feudal dynasties highlights the unyielding and indomitable fighting spirit for the right to enjoy independence and freedom in the old land of Giao Chi and Cuu Chan, which later was Dai Viet and is now Vietnam; and also reflects the desire for people to live in peace and harmony. In other words, the Ly dynasty took people as the root and took care of them in two aspects: national independence and improvement of people's livelihood. Maintaining independence and sovereignty and ensuring everyone to be safe and prosperous were great achievements earned and maintained by the Ly dynasty over a long period of time. Later, the Ly dynasty was weakened because the interests of people were not taken care of, thus its collapse was inevitable. Studying the ideology of "taking people as the root" not only show us the achievements of the Ly dynasty in taking care of people, but also gives us valuable historical lessons for the development of the country today (Yuan & Flad, 2005; Iserlis et al., 2019).

Data Sources and Research Methodology

- Classics and monographs on the ideology of "taking people as the root" of feudal dynasties in Vietnam, focusing mainly on the Ly dynasty. Historical data are collected and processed through official information channels.
- Historical and logical methods are combined with other interdisciplinary methods for social sciences research, such as analysis, synthesis, systematization, comparison and contrast, etc.

Findings and Discussion

Brief history of Ly kings

Ly Thai To (real name: Ly Cong Uan), was the founding monarch of the Ly dynasty in the history of Vietnam, reigning from 1009 to his death in 1028. During his reign, he spent a lot of time fighting rebels, because at that time the trust of people in border areas of Dai Co Viet had not been gained. As the central court was gradually strengthened and rebellious forces were crushed, the capital was moved from Hoa Lu to Dai La in July 1010 and renamed Thang Long, marking

the dawn of the long-lasting Ly dynasty which existed for 216 years with 9 kings (Johnston & Ollerenshaw, 2020; Becker, 2020).

Hoa Lu citadel, located in a narrow but easy-to-defend valley south of the upper reaches of the Red River Delta, used to be the capital of the Dinh and Early Le dynasties. Since Hoa Lu citadel was narrow and located on low land, after ascending the throne, Ly Thai To wanted to move the capital to Dai La (now Hanoi), i.e. Songping city during the Tang dynasty, which was once governed by Gao Pian after chasing the Nanzhao army. The king issued an edict that said: "In the old times, under Pan Geng of the Shang dynasty, the capital had been transferred for five times; under King Cheng of Zhou, the capital had been transferred for three times. It was not for personal benefits that the kings moved the capital, but for future generations to thrive. The Dinh and the Le did not follow the examples of the Shang and Zhou, just fixing the capital here, which makes me so painful. Dai La citadel is at the very heart of the universe. The position evokes that of soaring dragon and crouching tiger, the area is large and flat, high and bright, and everything is in full prosperity. After investigating all lands, this place is actually the gathering venue of people from across the nation, the most appropriate place for eternal capital positioning" (Vuong, 2009).

Ly Thai Tong, the second monarch of the Ly dynasty, ruled for 26 years (1028-1054). He was considered a talented king, and his era the beginning of the prosperity of the Ly dynasty. Ly Thai Tong was described as a brave man who put down the uprising of three of his brothers to ascend the throne, and who brought honor and glory to the Ly dynasty. To consolidate the power of the royal court, the king implemented the policy of marrying princesses to governors of counties in parallel with suppressing rebellious parties, such as the rebel of the Nung clan. In 1044, Ly Thai Tong told his court officials: "Since I ascended the throne, no officials and subjects dare to be disrespectful to me, and leaders of faraway realms all accept to be my subordinates. Now, Ton Phuc outrageously gather an army to harm people in the border area. By the Mandate of Heaven, I will lead the expedition against him!" (Cuong, 2015). He also led the army to attack the kingdom of Champa, using this feat as the premise for the next generations to prosper (Brailsford et al., 2002; Wong & Lytle, 1991).

To his court officials, Ly Thai Tong often showed benevolence: he did not punish his brothers who contested his accension; instead he forgave and reinstated them to their old positions. When invading Champa, he also ordered his soldiers to not arbitrarily kill people or have indecent acts. In the opinion of Ngo Si Lien, although somewhat overly believing in Buddhism and being too benevolent, this virtue of Ly Thai Tong perhaps contributed to the long standing of the dynasty: "The king was as benevolent as Emperor Taizu of Song. No wonder the throne was protected in such a long period of time". The historian also compared him to Emperor Guangwu of Han who emerges victorious in every battle, and his efforts to help stabilize the border areas even surpassed the merit of Emperor Taizong of Tang (Ralston et al., 2006; Labbé, 2016).

Ly Thai Tong was an intelligent and resourceful man, and also proficient in the six arts. Since he was used to battles, he often personally led the army to fight against enemies. Still, he did not neglect his other duties as a monarch. In

particular, he proved to be a merciful king. Whenever there was a crop failure, or when he returned from a fight, he gave a tax reduction in two or three years to people. In February 1038, King Ly Thai Tong went to Bo Hai to carry out the field-plowing ceremony. After making offerings to the god of farming (Than Nong), he took the plow to the field himself. The court officials tried to stop him, saying: "This is the job of farmers, why do you have to do it yourself?" The king replied: "If I don't farm myself, how do I have sticky rice for offerings, how do I make an example for people to follow?" (Cuong, 2015). After that, the king plowed three furrows (Grant et al., 2017; Shestopal et al., 2021).

In 1040, Ly Thai Tong ordered to take all the Chinese fabrics in the palace to sew clothes for court officials; those from the fifth rank upwards received brocade robes, while those from the ninth rank upwards received satin robes. Court ladies and female servants were taught to weave. Since then, the palace only used domestically woven cloths and no longer used those from China. The king also advocated revising the law, determining degrees of punishment and the ways of conducting investigation. If a husband beats a man to death for fornicating with his wife or concubines, he would not be found guilty. People from 70 to 80 years old and from 10 to 15 years old, as well as sick people and those who are imperial relatives from the rank of Duke upwards can pay a fine to redeem for the offenses they commit; however, if the crime is one of the ten abominations, this rule is not applied (Marheni et al., 2020; Dasih et al., 2019).

The king also regulated the collection of tax: in addition to the regular payment to the tax agency, tax collectors can collect a certain small amount for themselves. If that amount is exceeded, they will be punished for the crime of theft. Whistleblowers who denounce the act will be exempted from paying tax in 3 years, or rewarded in kind. If tax collectors and those who in charge of monitoring tax collection collude with each other and are denounced, they will be found equally guilty. In 1042, King Ly Thai Tong enacted the Book of Punishments. In the past, litigation was an annoying matter; law officials were too harsh, and some people were even excessively wronged. The king took pity of it and ordered his secretary to compile appropriate laws and regulations into a book call the Book of Punishments to make it easy for people to read and understand. The book was then issued for the convenience of the public. By then, the regulations of trials were clear, and the era name thus was changed to Minh Dao, marked by the minting of Minh Dao coin. The 1042 Book of Punishment is considered the first code in the history of Vietnam (Wong, 2021; Rinatha & Suryasa, 2017).

Ly Thanh Tong was the third monarch of the Ly dynasty, who ruled over Dai Viet from November 1054 until his death. During his time, Ly Thanh Tong stepped up agricultural production, reduced punishments and sponsored Buddhism and Confucianism. He also built a strong army, implemented a tough foreign policy towards the Song dynasty, and expanded the territory to three counties of Dia Ly, Ma Linh and Bo Chinh (now part of Quang Binh and Quang Tri in the North Central of Vietnam) after the victory in the war with Champa (1069). Ngo Si Lien, the historian of the Later Le dynasty wrote about Ly Thanh Tong as follows: "The king was skillful, sincerely loved and cared for people, attached importance to farming, had compassion for those who have to undergo punishments, and knew how to win people's heart. He also paid attention to education and national

defense and promoted propriety and probity. Thanks to that, the country was peaceful, and that made him worthy of being called a good king".

King Ly Thanh Tong's real name was Ly Nhat Ton. He was the eldest son of Ly Thai Tong and Queen Kim Thien from the Mai clan. He was born on February 25 of the year of the Pig, the 14th year of Thuan Thien era (i.e. March 30, 1023) at Long Duc Palace, near the end of Ly Thai To's reign. In lunar May of 1028, right after ascending the throne, Ly Thai Tong appointed Ly Nhat Ton as Crown Prince. According to A Brief History of Dai Viet, Crown Prince Nhat Ton soon proved to be "adept in classics, proficient in music and even better at martial arts". In lunar August of 1033, Ly Thai Tong granted him the title of Prince Khai Hoang (Khai Hoang Vuong) and built Long Duc Palace into his residence. He was soon exposed to commoners and thus understood their sufferings, as well as was well-versed in many things.

In lunar February of 1037, he was appointed great marshal by Ly Thai Tong and followed his father to quell the rebellion in Lam Tay (Lai Chau), which ended in victory. In lunar February of 1039, Ly Thai Tong personally led the expedition to fight Nung Ton Phuc in the northwest. Crown Prince Nhat Ton, then 17 years old, was appointed regent to look after the capital and the government. Following the two previous kings, Ly Thanh Tong paid great attention to agricultural production. In lunar October of 1056, the king issued an agricultural extension edict. He also visited places to see farmers reaping rice. When production was difficult (such as in lunar April of 1070), the king distributed money, rice and silk from the inventory to the poor. In lunar August of 1059, Ly Thanh Tong began to apply court uniform to officials. At Thuy Tinh Palace, he gave headwears with two wing-like flaps and boots to court officials; since then, all officials who came to the court must wear these.

Under the reign of Ly Thanh Tong, the society of Dai Viet was relatively stable. There were still a number of munities in Sa Dang cave (1061), five districts of Ai Chau and Giang Long (1061), Sa Ma cave - now in Hoa Binh (lunar October of 1064) and Mang Quan county - Lang Son (lunar July of 1065). Ly Thanh Tong personally led the army to quell these uprisings. His wife, Imperial Consort Y Lan, was also famous for her talent in governing the country. The king had his own son late, thus there was no crown prince to help him when he led military campaigns. However, domestic affairs still went smoothly thanks to Y Lan. On the day of the Tiger in lunar January of the year of the Rat (i.e. February 1, 1072), Ly Nhat Ton passed away at Hoi Tien Palace at the age of 49, after 17 years of reign. The royal court gave him the temple name of Thanh Tong and the posthumous name of Ung Thien Sung Nhan Chi Dao Uy Khanh Long Tuong Minh Van Due Vu Hieu Duc Thanh Than Hoang De. Crown Prince Ly Can Duc ascended the throne in front of the coffin of Ly Thanh Tong and became King Ly Nhan Tong. Since the new king was only 7 then, his imperial mother Queen Dowager Thuong Duong, his birth mother Imperial Consort Y Lan and the chancellor Ly Dao Thanh were appointed to look after the country.

Look back at the history of Ly Thai To, Ly Thai Tong and Ly Thanh Tong, who succeeded one after another, it can be seen that from stabilizing domestic situation and putting down internal uprisings to proving military strength to

China and countries in the south, all ended well without failure; the throne was passed down but it felt like the former king was still there; and the country of Dai Co Viet gradually became Dai Viet without decline or loss. These are the proof of success of the consistent policy and ideology of Ly kings. All three first kings of the Ly dynasty were talented in both literature and martial arts, respected Buddhism and loved the people; their lifespans were approximately the same. These kings were the ones who laid the foundation for the Ly dynasty to last for more than 200 years, becoming the first dynasty to exist for a long time in Vietnamese history, ending the constantly changing period where six clans took turn to rule in the 10th century. The Ly dynasty also established a disciplined and orderly feudal state apparatus to lead the country into a period of stable development.

Ly Nhan Tong was the king with the longest reign in the history of Vietnam (56 years). The defeat of the Song invasion on Nhu Nguyet River in the reign of Ly Nhan Tong was actually the merit of officials who were brought up, promoted and trusted by Ly Thanh Tong. Buddhist causalists may argue that the unethical actions of Queen Dowager Y Lan (murdering Queen Dowager Thuong Duong and the court ladies of Thanh Tong) caused Ly Nhan Tong to be unable to have his own son. From the reign of Nhan Tong onward, Ly kings successively ascended the throne when they were still young, which was also unfortunate for the Ly dynasty. Thanks to the solid foundation built by the first three kings, the Ly dynasty continued to be maintained; however, later regents such as Do Anh Vu, Do Kinh Tu and Dam Di Mong could not be compared to Queen Dowager Y Lan, Ly Thuong Kiet and Ly Dao Thanh. To Hien Thanh was a competent regent, but he could not live long enough to guide king Cao Tong to become the second king Nhan Tong. After the death of To Hien Thanh, the Ly dynasty fell into a chaos. By the time the Tran family entered the royal court, it was inevitable that the Ly dynasty would be replaced. Since the Southern Song dynasty was also weakened at that time, throughout the decline of the Ly dynasty to the transfer of power to the Tran dynasty, Vietnam was overlooked by the large neighbor in the north, unlike the time of the late Tran dynasty and early Ho dynasty or the late Le dynasty and early Mac dynasty.

The ideology of “taking people as the root” of the Ly dynasty

The Ly dynasty established and chose to implement a political institution with distinct characteristics, known by historians as the pro-people centralism model, where the centralized monarchy has many differences and far surpasses the previous dynasties of Ngo, Dinh and Early Le. In 1042, Ly Thai Tong enacted the Book of Punishments, which is considered the first law book of a Vietnamese dynasty combining civil law, criminal law, criminal procedure law and family and marriage law. The Book of Punishments consists of three volumes; however, it was lost after the destruction of Dai Viet culture by the Ming dynasty in the early 15th century. The law of the Ly dynasty reflected and accepted the emergence of private ownership of land, specifying social class distinction, in which the bureaucratic aristocracy enjoyed special privileges. The economy of the Ly dynasty was mainly based on agriculture, so throughout its existence, Ly kings did many things and issued many edicts and orders relating to the protection and development of agriculture. The Ly Dynasty applied the policy of servicemen

billeted in farms, allowing soldiers to alternately stay in duty and return home to resume farming works, which helped develop agricultural production and ensured the labor force in agriculture. Accordingly, soldiers took turns to return home for one month to work on the fields.

Agricultural fields in the Ly dynasty were categorized as state fields, private fields and special fields. As Buddhism flourished and had a great influence in socio-political life, pagodas also had their own fields (not categorized as public or private fields). State fields included: Fields of the royal court, the yields from which are stored in royal warehouses for use in the royal palace; Plantations, i.e. fields formed from the reclamation along rivers and the coasts in the Red River Delta and on the banks of Ma River and Lam River; Fields directly managed by the royal court, with yields used for the court (Every year, Ly kings performed plowing ceremony on this type of field, a trait inherited from the Early Le dynasty); Fields used for the worship of ancestors of the king's family; Communal fields, which are assigned to villages and communes to manage, the farming works on these fields are carried out by soldiers in peacetime; and Fields given as rewards to court officials and those who have merits; however, this type of field can only be granted to the person who has the merit himself and cannot be passed on to his descendants, and the person is also only entitled to the tax collected from the field. Pagoda fields are those managed by pagodas, occupying a large area. Private fields: Private land ownership was quite popular and developed during the Ly dynasty. The law allowed social classes to buy and sell land (Cuong, 2015).

Land measurement was introduced in the Ly dynasty; however, the unit of measurement was not uniform: acre was used in some places and span in others. In order to develop agriculture, the royal court took measures such as bringing uprooted people back to their homeland to ensure the labor force in the countryside; having severe punishments for theft and arbitrary kill of cattles, etc. In addition, the royal court also focused on irrigation and dyke construction, especially in the Red River Delta. Thanks to the Ly dynasty's attention to agriculture and irrigation, Dai Viet strongly developed and people's life was relatively stable. Handicraft: The royal court has its own craftsmen called "bach tac", who created products for use in the royal palace. According to the Complete Annals of Dai Viet, in February 1040, "King Ly Thai Tong taught his court ladies to weave brocade and satin. Also in that month, brocade and satin from the Song dynasty were all distributed to court officials. Among commoners, silkworm breeding, silk weaving, pottery making, and construction of temples, palaces and houses were very developed. In addition, gold and silver jewelry making, paper making, wood panel printing, bronze casting, iron forging, fabric dyeing, and opencast gold mining were all expanded. Many famous works were created by the hands of Dai Viet craftsmen, such as Quy Dien Bell, Bao Thien Tower (Hanoi), etc. Trade: Van Don Port has a crucial role in foreign trade activities, as it is located on the maritime axis from China to Southeast Asian countries, and is convenient for docking boats and ships. In addition to Van Don, the sea of Dien Chau is also home to foreign trade activities.

At the border, ethnic minority people also trade with each other. According to Representative Answers from the Region beyond the Mountains, a book from the

Southern Song dynasty, Vietnamese people in the Ly dynasty often traveled to China to trade on two routes: through Vinh Binh camp, located on the border on land with Yongzhou; and through the ports in Kham and Liem counties. The Ly dynasty also often sent out trade envoys. The envoys were sent to China three times to agree on methods of measurement in order to facilitate trade activities. Exports of Dai Viet were mainly local products; while imports included paper, pen, silk, fabric and brocade. Dai Viet merchants usually bought incense from Champa and sold them to Song merchants. With the initial development of trade, the demand for exchange of domestic goods also increased. The Ly dynasty then minted coins from copper alloy - similar to those circulating in southeast China at that time.

The Ly dynasty was the first feudal dynasty in Vietnam to establish an education and examination system. The first private school to be recognized was Bai An School of Ly Cong An - a relative of the Ly royal family who chose to be a teacher instead of a court official. However, in the early years, there were not many schools. Due to the strong influence of Buddhism and part of Taoism, Confucianism had yet been revered as it was later on. Schools at that time mainly taught knowledge about Buddhism and Taoism. The official script used in education was still Chinese. In 1070, Ly Thanh Tong built the Temple of Literature in the capital of Thang Long, and put in there the statues of Confucius, Duke of Zhou, Four Sages and 72 disciples of Confucianism. In 1076, King Ly Nhan Tong established the Imperial College. However, researchers believe that the Imperial College is the first public school officially established by the royal court to prove the attention of the monarchy to education, while private schools had been present earlier.

Derived from the characteristics and requirements of the history and society of Vietnam in the Ly dynasty; based on the independence, autonomy and development in terms of politics, economy and culture; along with the inheritance and combination of human values in Vietnamese cultural traditions and the humanistic spirit of Confucianism, Buddhism and Taoism, the ideology of the Ly dynasty was formed and developed as a historical inevitability. It reflects the dynamic development of an agriculture-based and trade-based economy; the brilliant development of the unified Dai Viet culture full of its identity but without being conservative; the nurturing of traditional cultural values of the nation; and the influence of the three teachings. The ideology of the Ly dynasty carries within itself the breath and pulse of the era into which it was born, and is a rich and profound system that is filled with the love for people and the thought of people as the root.

That thought is expressed in the following main aspects: deep love and concern for people; altruism and mercy even to those who did wrong and enemies; and perfection of people towards good values. First of all, the ideology of "taking people as the root" of the Ly dynasty is expressed through the deep love and concern for people. The kings and court officials of the Ly dynasty did not vaguely love and appreciate people - they specifically gave their love and appreciation to working people and the poor, and even sympathized with the lowborns. It was this very tolerant, broad, simple and sincere love that blurred class boundaries and erased bureaucracy. Because the kings and court officials loved their people, were close

to people and respected people, they gained the trust of people to unite the whole nation in the resistance war against the invading enemy.

A typical embodiment of the love and care for people is the example of King Ly Thai To. In his reign, he always paid special attention to people: "December of 1010, winter. The construction of Thuy Hoa Palace was completed; on the occasion of its inauguration, the king pardoned 3 years of taxes across the country, and exempted tax for all orphans, widows, old people and those who had long been unable to properly pay tax." (Vietnam Academy of Social Sciences, 1998). In 1028, the king also made an order to defend commoners: "Whoever plunders people's wealth will be beheaded." (Vietnam Academy of Social Sciences, 1998) Many kings of the Ly dynasty adhered to the thought of loving and caring for people, and always proved themselves to be good kings. The thought of considering people as the root of Ly kings and court officials was not only reflected in their deep love and care for people, but also in their altruism and mercy even to those who did wrong and enemies. For example, King Ly Thai To "issued an edict for fugitives to return to their homeland" (Vietnam Academy of Social Sciences, 1998). On the other hand, the king also ordered to "provide clothes, food and medicine to 28 soldiers captured by Ngoa Trieu and bring them back to their hometowns. People in Nam Gioi and Thach Ha District of Hoan County are also spared to return home". (Vietnam Academy of Social Sciences, 1998). That spirit was inherited by King Ly Thai Tong. He was merciful not only to his own people, but also to his enemy. Seeing Champa soldiers shrouded in blood on the battlefield, he ordered that: "Whoever kills Champa people arbitrarily will not be spared from the death sentence" (Vietnam Academy of Social Sciences, 1998).

The Complete Annals of Dai Viet recorded the words of King Ly Thanh Tong to his ministers when the weather turned cold, showing his love and altruism even to prisoners: "I am in the palace, with bone char and mink coat to keep warm, but still feel cold. What about prisoners whose guilts are yet to be confirmed but still are bound by shackles, cannot have a full stomach or warm clothes? Some of them may die even though their crimes are not worth the death penalty. I pity them a lot. So I order you to give them blankets and provide them with two meals a day" (Vietnam Academy of Social Sciences, 1998). Another time, the king was judging a case at Thien Khanh Palace. He pointed to Princess Dong Thien who was standing next to him and told the prison warden: "I love my daughter as much as I love my people. I feel pitiful when people commit wrong actions due to their lack of knowledge. From now on, whether serious or minor offense, their sentences will all be reduced". By the time King Ly Thanh Tong ascended the throne, he also provided blankets and two meals a day to prisoners, as well as reduced half of the tax for people who were suffering from the extremely cold weather. Thereby, it can be seen that the ideology of king Le Thanh Tong in particular and the Ly dynasty in general is filled with humanity, love and altruism for people, no matter who they are or what they are like. With the love for all people and the thought of cherishing human life, reducing sentences of prisoners and sparing death for those who betrayed and committed treason, two eras of the Ly dynasty managed to kept peace of the country and maintain the harmonious relationship between kings and subjects, brothers, etc.

The ideology of taking people as the root of the Ly dynasty also manifests in the perfection of people towards good values. Strongly influenced by Buddhism, Ly kings always directed people to cultivate and practice morality, and to promote good and high values in life. Ly kings were always interested in the cultivation of human morality towards the perfection of human, as well as in keeping the mind clean to let go of all lowly desires and achieve liberation. The idea to perfect human morality is that people should not be greedy for wealth, beauty, alcohol, food, fame and riches, thus committing wrong actions such as theft, fornication, contempt for the king, hate for father, mocking monks and cursing Buddha, etc. Instead, people need to cultivate in acts of virtue and good deeds such as: giving charity, loving others, etc. Caring for the people and the country as well as always wanting to build an independent ideology contributed to being a support for people's spirit to escape from the dependence on Chinese culture.

In short, in the history of Vietnamese philosophy, the Ly dynasty is considered a period of brilliant development. The humanity, respect and love for people in the ideology of the Ly dynasty are not a random phenomenon, but the results of certain social historical conditions. This is the key to solve the core problems posed by history and society, the most prominent of which is the issue of national independence. The values that concretize the thought of people as the root in this period both reflect the vision and the goodwill of the rulers, as well as leave a historical lesson on all issues of national prosperity and social security in general. This prominent feature also has great significance and impact on the prosperous development of the dynasty at that time. The ideology of taking people as the root of the Ly dynasty is the consolidation of traditional thoughts and cultural values of the nation in combination with the three teachings (Confucianism, Buddhism and Taoism). However, Buddhism left the deepest and most dominant mark in the flow of thought in the Ly dynasty. The humanity in the ideology of this era was built on the basic Buddhist thought of human liberation, kindness, compassion, empathetic joy and equanimity to direct people towards good values under the rule of the Ly dynasty.

Conclusion

The ideology of taking people as the root of the Ly dynasty shows that compassion for people is the tradition of our nation as well as the core thought that embodies the nature and manner of Vietnamese people. The love and care, as well as the sense of community cohesion prescribed by the historical conditions of Vietnamese society has long become the heartbeat and breath of each and every Vietnamese. Therefore, through all dynasties, despite different specific conditions, that thought is still inherited. Taking people as the root, as reflected in dynasties, proves to be the key to solve the historical, political and social issues at that time. It is because of the appreciation of people that the Ly royal court chose to share class interests for the sake of national interest. While the country was at risk of invasion by violent enemies, it was the compassion for people that drove the royal court to take care of people's life and didn't exploit them in order to be close to the people and build an army, thus gained people's trust to create the synergy to defeat the enemy and build a long-term reign. The ideology of taking people as the root left by Ly kings has contributed to the national flow of tradition and affirmed

the ideology of respecting and loving people and doing all for people's happiness in Vietnam.

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