
The Ideology Of Reforming The Education Of Some Typical Reformers In Vietnam At The End Of The XIX Century, The Value Of It For The Cause Of Comprehensive Renovation Of Vietnam's Education Today

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ABSTRACT

By analyzing and synthesizing methods, comparing and comparing, logic and history, the article has raised some basic problems of the current state of Vietnamese education in the late nineteenth century. Besides, the article also presents the perspectives of some reformers on contemporary education and its innovative solutions. In addition, the article has pointed out and analyzed some of the causes leading to the failed reformers' ideology of educational reform, thereby drawing lessons for the educational innovation of Vietnam today.

Keywords: Ideology of reforming, education, typical reformers, XIX century, value Vietnam's education

INTRODUCTION

By the end of the nineteenth century, the capitalist mode of production in many European countries developed very strongly on the basis of modern industrial production. It was that production that transformed capitalism from the stage of free competition to the stage of monopoly. And also that production has objectively turned some capitalist countries in Europe to face the “thirst” for raw materials, labor sources, and huge consumption markets.

There is a great risk that countries are weak, backward, and underdeveloped or conquered into colonization, or become dependent when they have to conclude unequal treaties with developed countries in Europe more than ever. Therefore, comprehensive reform and reform of the economy - the society in general and education, in particular, are aimed at bringing the country up to get rid of the situation of foreign aggression, slavery, or even death of the country, especially. For small, low-level countries like Vietnam is an urgent need.

RESEARCH RESULTS AND DISCUSSIONS

Background, historical requirements

In the second half of the nineteenth century, the feudalism of Vietnam under the Nguyen

Dynasty, especially the King TuDuc period, fell into a serious crisis in all aspects:

In politics, it is bureaucracy, authoritarianism, corruption, making people resent.

In terms of economy, decadence, stagnation, deadlock, new capitalist factors that have arisen in economic areas, are on the verge of natural and progressive development, in accordance with the development requirements of the commune that meeting was suffocated.

Socially, the Nguyen Dynasty implemented many conservative and reactionary policies on all aspects, making social conflicts more severe, leading to a fierce explosion of hundreds of peasant revolts against the tide. In the family of four kings, from King Gia Long to King TuDuc (1802-1883), the Nguyen Dynasty had to deal with 466 peasant revolts. That is not to mention the enemy bandits in the northern border area.

The French capitalists watched, knocked on the door, and stared at invading our country when the feudal regime was sinking into a period of serious crisis.

Faced with increasingly severe economic difficulties, political turmoil, and the imminent threat of dehydration, Vietnamese people with knowledge and dedication to saving the country boldly put forward innovative ideas the country in all aspects: internal affairs, diplomacy, economics as well as socio-cultural; in order to create capacity to serve the struggle to protect national independence. They are some of the most progressively advanced officials and scholars - who have been exposed to Western civilizations such as Nguyen Truong To, Pham Phu Thu, Dang HuyTru, Nguyen Lo Trach, etc.

The way the reformers in Vietnam initiated is by studying and simulating the progressive social organization of the civilized world outside, especially studying in Western countries. The way to carry out the reform is to make hearings, persuade the central government apparatus of the Nguyen Dynasty to accept the implementation and implementation of their proposals.

The reform thought appeared in the second half of the nineteenth century as a way, a new way to save the country. Therefore, to learn about the reform thought of this period is also to find out a new policy of saving the country at that time.

Some characteristics of Vietnamese education in the late nineteenth century

At the end of the nineteenth century, Vietnam remained a centralized feudal state. In 1802, after taking the throne, Gia Long established the Nguyen Dynasty and took Confucianism as the basis of thought, using the Chinese state model as a model to build society. The system of education and examinations at that time was directed by the Nguyen dynasty with the aim of training a contingent of mandarins to serve the court, with little emphasis on professional development, or training of professional's talented people to serve the development of the country. In the educational system at that time, the Four Books, the Five Sutras, the Chinese Confucian classics became the official "curriculum" of the training process.

Along with that is the way of learning and teaching stereotyped, dogmatic, stereotypical; The content of the study mainly emphasizes the holy ethics, the social sciences, and the humanities, with little interest in understanding the objective world or the natural sciences and engineering. Therefore, educational contents are often less associated with social practices, away from people's lives. Not only limited in terms of content and educational objectives, but also

materials for education are limited in quantity, limited in types, and the knowledge learned by learners is mainly derived from teachers: “One word is also a teacher, another word is also a teacher “. Besides, there is the application of strict, somewhat harsh, and illogical regulations in education such as: do not “violate”, or regulations on writing, etc. Especially, in this period, the French are trying their best implementing the policy of enslavement of our people's culture, Confucianism education was gradually abolished and replaced by the “French education for the indigenous people” with the aim of training people to serve for real intrigue people of France. That reality made some radical journalists at that time pondered and thought, giving birth to the thought of educational renewal as a premise for the country's renewal.

The views of some late nineteenth-century reformers towards contemporary education

The typical reformers in this period such as Nguyen Truong To, Pham Phu Thu, Dang HuyTru, Nguyen DucDat, etc. all affirmed education is the root of a country, the decisive factor for survival - survival of a people. Therefore, on the one hand, they were very concerned about the current state of education and were very dissatisfied with the indifference, delay, and passive attitude of the Nguyen court; on the other hand, they are always wondering, thinking how to reform the education of the country.

Nguyen Truong To is considered to be the one who caught the first shot at the backward education and faculty of Confucianism that the Nguyen Dynasty is trying to maintain. He assessed: the current education only focuses on learning unrealistic things, learning ancient stories that have no meaning in the present life. He strongly criticized the study in the way of “scholarly excerpts”, inclined to the Chinese Confucian classics but was far removed from the practice of the country. He said: “Today, the thing that our country treasures are the Grapes. But Grapes are respected in many literature and meanings. If using the persistent effort to sharpen the literary meaning, learn how to learn from the infinite richness of creatures, so many precious things will be known” (Can, 1988, p. 193). Besides, he also strongly criticized the deviated learning style, studying one side and doing another, studying the North but practicing the South: “Looking back on my studies today, what the teacher teaches the students is all far away in the past, etc. today no one follows, etc. When I was a child studying astronomy, geography, politics in China (but now they have changed everything), growing up, working, I used geography, astronomy, and politics, the customs of the South are completely different, etc. Our country is not a tolerant country of China, but just study Chinese books, etc.” (Can, 1988, p. 292).

According to him, the old stories, literature, and holy books learned little because they had little effect on the reality of the country; The content of education requires practicality, it is not a “corrupt” education that takes time, making intellectuals bury their lives according to the election, literary place; Or when I have passed, I am only good at poetry but do not know how to carry out my current mission of being a military master, dedicating the design to the court to solve urgent problems of the country. He cited: “I have seen many mandarins speak vivaciously, things in heaven and on earth are great, but if you put a pen and write a paper document, you must ask for a letter” (Can, 1988, p. 256).

Having the same viewpoint with Nguyen Truong To, Pham Phu Thu, Nguyen DucDat, Dang HuyTru, etc. also condemned the way of “corruption” to act as a mandarin whose mind is empty

of contemporary education. In addition, the reformers also criticize that learning is too focused and dependent on literature and meaning, especially completely dependent on teachers and students only completely obedient to. Those who learn in such a way, as a result, when faced with difficulties in life, dynamism and creativity will be very limited, even conservative, difficult to adapt to the continuous change of society. Therefore, Dang HuyTru said that teachers and students are mutual relationships, learning together to grow. Along with that, the content of education must be renewed according to the historical process, to compose new books to better teach than to stick to the old ones of the old days. In addition, some reformers such as Dang HuyTru, Nguyen Truong To, etc. also emphasized the importance of the natural sciences, attaching importance to the knowledge of the objective world - that is the content that teaching contemporary sex is never mentioned. Dang HuyTru raised the point: "Astronomy, mathematics, we all do not know all, so how can we understand the sky so that we can take care of the people soon, etc. Through new knowledge, we are shallow. Can literature ever withstand storms" (TraLinh Group, 1990, p. 271)?

It can be said that it is undeniable that Confucianism education with specific educational contents and methods, quite strict examination method has created a lot of talent for the country. Many great gods, writers, poets, and cultural houses have come to fame from Confucian education. Choosing people for the state apparatus through exams, policies of respect for knowledge, policies for remuneration, honoring talents, etc. are very worthwhile things for today's people to absorb and learn. In addition, Confucian education also contributes significantly to social stability, building a humane lifestyle, based on principles, dignity, standards, and noble morality value. However, in the context of a strongly changing world, the threat of invasion from foreign powers is greater than ever; meanwhile, the situation of the country in general and contemporary education, in particular, has many shortcomings. Therefore, reforming education to ensure the survival of the country is an inevitable need.

Thought to renew contemporary education of some late nineteenth-century reformers

Along with the criticism and condemnation of contemporary Confucian education, some reformers have come up with solutions to renovate education towards "realism" - that is to learn practical things for everyday life, as opposed to "fiction" - learning the unrealistic. According to Nguyen Truong To, the purpose of the internship is towards the richness of the country: "learning and fostering talents is a vast path to richness and strength". With such a starting point, he encouraged national schools, provincial schools, and private schools to teach practical things. When asking questions, learners should focus on current issues such as law, soldiers, military power, politics, etc. When doing the test, if the test is clearly analyzed, timely and accurate. it is considered to be successful, while the old stories, literature, and holy books are only considered secondary. Because according to him, "If you use the meticulousness, you have spent a lifetime of perfecting words and learn current things such as battlefields, military tactics, building up a fortress, using guns, you can also fight the enemy. If you bring the half-life merits used to memorize names of people, country names, political stereotypes, etc. but learn current jobs such as soldiers, pictures, laws, finance, commerce, construction, farming, weaving, and other new things can eventually also give a rich country to a rich people" (Can, 1988, p. 272).

Since then, Nguyen Truong To proposed the establishment of Faculties of Agriculture, Astronomy, Geography, Technology, etc. fields that are very scarce in Confucian education that real life is in need.

Although highly valued the natural sciences and engineering, in many of his proposals for educational reform, Nguyen Truong To as well as a number of other reformers has repeatedly emphasized the establishment of branches. Social science such as Law, Geography, History, Foreign languages, etc. to educate the real world. Moreover, Nguyen Truong To also pay special attention to learning to go hand in hand with practice: “Learning what is practical will be pragmatic”; “Is learning the unknown to put into practice. What practice? Where to practice? It is to practice what is real in the immediate future and that has benefits for the next” (Luc, 1995). Another noteworthy point is that, due to the conditions of contact and exchange with the outside world, some reformers understand quite well the positive aspects of Western education. According to Nguyen Truong To, Western education is “a good model, so learn”, “they know how to take the reality of creation and learn”. He said that the progress and development of the West is the result of pragmatic learning: “Westerners are human beings too, they cannot go beyond the earth to learn, how their studies can be the successful? Brand? Is because they know how to take the realities of creation and learn”. Therefore, Nguyen Truong To and some reformers advocated encouraging the study of Western education. Because according to you, the West has a high level of the industry, if we know how to learn and absorb, it will contribute to the discovery and exploitation of natural resources to serve the needs of protecting the country avoid the risk of colonialism invasion; on the other hand, it also contributes to building a country rich and strong, out of poverty and backwardness.

When studying Western education, Nguyen Truong To as well as some other reformers noted: only learning their advanced techniques, not learning the spirit of worshipping them, enslaving them, and self-esteem myself. Learning the West is to learn “their techniques, talents, civilization, not studying the West with a spirit of slavery, low self-esteem”. In addition, some reformers said that in order to study in Western countries, especially in science and technology, Vietnamese people must be allowed to study abroad in European countries in order to expand awareness and absorption their industry from there to return to serve the development of the country. It can be said that the ideology and policy of reforming education not only show the high responsibility of some reformers in the face of the nation's vital destiny; but also shows a vision beyond the time, quite comprehensive perspective of the reformers in the field of education. However, those quite progressive ideas and policies are just “utopian” but not realistic in reality.

The limited cause of the educational reform ideas at the end of the nineteenth century

It can be affirmed that the country's renovation and renewal in general and education, in particular, are an urgent requirement set in the historical period at the end of the nineteenth century. Some countries around us such as Japan, Thailand, etc. are early aware of this issue, so they have drastically implemented the comprehensive reform of the country and brought about very positive changes. As a result, their reform not only helped the country develop strong but also helped them to protect national sovereignty and independence; meanwhile, Vietnam is the

opposite. So, why do the same context, space, time have many similar aspects, some countries have succeeded and we have failed? There are some basic reasons, both objective and subjective, as follows:

First, due to the backwardness of the economy, the conservatism of the feudal ideology. During this time period, the capitalist countries in Western Europe have approached industrial civilization, the ideas of democracy and enlightenment have made remarkable progress in social life; The vast majority of countries in Asia, especially Vietnam, are still feudal countries with backward wet-rice agriculture. With such a social existence, the social consciousness of the entire people at that time: from the ruling bureaucracy to the ruled class, was bound and crucified by the harsh teachings of Outdated and outdated Confucianism, customs, practices, and conventions; Most of the people at that time still took the words, words, meanings in books, words of the Confucian elders as the truth; In addition, the authoritarian and bureaucratic state apparatus has made Vietnamese society stagnant, far behind the progressive and civilized countries in the world. With such an economic background and an ideology, Vietnamese society at that time could not create a force representing society strong enough in politics and qualifications to make a qualitative change. Revolution took place in the fields of economy, politics, society in general, and education in particular. Therefore, the ideology and policy of educational reform of some reformers at this stage, although out of the space they existed, have not really created a movement or a strong spreading wave deep in society; Therefore, the attention and attention of the Nguyen Dynasty as well as of the masses were very limited.

Second, due to inertia, passivity, the indecision of the Nguyen Dynasty It can be said that the merits and guilt of the Nguyen court towards the country still have many unanimous views, requiring more time and conditions for a satisfactory answer. However, no matter how the Nguyen court was evaluated, it is still impossible to completely deny its responsibility for the nation's stagnation, crisis, and real consequences. French people slowly annexed. First of all, for the Nguyen kings from Gia Long to TuDuc, especially during the period of TuDuc's reign on the throne from 1847 to 1883. Although KingTuDuc is considered by people to be a king have high virtue, kindness, intelligence, talent in poetry and words; But we must objectively admit that: TuDuc at that time was not really enough, resolute, assertive, as well as having the necessary capacity to absorb and implement hearings, reform programs and proposals that some radical officials, Confucian scholars, patriotic scholars, and progressives proposed.

The force next to the king was the masses selected through the examinations that blindly worship the views of the Four Books, the Five Sutras, and the commentaries of the sage without any conditions contact with the outside world to know “the Western canon culture crushed the pen culture of the East”; Therefore, this team was not wise enough for the military master, dedicating the king to access the reformers' progressive thinking. That is why the call of the reformers then only resounded and slipped into the pond of old, conservative, and narrow ideas that the feudal regime was trying to maintain; even, some reformers were envious and condemned by some people in the demons and mandarins of the Nguyen Dynasty as a “love language” that fascinated the masses.

Third: Due to the limitations and shortages in the practical implementation conditions.

Education is a field that deeply affects the whole society, so it not only needs consensus and unification in society in terms of ideology but also depends on the synchronization of many factors; from facilities such as schools, classrooms, teachers, as well as the system of textbooks, textbooks, investment budgets, etc. the reforms of the late nineteenth century only focused on the content and nature of the education but paid little attention to its external forms and phenomena. Therefore, although there are thoughts expressing the foresight, transcending time, in the context of the necessary conditions to implement it are in fact incomplete, lacking, even though these ideas are in practice, it is also difficult to bring success and good results. Moreover, the educational reform ideas set out in the period when our country fell to the French colonialists. Therefore, the reformers' policy of reforming education will be difficult to implement in practice without the acceptance and cooperation of the French colonialists, the response and support of the court.

Fourth, due to the reformers' personal limitations. The reformers in this period belonged to the upper classes of society, they mainly came from academic families, inherited a Confucian education, had an education level, and passed the exams and held certain positions in the bureaucracy of the Nguyen court. For example, Pham Phu Thu and Nguyen Lo Trach both passed the doctorate in 1843 and held the post of senator Dang HuyTru, Ph.D. in 1855 and held the position of Assistant to the Ministry of Defense, etc. Although holding different positions and positions, they are all honest, highly responsible officers with the destiny of survival clan; they always have a burning desire to want a strong country based on comprehensive and advanced education. However, due to the heavy influence from the ceremonies and Confucian meanings, as well as the harsh regulations of the dynasty made the decisive action, the determination to go to the end to find the truth of the somewhat have limitations On the other hand, while the king, or the powerful and powerful princes of the court, appeared timid, confused and passive in the face of the request for educational reform; The progressive patriotic scholars and scholars who want to reform and reform contemporary education do not have real power. Therefore, even though the reformers' reforms and innovations are very progressive, they are just personal desires.

The value of the late nineteenth century education reform thought to the current Vietnamese education renovation

Since the implementation of Central Resolution 2, Session VIII (1996) “Regarding the strategic orientation of education and training development in the period of industrialization and modernization and tasks until 2000”; our country's education has achieved certain achievements. However, besides the positive aspects, our country's education still has some shortcomings and limitations. Resolution of the XIIth National Congress of Deputies (2016) of the Communist Party of Vietnam frankly admitted: “Education and training have not really become the top national policy and a driving force for development. The quality and effectiveness of education and training are still low compared to requirements, especially higher education and vocational education” (Communist Party of Vietnam, 2016, pp. 113-114). Therefore, the need to promote industrialization, modernization and international integration is required; In particular, the strong impact of the fourth industrial revolution with 3D printing

technology, cloud computing, artificial intelligence, etc. requires us to “reform”, “innovate”, “revive” “more education” in order to improve the quality of human resources, raise the intellectual level of the nation to narrow the gap with developed countries in the world. From the lessons learned from the “predecessors”, in order to successfully implement the current education reform, in our opinion “posterity” needs to grasp the following basic views:

First, educational innovation is an objective indispensable need. It can be affirmed that only through education and training can people improve their knowledge and understanding of the objective world and themselves. However, the objective world and man themselves are forms of material existence, so it is always moving and changing; From there, it is imperative that education must also constantly mobilize and change according to the response. If education is conservative, stagnant, refusing to innovate, or innovating in time, it not only does not help people to perceive, discover the relationships, the natures, the movement laws and development of nature, society and thinking; but also reduced the civilized progress of human society. Therefore, educational innovation is always an inevitable need, an objective requirement for each country.

Second, educational reform must be carried out in a comprehensive way. Over the years, we have implemented a series of educational reforms such as curriculum reform, textbook reform, exam assessment reform, and autonomy in some educational institutions, etc. However, in our opinion, the above reforms only happened in each aspect, each part, changing the quantity but not yet creating a change in the quality of the education. Someone has compared that: the current education of our country is like an old, outdated shirt with many patchworks, not a completely new, trendy shirt. In our opinion, besides modernizing facilities, equipment, technical facilities for teaching and learning; our education needs to change the educational philosophy. Change the education of “quote text”, “cram”, “learn to test”, etc. to develop comprehensively competencies and qualities for learners, “learning with practice”, “theory associated with reality see “, forming a” liberal “education (Hang & Van, 2020). Therefore, in the current educational reform in our country, it is imperative to reform synchronously, simultaneously, and comprehensively the constituent elements, both content and form, both its nature and phenomenon, the mind is to renew the educational philosophy, not just changing a certain temporary part or link (Van, 2020).

Third, to be proactive and active in absorbing the achievements of advanced education in the world. The current education of our country is built on the basis of a small production, heavily influenced by the feudal culture. Therefore, in the context of globalization, the world is flat, some aspects, and parts of our education: from the approach to the way of organizing, from training content to mode of transmission. , the way of organizing assessments and examinations is proving “different” from advanced education. Therefore, to meet the needs of development and integration, training global citizens, working, and living equally in the world community, requires us to selectively absorb achievements from advanced education. This is not only the need to make up for shortcomings; but also an opportunity for us to take a shortcut in the current educational race.

Fourth, promote democracy, the initiative, and creativity of subjects participating in education.

Besides the objective factors, to successfully innovate education, it is necessary to promote subjective factors. First of all, social democracy must be strongly promoted so that all people can “military”, “make the next”, and criticize education development policies; associated with that is the request and absorption of management agencies, leading dignitaries, and the supervision of the masses. In addition, in order to comprehensively innovate education, it is necessary to promote the activeness, initiative, and creativity of the subjects of the education sector, from the contingent of administrators to teachers, students, and students. , student. It is necessary to further step up the socialization of education, give more autonomy and self-responsibility to educational institutions on the basis of strict and scientific inspection and supervision from the authorities. Government. In particular, in the current period, adequate material and spiritual remuneration policy not only attracts many talented people to participate in the field of education; but also the basis and foundation for subjects participating in education wholeheartedly, dynamic and creative in the career of growing people.

CONCLUSION

From past to present, education has always been considered by countries around the world as the top national policy, a factor creating the endogenous strength of each country, an important driving force for the rapid and sustainable development of the commune festival. Singapore's late Prime Minister Lee Kuan Yew (2015) once affirmed: “If you win in the education race, you will win in economic development”. For Vietnam - a country entering a transition period to socialism from a low starting point; the resources for growth are either limited or are no longer relevant.

Therefore, in the context of humanity is shifting from an industrial economy to a knowledge economy; from taking geographical location, natural resources, cheap labor force to human knowledge, intelligence, creative capacity into an important driving force to promote national development; There is no other way. Currently, Vietnam aims to improve the people's knowledge, train human resources, and foster talents to meet the requirements of national development in the new era.

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