

The Philosophy of Nguyen Trai for the advancement of the Concept in Humanity

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ABSTRACT

In Vietnam, humanity thought is a national cultural value that is highly appreciated at all times. Typical for the humanistic thought of Vietnam is the philosophy Nguyen Trai's. To better understand of Nguyen Trai's thoughts on humans, the article uses a comprehensive method and specific history of dialectical materialism to clarify the humanity content of philosophers around the world. At the same time, the article uses analysis, comparison, and synthesis methods to see the interference of Chinese Confucian thought with the value humanity of Viet Nam inside of humanity Nguyen Trai. From there, the paper draws great ideas of Nguyen Trai clarifies the idea of benevolence with justice, empathy, and understanding of the plight of others. Nguyen Trai humanity thought to help the suffering and unhappiness of others, even those of your enemies. However, in the history of Vietnam and the war situation, Nguyen Trai's humanity thought has exceptional value. Humanity also means respecting and valuing the good, great, and sacred dignity in every human being. The social wisdom in managing the country is that hate the brutal forces trampling on the right to life, and happiness. That is the value for Vietnam today to build socialism.

Keywords: Culture, humanity, Nguyen Trai, philosophy, Vietnamese

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INTRODUCTION

Invasion of the Ming (China) with Dai Viet, Nguyen Trai (1380 – 1442) was a great Vietnamese philosophical thinker. Nguyen Trai was an active participant in the Lam Son uprising led by Le Loi against the domination of the Ming Dynasty. He was the Lam Son insurgent (1418-1427)

army advisor, set strategies, and drafted documents diplomatic correspondence with the Ming army. Before that, Nguyen Trai served as the mandarin of King Ho Quy Ly and his father with the position of Ngu Su Dai chief (Le, 1998a). After the Ming invasion, his father, Nguyen Phi Khanh, was taken to China. Dai Ngu country fell under the rule of the Ming Dynasty. Nguyen Trai willingly participated in the Lam Son uprising movement led by Le Loi against Ming domination and regained independence, naming Dai Ngu, Vietnam. Nguyen Trai served under Kings Le Thai To and Le Thai Tong with Internal Control and Thua Chi (Chu, 2005). So, when the uprising was successful in 1428, Nguyen Trai became the founding deity of the Le Loi monarchy in Vietnam's history. He was honored by UNESCO as a "World Cultural Celebrity" and one of the 14 typical heroes of the Vietnamese people. Nguyen Trai's philosophical thoughts on humanity show noble moral values (Van & Phong, 2021).

Nguyen Trai's humanity ideas are reflected in how he manages the country, or in his military strategy, even with his enemies, he points out how to fight most humanely. Nguyen Trai's thought of humanity comes from the love of family, the love of the motherland, along with a deep awareness of the good values of Confucianism, Buddhism, and Taoism (Lieu, 1966). From there, he promoted the power of nationalism to choose a "humanity" path first. The article aims to analyze and clarify the origin and content of Nguyen Trai's humanities. Thereby,

the meaning of Nguyen Trai's humanity thought for the development of Vietnamese people. Nowadays, the humanity ideology in Nguyen Trai literature is necessary to develop global welfare values and combat inequality. From this study, the paper believes that Nguyen Trai's thoughts on humanity are the theoretical basis for defining human training strategies and introducing human values, and training policies, and development orientations of Vietnam's education economy today. In Vietnam, the cultural and spiritual life of Vietnamese people always appreciates the importance of humanity. It is a long tradition of Vietnamese people.

Research Questions

The article focuses on clarifying research questions, which is also the orientation in which the report conducts research:

1. What factors does Nguyen Trai think comprise the nature of human ideas?
2. How might Nguyen Trai's thoughts regarding humanity be reflected in daily life?
3. What does Nguyen Trai's thoughts on humanity mean for Vietnamese society today?

LITERARY REVIEWS

Concept of Humanity

Many fields have examined the concept of humanity. Philosophers have been interested in since philosophy was born. According to ancient Greek philosophers

such as Plato and Aristotle, both wrote a lot on virtues, although never written about man as a virtue, despite attaching great importance to love and kindness, two of man's strengths. Instead, Plato and Aristotle regarded "courage, fairness, mode" and "generosity, wit, friendliness, honesty, generosity, and greatness" as the only virtues (Schultz, 2021, p. 25).

Inauthentic Christianity, Thomas Aquinas embraced the "Seven Virtues of Heaven" (Moser, 2021); humanity means goodness, altruism, and love, which are all mentioned in the Bible (Spalding et al., 2019). That encompassed prudence, justice, temperance, faith, hope, and charity. In contrast with philosophy and religion.

The psychological point of view, being approached in the field of investigation, is relatively new for psychological researchers (Egargo & Kahambing, 2021). Still, the strengths of personality and virtue have been measured consistently in psychological surveys and proven positively related to psychology and, subjectively, weed. Moreover, even among those who endorse the world of spiritual/genuine interest, these greeting associations seem to be better explained by humanity/politely than an endorsement of belief in a supernatural (Figdor, 2021).

Humanity is a practical element with an apolitically charged, seeking to formulate a theoretical plan for a fair and decent life in a world full of division and competition, fear, and uncontrollable disasters (Lee & Johnstone, 2021).

Humanity means that kindness is (countless) the will to do good. At the

same time, correctness is (unaccountable) the qualities or conditions of justness, holiness, purity, sanity, justness as used in the scriptures and the cheesy it mainly occurs (Artiqova & Erdllayevna, 2020). It ableist holiness, an understanding of the principles of righteousness and affection of the heart, and the conformity of life to divine law (Gilbert, 2021).

Considering people as the starting point in philosophical thought, Confucian philosophers (Confucius, Manh Tu, and Tuan Tu) all conceive that morality, style, and behavior in human-to-human social relations show in the category of benevolence and righteousness (Lee, 2021). According to the first practical postulate of Confucian (Sertdemir, 2021). Confucian philosophers have evolved into a system of political philosophy, moral philosophy, and historical philosophy. They argue that the implementation of the word "Human" is not a difficult task. Still, it is the admire of behavior in each individual's social relations, which in that relationship requires each person to take on their responsibilities in each case of behavior (Yongli & Yiping, 2021). Individually under specific conditions and nowhere else (Liu & King, 2021).

In Vietnam, under the influence of "kindness and justice" in the philosophical thought of Confucianism for a long time. The feudal states wanted to control and make Vietnam become a district of the Chinese feudal states. Therefore, when Vietnam's feudal states gained independence, they still took Confucian ideas as social management. Education takes the philosophy of Confucius as the content for teaching and exams. Thus,

Confucian thought became and the standard moral value in Vietnamese society during the feudal period. However, Nguyen Trai's "good and right" thought reached a new level of the era—something before and even in his time achieved. In particular, Nguyen Trai's opinions, especially his "be good and right" thoughts, are not only meaningful in his time but also valuable to this day and perhaps in the future. Therefore, it is necessary to study Nguyen Trai's "be good and right" thought and emphasize its importance in today's lifestyle education.

The Origin of the Formation of Humanity

Vietnamese national history, human thought has profound humanitarian significance, is nurtured in pain and loss through the struggles to protect the Fatherland and daily life from agricultural production.

Humanity is the manifestation of love, peace, happiness. It shows to the family the affection people have for each other. As: Fathers are like Thai Son Mountain/ Motherfork like the water in the source flowing out; brotherly love "like hands and feet," the couple's Love of "exposed knees and hands;" more comprehensive neighborly love.... Humanity means loving and expressing by helping and forgiving those who have made mistakes, those who betray the nation but know how to recognize mistakes... (Hien, 2021, p. 39).

John Rawls' theory of justice was known to leaders in most Western countries, at least in its main outlines (Krishnan, 2021). Moreover, Jürgen Habermas's ideas about

democratic speech were known in Europe and influenced the public's aspirations (Fleuß, 2021). The prevailing views of 19th-century think-book thinkers Jeremy Bentham and John Stuart Mill, although most are misunderstood by economists today, have a broad influence on that industry worldwide (Patgiri, 2021).

However, when we turn to international schools - for debate regarding welfare, human rights, and how to compare the achievements and quality of life of different countries—things are other (Dung, 2021, p. 1444). Economists play a central role, and philosophers, until very recently, were completely ignored. This oblivion is new early economists such as Adam Smith were philosophers (McCloskey, 2021). Even later, great economists such as John Maynard Keynes and Friedrich Hayek were very interested in philosophy (Assa, 2021). Today, the disconnection is almost complete.

Marx's theory with an approach that points to the origin of inequality is due to division mainly based on economic theories regarding class structure. Therefore, Marx's view that the class struggles to protect the exploited poor workers is also the value of humanity (Bibi et al., 2021). Humanity means eliminating injustice in society by pointing out its causes and origins. Max Weber emphasizes that economic power can result from holding power on other grounds. Social status and prestige may derive from economic power, but it is not the only necessity (Otto, 2021).

Confucianism with Vietnamese identity. Nguyen Trai's humanity ideology

was influenced by Confucian thought. Confucianism is considered an ideology that has a far-reaching and lasting impact on Vietnamese society, is the moral foundation for human education, makes excellent contributions to the organization of the state, and maintains order. Social development, economic development, literary creativity during monarchy such as the Ly, Tran, Le, and Nguyen dynasties, throughout history, have been consistent and harmonious with Vietnamese life, forming the foundation of Vietnamese culture.

Besides, in history and society, Vietnam has always been influenced by China, including Confucianism. In Confucian classics, the cause often associated with meaning humanity is benevolence and righteousness. In Confucian philosophy, benevolence means kindness and compassion towards others, which means what should be done and what should be done according to morality and reason. Humanity is great love, affection, first of all, love in five primary human relationships (five cakes): King and son, father and son, spouse, brothers, and friends. In Confucian thought, the son has valued in society. Their mission is to train themselves according to the five values of Humanity, Justice, Ceremony, Wisdom, and Faith to “rule the family, rule the country and peace the world.” It is a social responsibility. Nguyen Trai learned Confucian philosophy. Confucian philosophy promotes “legitimacy,” a hierarchical position in society, and the people must respect the King (Trai, 1976). Nowadays, the thought of humanity is still

a cultural value crystallized in Vietnamese people. It has still preserved and educated (Dung, 2021, p. 26).

The Content of the Concept of Meaning

Humanity means that the content of moral philosophy approach from different angles in Nguyen Trai’s philosophical thought.

Humanity means love in a psychological sense, often studied for attachment to others. Humanity means kindness is part of a human solid suppressive, close to related terms that evoke feelings such as selflessness, generousness, help, and the general desire to help people (Applebaum et al., 2021). Humanity means that good is how people love each other, so humanity means equality and fairness among everyone in society (Wu, 2021). Humanity means to show respect for the power of man. It is socially intelligent (Pippin, 2021). Humanity implies the standard of a leader; good at social leadership is a form of intelligence. Therefore, emotional intelligence also plays a vital role in governance (Katou et al., 2021). Therefore, respecting managers and rulers is a way to treat and act under Vietnamese ethics (Rasch, 2021). Consider in solidarity with each other during this challenging and complex time, and humanity means respecting those who can overcome difficulties, hardships, and trust in the people to unite.

Humanity approaches combating injustice in society. Western philosophy and jurisprudence have focused on this issue to ensure justice and fairness in the community (Masvawure, 2021). Humanity also loves

and helps each other in need in difficult times without heeding and calculating; Give in and take care of each other. When they miss a step; Support each other in work and daily life; Selfless and generous tolerance; The next generation always remembers the merits of previous generations (Omstedt, 2021).

Humanity is a process where people distance themselves by behaving differently because of different statuses, roles, and characteristics (Yitshaki et al., 2021). Kindness is the cultural value of each person, the community and ethnicity of Vietnam, cultivated for generations. It has become a hidden tradition in every person of yesterday and today. Whenever there is tribulation or difficulty, kindness arises, spreading voluntarily and voluntarily to share and shoulder love. Humanity means gestures, a word of support, care, sympathy for each other, simplicity, sincerity shared in life (Cifaldi & Malizia, 2021). Humanity means the spirit of building a peaceful and prosperous country. Make people's lives better and more meaningful. People love life more, have more power to overcome difficulties.

Human thought means military art in the defense and defense of the country. Efforts for peace in Vietnam, peace for other peoples, resolutely fighting for independence and freedom, but taking every opportunity to restore peace is Nguyen Trai's consistent motto in foreign affairs. For ten years (1407–1417), Nguyen Trai thought about a road to save water and save people. In 1418, when the Lam Son was the leader Le

Loi broke out, Nguyen Trai quickly found his way into Thanh Hoa province to meet Le Loi to award "Binh Ngo dai cao." He advocated using humanity as a weapon of struggle. His humanity thoughts are shown in many works such as: "The central army from the destiny (the booklet includes the texts written by Nguyen Trai on behalf of Le Loi to the General of the Ming Dynasty, as well as the commandments of the general during the Lam Son inn); "Binh Ngo dai cao" (a summary of 10 years of anti-Ming invasion, as valuable and meaningful as the Second Declaration of Independence of the nation); Some screenings and charts of Le Thai To and Le Thai Tong (1433–1442); "Lam Son Truly Green" (a history of the 10-year Lam Son Inn was created by King Le Thai To in 1432); "Vinh Lang the god of compassion" (the stant in Vinh Lang, about the body and career of King Le Thai To); "The Boy Who Practiced;" "National Music Exercise" (Nôm poetry collection consists of 254 articles); "Chi Linh Son Phu" (a Chinese-worded song about the Lam Son army retreating to Chi Linh Mountain for the third time in 1442); "Ice Lake Green" (Chinese text about the life of Chen Yuan khan); "Book of Letters" (written between 1440 and 1441). All of the above works have been summed up by him, drawn into the rules to serve the cause of building and keeping water in the historical—specific conditions of Vietnam; from there, raise the mindset of Vietnamese people to a new level. Through his main and typical works, such as The Central Army from the destiny, Binh Ngo Dai Cao, Nguyen Trai's country's life

in his society: politics, military, diplomacy, culture; on the role of the people, on social ideals, etc. Nguyen Trai's thoughts through these works are of physical and practical value to contemporary society and profoundly influential throughout the history of Vietnamese thought in general (Lieu, 1966).

In Nguyen Trai, humanity is tolerant of living together and respecting all people in society, not class division; officials and people work together to develop a flourishing country (Repez & Polixenia, 2021). Humanity means recognizing differences in time and social status without requiring people to value formality. More importantly, benevolence is through the actions and concrete actions of people for each other. Therefore, humanity is wealthy and social power divided equally. That is the basis for the country's sustainable development (Yuldasheva, 2021). Then Ho Chi Minh promoted the humanity thought of Nguyen Trai and pushed it up into the grand national unity bloc (Tinh, 2021).

METHODS

In this article, the author uses the method of Methodism of justified materialism for research (Mitchell, 2021). Nguyen Trai mentions the issue where people need to clarify humanity's nature, content, goals, and roles. This article, refining the research question with the principles of a comprehensive and historically specific method of reasoning. Moreover, carry out a form of dosing studies in the course of research.

The article uses a comprehensive approach to consider the importance of humanity on a global ideological scale to recognize the similar values in Nguyen Trai's view of humanity with great human thinkers like Confucius, Socrates, Plato, Aristotle, Augustine, Rousseau, Kant, Hegel, Marx. Or Vietnamese humanist thinkers such as Tran Nhan Tong, Ho Chi Minh. Thinkers all have common ground in giving thoughts, opinions, and feelings when discussing human values such as dignity, affection, wisdom, beauty, and strength. In essence, humanity is a universal value, directing people to the importance of truth, goodness, and beauty (Vlasenko et al., 2021).

In addition, the article uses specific historical principles. That understands that every object exists, moves, and grows in specific space and time conditions. Space and time conditions have a direct effect on the nature and characteristics of things. If the same object exists under specific conditions of time and space, its properties and properties will differ, and its character can change completely. Therefore, the study of human problems must be associated with their inner relationship and the elements that make up Nguyen Trai's human philosophy (Levitt et al., 2021).

The article focuses on comparison to clarify Nguyen Trai's humanitarian problem's actual content and development methods. From the practice of reasoning, the report uses specific ways to study the issues of humanity. The article uses comparative methods to show that the factors that make

up the humanitarian nature revealed and the whole life of the activities of goodness with many different angles and aspects and many perspectives show (Melnyk et al., 2021).

The article also uses analysis and synthesis to clarify humanity, including two factors: the origin and nature of humanity and the content of Nguyen Trai's view of humanity. The method of analysis and synthesis is shown in the article to identify the problem of humanity shown by Nguyen Trai. Along with that, humanitarian issues analyze to clarify Nguyen Trai's humanity philosophy to understand it coherently, more veined, and diversely. Based on the part-by-part analysis of humanity, a synthesis needs to have a complete and accurate understanding, thereby finding solutions to the kind of problems that Nguyen Trai solves. The consideration of Nguyen Trai's thought should be based on historical and social circumstances. That is the basis for evaluating and considering the human value of Nguyen Trai as the peak representative of the national cultural value. From that, the meaning drawn in preserving and promoting humanity for Vietnam today.

The article begins by describing the society of 15th-century Vietnam with Vietnam going to war against mind invasion. In the battle, death and poverty always happen often, but the humanity of Nguyen Trai approach will help the state make policy plans to limit human harm to both the enemy and the People of Vietnam. They focus on economic growth as the primary goal of development and measure the quality of life simply by looking at the

total domestic product per head. However, that rudimentary measure does not even take into law distribution and is wholly useless against countries with high poverty and inequality rates.

That is mainly due to the common assumption that descriptive or explained using the concept of human nature to have or will have significant normative meaning. Some people think that human nature excludes the possibility of social organization - for example, it excludes any equal society.

RESULTS AND DISCUSSIONS

Nguyen Trãi in two sources and content shows humanity.

The Origin of Humanity is Peace

The influence of Confucian thought on the expression of behavior in society. Therefore, Confucius considered every action in society as a ritual. Ceremonies are the way for military leaders in life. The ceremony has become a compulsory convention, a norm, a measure of human behavior when participating in social relations. The ceremony is not merely an ordinance, but a convention, a rule, a law, a lifestyle with each nation's cultural, moral color. Therefore, people need to unite, contribute to building and training honest personalities.

However, with Nguyen, he conceived humanity as the source of peace, no war, no conflict. Humanity is the source of a leader's behavior and a king's behavior to the people (responding to Phuong Chinh

letter; Trai, 1976). He believes that “the works of goodness and correctness are rooted in bringing peace to the people” (p. 28), “using an army of goodness and justice to save those who suffer and defeat sinners” (p. 81), “sacred and great wars do not require killing; the army is humanity and just to protect the people” (p. 35). Therefore, the goal of kindness and correctness, which is “peace for the people,” follows the sacred path to protect the people by fighting the enemy with heart and correctness to be achieved (the letter calls for the surrender of generals and soldiers at the Imperial City of Binh Than; Trai, 1976). Nguyen Trai sees “the peace of the people” as the purpose and “defeats cruelty” as the goal and means of kindness and justice so that a kind and a rightful person must take care of eliminating “violence,” i.e., chasing the invaders. He must fight in a way that is “supported by heaven and earth and the people.” So that “the weak can defeat the strong,” “the few can overcome many,” “with supreme correctness, we have conquered fierceness and cruelty; with ultimate kindness, we have replaced the position of oppression and dictatorship” (Binh Ngo dai cao) (Trai, 1976, p. 79). Humanity means that peace for the people means an end to cruel and anti-human acts against the people. It also means ensuring people a peaceful life and not “causing trouble” for them. With this in mind, Nguyen Trai presented a truth: the flag of “good, right and peace for the people” raises the people’s hearts connected to create the country’s strength. He advocated saving the country with the power of the people,

using the power of the people to win the resistance. It is an ins volatile and long-term strategy, a rule to build and protect the country of the Vietnamese people.

Therefore, kindness and justification meant saving the country and protecting the people, a category of strategic significance that Nguyen Trai pointed out for Le Loi’s victory over the Ming Dynasty to bring peace to the country and manage it prosperously. As such, this view has gained a new quality depth compared to traditional Confucian thought.

Humanity is Fair to Everyone in Society

Nguyen Trai influenced Confucian education. Therefore, he also “followed the path of kindness and justice, wholeheartedly worshipping the court” (Trai, 1976, p. 433). Nevertheless, Nguyen Trai himself was a child of Vietnamese people, born and raised in turbulent times. He also suffered from being separated from his family (his father was captured by China when they invaded Vietnam; Le, 1998b). Therefore, he understood human suffering and the values of life, so his kindness and correctly also carried the human spirit of Vietnamese culture. Thus, the difference in Nguyen Trai’s “benevolence and righteousness” ideology from those of Confucius and Mencius is that kindness and justice are above all to bring peace to the people (Trai, 1976). Nguyen Trai’s kindness and political correctness also mean respect and gratitude to the people. The “people” were always mentioned and appreciated by him even after the successful resistance. As a

result, the country was liberated and moved towards a new chapter (Trai, 1976).

Humanity means treating the people as the root of the nation, being close to them, really having compassion for them, and working for them. Being excellent and correct is to save the country and the people. To eliminate cruel behavior, the power of “ultimate good” must be used to stop those acts. Nguyen Trai was also the power to protect the nation through the role of a waterman. So he thought in the earlier stages of the war against the Yuan invaders. Hich Tuong si (Exhort for military officers) also emphasized: “Every century there are heroes who have sacrificed for the country” (Trai, 1976, p. 77). That is a very new and human perspective of Nguyen Trai (Trai, 1976).

The Humanity of Nguyen Trai’s thoughts is to love the country and the people and fight with the enemy to save the country and the people. Being human and correct means fighting for the Vietnamese to survive and thrive. The “spiritual tactics” of Nguyen Trai very beautifully touch the people’s hearts and help the enemy become good. About spiritual warfare is: “using reason to influence the mind and consciousness of the enemy (Trai, 1976) . The basis for this strategy was the quintessence of military tactics in the ancient history of China and Vietnam, which Nguyen Trai creatively applied to the practice of national liberation in the context of the country’s fight against the Ming invaders.” Nguyen Trai’s military tactics Combine both force and spiritual warfare. It is the art of making truth to persuade and guide the star people

back to the right path. The Lam Son army broke their fighting spirit by making them lose their will to invade, feel tired, accept. However, of course, The Lam Son army in combination with the attack. The military art of the Vietnamese military has proved that the war strategy is a combination of these two methods that always make every victory for Vietnam in the battle against invaders. In particular, Nguyen Trai’s good and correct thoughts also stand out from the point of view of treating the enemy when they have been defeated or surrendered. Nguyen Trai discussed with King Le Loi to implement the military policy of Lam Son’s army that after the enemy surrendered, the people would not kill, punish or take revenge. Lam Son army will provide food and boats for the Ming invaders (China) to return home. Humanity expresses in the tolerance of the victor to the loser. If you win, you will have peace; you will reunite with your family, wife, and children. If you lose, you die. Philosophy Nguyen Trai’s great about the idea of humanity. According to Nguyen Trai: “Revenge is common, but dislike killing is a morally correct way of acting” (Trai, 1976, p. 153).

Nguyen Trai’s Humanity has affirmed his social value when considering and evaluating modern captioning strengths in contexts and challenging situations; the intelligent treatment method is a psychological assessment of the muscle and inhibition of the enemy and the country’s current position. With reconciliation moves without hitting, calling on the enemy to surrender and keep credibility was to show

his excellent ability to “understand who understands me” from relationships with others, including social relationships related to inactivity and trust, persuasiveness, team membership, and political power. As a result, Nguyen Trai’s army did not need to fight nor win.

Nguyen Trai lived in the 15th century, so he accepted the class division and concluded that the King and the people lived as children together. According to Marx, class relations are the key to all problems in social life. Economic interests, political interests, and social opinions stem from the class structure, so it is necessary to fight against this injustice.

Thus, receiving the meaning of abandoning the risk of war and preserving the country’s peace is a noble humanitarian spirit and a deep philosophy (Letter of Request). Thereby, Nguyen Trai’s humanity ideology has expanded compared to the original view of Confucianism (Trai, 1976). Therefore, Nguyen Trai’s conception is very positive and full of humanity.

Humanity is The Preservation and Defense of the Country

Vietnam’s military tactics to win overall enemies to invade the country are a testament to its humanity. Nguyen Trai’s *Humanity* in regaining national independence was inherited from the traditional ideology of the nation and developed to a new level. In the 15th century, after the victory over Minh, Nguyen Trai announced the “Binh Ngo dai cao” as an affirmation of the nation’s independence. This work shows the love

and a deep sense of national self-esteem, becoming the most critical content in the third Vietnam Declaration of Independence.

Nguyen Trai’s “kind and right” ideology reflects the excellent relationship between people and shows the thought of “respect” and “gratitude to the people.” Chinese Confucianism divides society into two categories: superiors and subordinates, of which superiors are educated and knowledgeable, who play a role in governing, while the inferior are those who are not educated and therefore ruled (benevolence and righteousness; Shaoming, 2012). However, Nguyen Trai has never mentioned that difference throughout his life but mainly speaks of those who have “respect” and “gratitude.” He realized that: The people produce food and clothing, that the emperor’s palaces are built on the people’s sweat, “anything of a large and splendid scale comes from the people’s hard work.” Therefore, it remembers that “the benefits that court officials enjoy are to repay the people’s hard work.”

Moreover, he is also aware of the significant role of the people with the country manager, such as fathers and sons (Trai, 1976). They can “push boats” and “flip boats” to create a profound social transformation. Nguyen Trai’s kind and correct thought also mean “mercy to the people.” When the country invaded, he was painful and intolerant of the ruthless actions of the Ming invaders. According to him, those who made history stood up to fight against the Ming invaders, liberate the country and regain freedom.

Nguyen Trai was very close to the people and understood their difficulties. So, his heart thinks of people and is sympathetic to their sufferings under the dosing of the Ming invaders. And the oppression and exploitation of the pioneering officials. Often, a feng shui court official who is a Confucian scholar must have the thought of being loyal to the monarchy in life and death. However, Nguyen Trai believes that “Love is loyalty to the monarch.” He was devoted to the court because he had a very high sense of responsibility for the emperor and the country. Because of that loyalty, he advised the emperor to have mercy on the people. He evoked deep and specific feelings for the emperor to be sympathetic and concerned about the people’s interests. According to him, only a king who cares about his national deity and has mercy on them can gather the people and harness their physical and mental strength to build a powerful force in the struggle for national liberation and build a prosperous country. Therefore, his thought of love is loyalty to the monarch. That encourages over, putting the interests of the country and the nation above all. That is the difference between his thoughts and the “loyalty to the king” of Confucianism of China.

According to Nguyen Trai, the ideal model of society is one in which: “the monarch only wants his subjects to have peace and martial arts, so according to literature, by that way, the country will remain stable and prosperous” (Trai, 1976, p. 114). A peaceful country is a place where the King is of good character and his officials

are loyal so that even in rural villages, there is no voice of anger, resentment, and sadness. Therefore, the country will have a prosperous and beautiful life in harmony and peace with other countries. Nguyen Trai’s socio-political thoughts align with the aspirations and dreams of the nation and the people and reach the highest level as permitted by historical conditions. Therefore, Nguyen Trai’s conception is very positive and full of humanity.

Nguyen Trai’s strategic and scientific vision to all for talents to help the country and the people. Nguyen Trai believes that the decisive factor in building a peaceful and prosperous country is people. How to promote all the positive elements of the people? In human power, which factor is the strongest motivation? Nguyen Trai pointed out that factor is talent. In the Ordinance calling for talented people, he: “court officials from high school and above each nominate one person, in court or the countryside, whether they become an official or not, if they are talented and can help the emperor, then... they will be awarded titles depending on their talents” (Trai, 1976, p. 194), or nominate “people with great talents hidden in the military or in the countryside” (p. 95) to shoulder the work of caring for the people and the country. Thus, it is clear that Nguyen Trai is very interested in training, fostering, developing, and using talented people in ruling the country and bringing peace to the people. This personnel strategy of Nguyen Trai, up to now, is still very valid. In short, Nguyen Trai’s humanity ideology is the core content of his entire philosophical and political ideas system.

The study of Nguyen Trai's humanity thoughts also left its mark in the history of Vietnamese philosophy today. It also has a profound influence on the country's political reality in the future. However, the article with clarification of Nguyen Trai's humanity thought. Still, it is not possible to clarify Nguyen Trai's compassionate thoughts compared to humanitarian, fair, democratic, and tolerant ideas worldwide to generalize the foundations and foundations for policies and standards in political relations and principles in the country's management.

CONCLUSION

Humanity is at the core of great thought in Nguyen Trai's system of ideas, expressed through his works that exist today. With the inheritance and development of this thought from Chinese philosophy, Nguyen Trai has contributed to enhancing the traditional thinking of Vietnamese people towards humanitarianism. In Nguyen Trai's philosophy, humanity has values in work. This voice deeply reflected the needs of society at that time. Despite the ups and downs of history, Nguyen Trai's "goodness and correctness" ideology still has practical values and meanings for the cause of building and defending the Fatherland today. These are lessons on national Love and independence, Humanity, and the importance of building and developing a human culture in Vietnam today.

The article with the understanding of Nguyen Trai's humanity ideology is the basis for making recommendations on building the ethical, cultural values of Vietnamese people today, such as:

First, build a lifestyle "for people" (for others). Making a "for people" lifestyle is crucial. This lifestyle will help to build a better society without exploitation, and therefore people will become happier. We live together, so there must be equality, sharing, opposition, mutual benefit, and respect so that our society grows more and more civilized.

Secondly, build a responsible lifestyle for the community. Humanity is also living responsibly with our society and community. Humanity means living with compassion, caring, and communicating with people. Moreover, benevolence means compassion for the mistakes of others. Humanity means living responsibly. Train yourself to be disciplined, to be aware of your responsibilities towards yourself, your family, society, and the country.

Third, protect national independence so that the Vietnamese people can build a warm, happy and peaceful society from their owners. Today, Nguyen Trai's Humanity is studied, followed by Vietnamese people, and become the culture of Vietnamese people in protecting national independence and developing the country through the historical periods of the nation. Besides, Vietnam also absorbed Marxist humanity. That was Ho Chi Minh applied creatively in bringing complete independence to the Vietnamese people. Today, Nguyen Trai's human values continue to ensure the success of building a strong, humane, and sustainable Vietnam under the socialist orientation, following the laws of the times and the eternal values of humanity.

Thus, Vietnam is now independent and free, developing the country. However, Vietnam's humanity still has to be promoted from inside and outside to realize the goal of "Rich people, strong country, democracy, justice and civilization," "State of the people, by the people, for the sake of the people," socialist orientation. Humanity today also builds a Vietnamese human value system imbued with traditional human values and the humanistic thought of Nguyen Trai. That is the consistent foreign policy of peace, independence, self-reliance, the rule of law, responsible member of the international community, handling human problems.

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