EFFECTS OF FUKUZAWA YUKICHI’S EDUCATIONAL IDEOLOGIES ON VIETNAM DURING THE FIRST HALF OF THE 20TH CENTURY

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Abstract

Fukazawa Yukichi (1835 - 1901), a Japanese radical ideologist in the late 19th century, was a pioneer of the education modernization in Japan. His educational ideologies were not limited in Japanese territory but went beyond Japanese border. Together with New Books (Tân Thư), New Literature (Tân Văn), Fukuzawa Yukichi’s educational ideologies were introduced to Vietnam and they created ideological changes in Confucian scholars, particularly Phan Bio Chau, Phan Chau Trinh, during the early years of the twentieth century. In addition, the effects of Fukuzawa Yukichi’s educational ideology had helped to ignite the Innovation movement of the Confucian scholars in three main activities: civil education, civil training, and civil innovation. Fukuzawa Yukichi’s educational ideologies were implemented in the outstanding innovation movements like Easten Travel (Đông Du), Đông Kinh Free School (Đông Kinh nghĩa thực), Innovation movements in the Middle region and Southern region. Although they all failed after a short period of time, the very existence of these movements was a must in the historical course of the Vietnam revolution.

Keywords: Ideological changes, Fukuzawa Yukichi, Confucian scholars, Phan Bio Chau, educational ideologies, innovation movements

INTRODUCTION

Fukuzawa Yukichi (1835 - 1901), a Japanese radical ideologist in the late nineteenth century, was a pioneer of education modernization, a foundation for the quantum leap of Japan. His greatness was shown in his comprehensive reform ideologies in almost all sectors like economics, politics, and sociality. His innovative ideologies, especially the ones on education, were shown in countless works that he wrote and published from 1866 to 1899 like: ‘Tây dương sự tinh’ (Things Western) (1866-1870), ‘Khuyễn học’ (An Encouragement of Learning) (1872-1876), ‘Thoát Á lược’ (Escape from Asia) (1885), ‘Phúc ông tự truyện’ (The Autobiography of Fukuzawa Yukichi) (1899). With his significant contributions to Japan, the Japanese people called him ‘the Japanese version of Voltaire’ who brought spirit, motivation, and spiritual support to the Innovation of Emperor Meiji (1868 - 1912).

The effects of Fukuzawa Yukich’s educational ideologies were not limited within the Japanese society at that time but went beyond Japanese border and had great impact on neighboring countries and worldwide. Vietnam, a country with the same Asian culture, was influenced greatly by those ideologies. By many methods and in different forms, the Innovation’s ideologies
in general and Fukuzawa Yukichi’s educational ideologies in particular were widely adopted by Vietnamese scholars at the turn of the twentieth century. This effect not only contributed to significant changes in his perspective and ideology but it was turned into action in the Innovation Movement. Those changes were a foundation to connect two important periods which were vital to the success of the revolutionary movements in Vietnam later on.

1. Fukuzawa Yukichi’s Educational Ideologies

By learning from the quintessence of the traditional education of Japan, combing with the reform trends in the world, Fukuzawa Yukichi proposed modern education reform ideologies that were suitable with the development of the world’s civilization. Education reform, together with other kinds of reforms, gave Japan an education system that was modern and suitable with a modernized and industrialized society. It contributed greatly to eliminate the feudal remnants and eradicate the demerits of the traditional education system, ‘reinforce’ a new democratic trend in Japan.

Fukuzawa Yukichi proposed his ideas on the important role of education as the key to civilization for Japan. By criticizing the inequality in society, he made his logical statement at the beginning of the book ‘Khuyễn học’ (An Encouragement of Learning) that ‘heaven created no man above another and no man below another’¹. This sentence was inspired by the United States Declaration of Independence by Jefferson² as a declaration on human equality³. Everyone was born equal with the same status regardless of gender, low or high social rank, being poor or rich. There is no such thing that one can give himself the right to be above all or trample the natural rights of other people. We are born equal but if we look at the actual living conditions of people, we will see that there are gaps between the rich and the poor and that some are stupid while other are wise. The reason for that is the struggle and methods to study of each and everyone of us is different⁴.

However, he realized that there were different kinds of people: some were masters while others were slaves. On a broader scale, it’s the inequality between nations. The Western countries invaded the Eastern world because they had higher education level. To explain this, Fukuzawa Yukichi looked for the cause in a self-manners training book ‘Thực ngữ giáo’ (A Book of Real Manners) that all the inequalities between people were due to differences in education level. Thus he emphasized the importance of education and the personal struggles that could change one’s destiny. Heaven created mankind but heaven did not create their lives. A man’s life is built by his own hands. This ideology has corrected the Confucian concept on ‘Thiên mệnh’ (God’s

¹ Fukuzawa, An Encouragement of Learning, 24.
² Thomas Jefferson (1743 - 1826) was the third president of the United States. He organized the Democratic-Republican Party. He was one of the biggest followers of modern liberalty.
³今永清二, The formation of Fukuzawa Yukichi’s Ideology, 70.
⁴桑原三郎, Fukuzawa Yuki’s Viewpoint on Education, 250.
will) and on the arrangement of unnatural forces. On a broader scale, Fukuzawa Yukichi saw that in nations’ point of view.

The Japanese people are like the English. They all are human, born under the same heaven so there is no morality for people of one country to invade the rights of the other’s. No morality allows one person to hurt another. And there is no morality for a group of people to invade the rights of others’. That concept is true to every circumstance and does not depend on majority or minority.

Thus, all of them must be equal. This also means if there is some threat that might infringe upon a person’s natural rights, then that person should not hesitate even to take up arms against all the threat to protect his rights.

Moreover, he stated that the improvement in education and intellectual level of people was the savior for Japan against being dependent. Based on that inequality, Fukuzawa Yukichi proposed innovative ideologies on education. Only education brought fairness and happiness to our people and civilization to our country. Fukuzawa Yukichi stated that education was the only way to reach civilization. In other words, Japanese people needed to determine their purpose of learning. Education was the key for people to change their view of life and stabilize their social status and function.

The core of Fukuzawa Yukichi’s educational ideologies is practical learning and education is to resolve actual needs of the society. It should be kept in mind that Fukuzawa Yukichi understood deeply about Sinology but he ‘did not worship Sinology and he didn’t put Sinology in an important position’. Thus he always criticized and pointed out the demerits of Sinology. Above all, Fukuzawa Yukichi realized that the conservative Confucian ideology was the cause that prevented the introduction of Western civilization.

Based on the actual education status of Japan at that time, Fukuzawa Yukichi strongly criticized the ‘he hoc’ (fake study) (meaning the way of study that didn't focus on the content and just copy the old things from Chinese Confucianism, not practical with the actual status of the country. He wrote:

What is study? It’s not learning to understand difficult sentence or words; it’s not learning to explain the meaning of ancient literature, to read and make comments on poems. That kind of study is of no help in life. Reading literature works is to encourage ourselves and that’s definitely a useful subject in life. I do not think that literature is so important that we ‘have to worship it’ as the teachers of Chinese literature always emphasize. In fact, I do not see many teachers of Chinese literature have valuable properties. It’s very rare for a businessman to be good at poem and literature and succeed in business at the same time. With the current way of study, it only

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5 Fukuzawa, An Encouragement of Learning, 50.
6 Fukuzawa, The Autobiography of Fukuzawa Yukichi, 293.
adds to the worries of parents, famers, and so on who are desperate for the study of their children\textsuperscript{7}.

Via Fukuzawa Yukichi’s comments on Chinese literature and his strong criticism on fake study, we can clearly see that that education system is impractical and no good to the lives of people. On the contrary, it kills our capacity of being independent and our creativity and it does not resolve the urgent needs of the country. According to Fukuzawa Yukichi, to resolve fake study, we must apply practical learning at once to approach national modernization.

In other words, the method that Fukuzawa Yukichi proposed was \textit{Jitsugaku} (practical learning), adopting Western culture to develop the country and reinforcing national independence. This was an advanced way of learning which enhanced creativity and positive and comprehensive thinking. While the old studying method only gave learners passivation and dogma thinking, practical learning encouraged activation and urge to find new things. Fukuzawa Yukichi thought that Jitsugaku not only brought independence for individuals but independence and freedom to Japan as a whole.

With sensitive mindset, Fukuzawa Yukichi realized that it was necessary to learn the subjects that are useful in life. He said that

Firstly, we must learn forty-seven Japanese kana letters, methods of accounting and the abacus, the way to use weights and measures. Geography gives us knowledge on Japanese whether conditions and countries in the world. Physics helps us distinguish characteristics of natural objects, and then know their uses. History helps us know deeply about events in the flow of history, thus we can study the past and presence of a country. Economics helps us resolve issues related to spending in each family as well as the financial status of a country. Ethics gives us knowledge on our own actions and behaviors between people\textsuperscript{8}.

In order to be able to learn those subjects, Fukuzawa Yukichi proposed two necessary things to a student. The first thing was to read all European books that were translated to Japanese. Especially, he emphasized that it’s better to read books in English, French, and German. This will help readers avoid being influenced by the translator’s point of view. The second thing was to comprehend basics of each subject, and then understand fundamental nature of all objects. To do these two things, learners must be serious, wholeheartedly seek the truth, be studious and willing to explore the knowledge of human. In other words, ‘\textit{practical learning}’ is the knowledge that all people must have, the education that each man must equip himself with regardless of social ranks, status, and gaps between the rich and the poor. The appreciation of practical learning, according to Fukuzawa Yukichi was the way to lead Japan to civilization and prosper. Thus, each individual must be aware of his responsibility in learning and equip himself

\textsuperscript{7} Fukuzawa, \textit{An Encouragement of Learning}, 26.
\textsuperscript{8} Fukuzawa, \textit{An Encouragement of Learning}, 24-25
with knowledge to reach the goal ‘Only when individual is independent can the country be independent, only then that the country is independent’

Besides, Fukuzawa Yukichi also proposed his idea on independent manner education. Independent people, according to Fukuzawa Yukichi, will affect the existence of the country. He criticized that people in Shōgun time were stupid, sybaritic, and lacked of independence. The country’s civilization cannot depend on the government but we must take care of each citizen. Each citizen must be responsible for protecting the country and defending its independence. Although, the government had issued a lot of innovative methods, the human factor was never paid the right attention to. Besides, Fukuzawa Yukichi emphasized the adoption of knowledge, knowledge, and science of the Western world but remained Japanese distinct culture characteristics. History has shown that, Fukuzawa Yukichi’s educational ideologies have contributed greatly to the education reform in the modernization trend of the country.

It can be said that the effects of Fukuzawa Yukichi’s educational ideologies in particular and and Duy Tân Minh Trị (Meiji Restoration) in general was not limited in Japan but it was spread out to the world. The success in Meiji Restoration helped Japan become the second strongest country in the world within less than half a century. Although Japan conducted the close-door policy like Vietnam before 1858. This is explained by many reasons but we cannot deny the big role of a group of people who kept up with the time, representing the newly born bourgeoisie in Japan, a bridge to connect two eras.

2. Effect of Fukuzawa Yukichi’s Educational Ideologies to Ideological Changes and Actual Action of the Confucian scholars in Vietnam during the first half of the 20th Century

Obviously, the success of Meiji Restoration affected many nations in Asia. In the 19th century, some scholars, who had innovation ideology like Nguyen Truong To, Nguyen Lo Trach, and so on had realized the significant changes in the region and in the world. These scholars had proposed their opinions on how to get Vietnam out of the Western invasion risk based on the lessons learned from Japan. It was obviously shown in the hearing written by Nguyen Truong To in 1871:

Japanese people are originally not very tall. Since Trung Diep era of Ming Dynasty, they started to cooperate with Netherlands, Portugal, and then the United States in their national issues to open their mind. Then, they made boats, practiced martial art, developed trade, and industry. They have grown strong and were referred to as Little Western Country. China can hardly beat them. In fact, the English and French have been disturbing them lately, but, due to their excellent diplomatic policy, the Japanese are still able to maintain their situation. Just three years ago, the English and French were attempting to invade Japan, but thanks to the US and Netherlands, the invasion never happened. Isn’t it the effect of the foreign assistance? Nowadays, Japan has a

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9 Fukuzawa, An Encouragement of Learning, 25.
broad diplomatic policy and that aim is so obvious that there is no need to discuss more about it."

Obviously, Nguyen Truong To realized the causes of the success of Japan were open policy, learning from Western countries, focusing on economic development, etc. The innovative strategies of Nguyen Truong To were new, appropriate, doable, and suitable with the need of national protection but, due to some objective and subjective reasons, his innovative proposals were never approved.

Unlike Nguyen Truong To, who just knew about the first phase of the innovation movement, Nguyen Lo Trach came to know about the innovation movement in Japan when it had gained some significant achievements, especially the spirit of “self-assistance” of the Japanese, which partially built his innovative ideologies.

We can see that the Japanese innovation movement became a good example for Vietnamese outstanding ideologists to learn from. However, their interest in Japan was mainly on foreign affairs and military. Their perspectives on the Innovation of Emperor Meiji was quite bias but, at that time, those perspectives were something new in Vietnam. The 19th century ended with the ideological changes of some outstanding people. Although those ideas were not implemented, they play an important role in the transition between two the two periods to create something new in the first half of the 20th century.

Just like those in Japan, when the Westerners invaded Vietnam, Vietnamese scholars soon realized the need of innovating the country in all aspects. At the beginning of the century, they were of the people who were most capable of learning and generating domestic movement. Voluntary or not, they themselves had taken the historical tasks. In the new situation of the country and of the world’s status, especially the changes in East Asia, the Confucian scholars in Vietnam realized that they had to change their strategies. Upon finding a way to save the country, the Confucian scholars like Phan Chau Trinh, Huynh Thuc Khang, Tran Quy Cap and so on determined that citizen education and citizen spirit were the two most important issues. To do that, according to them, we had to teach the Vietnamese new alphabet and give up on the civil service exam system:

"Chữ quốc ngữ là hồn non nước  
Phải đem ra tính trư ớc dân ta  
Sách Âu Mỹ sách Chi Na  
Chữ kia, chữ nọ dịch ra tỏ tướng  
Công nông cộ trăm đường cùng thế"
While in the nineteenth century, some scholars had the thought of reform ideologies, in the twentieth century, under the effects of new changes in historical context, there were new forms and contents of ideologies in Vietnam. As usual, the criticism of the actual status of Vietnam those days was the foundation for Confucian scholars to develop innovative ideologies. Firstly, the criticized the out-of-date aspects of Confucianism. As the standard ideology of the Feudalism, Confucianism had some certain contributions to the development the power-centered feudalism system in Vietnam. However, still the end of the nineteenth century, Confucianism was one of the important reasons that made Confucian patriotic scholars couldn’t find the right way to save the country. This was also a historical merit for Confucian scholars in the nineteenth century. Besides, the scholars also criticized Confucianism on the thought of God’s will as it said all the existence in life was created by heaven. They realized that this ideology itself was preventing human awareness and eliminated the natural creativity of human. This criticism means that those Confucian scholars were gradually realizing the merits of Confucianism and its bad effects.

The criticism of Confucian scholars was not just in the unsuitable of Confucianism but it was shown in the society and the education of colonial feudal education. Via poems and literature works, they directly criticized all aspects of social life. The unfairness, inequality of the society was the obvious things in the out-of-date Confucian society at the beginning of the twentieth century. Like Fukuzawa Yukichi’s view point in ‘Khuyên học’ (An Encouragement of Learning) ‘heaven created no man above another and no man below another’12, the Confucius scholars soon realized the main cause of that situation was human. Human created imbalances in the society. In addition, the human nature living in a hierarchy society was changed, creating more bad habits. The thousand-year-old Confucianism had classified the society into four classes: gentry scholars, farmers, craftsmen, and traders. Obviously, in Vietnam’s history, there was never a time when the society was criticized that badly. ‘This criticism showed not only their dignity but also their sharpness and innovation of their thinking’13.

Colonialism was also the object for Confucian scholars to criticize. With the cruel policies and subtle tricks of the colonists, the Confucian scholars realized that its their responsibility to expose the true colors of the colonists and encouraged the spirit of anti-invaders of the people. The innovationists Huynh Thuc Khang had exact understanding of French colonist’s skim

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12 Fukuzawa, An Encouragement of Learning, 24.
13 Hanh, T. T, The transformation of Vietnamese Confucian scholars’ ideology in the early twentieth century, 107.
The policy of dividing the country into three States to make it easier to control, creating different regimes in the same country and appraising one side while ignoring the other in order to separate its people. In just a few years, the Southerners called Centralists ‘the taletellers’, and the Northerners ‘the crooker’, while the Northern and Central people called the Southerners ‘Dongnaians’. People of the same country treated one another as if they were from a different country. This skim of eliminating patriotism and destroying the united process of Vietnam was so crafty. 

Together with Huynh Thuc Khang, Phan Bio Chau and Phan Chau Trinh strongly criticized colonialism. Phan Bio Chau was well aware of the French colonists’ artifice and nature when they used obscurantism and applied the half-colonial and half-feudal education system in Vietnam. This education system was to train henchmen for the colonists. Therefore, the implementation of this policy was strongly objected by the Vietnamese people, especially the scholars. However, they had different notations of and ways of criticizing this policy. This only diversified the innovative ideologies at that time.

By criticizing Confucianism, feudal and colonial society and education system, together with the influence of New Literature (Tân Văn), New Books (Tân Thư), the Confucian scholars proposed their innovative ideas. Altogether, innovative ideologies of scholars discussed politics, society, educations, and ethics. In that sense, the most outstanding person of that time was Phan Bio Chau.

His original understanding of Japan was probably through Nguyen Lo Trach’s ideology and the Chinese New Books (Tân Thư), that were introduced to Vietnam but the event that had strongest impact on him was the victory of Japan in the Russia-Japan War in 1904 - 1905. He wrote ‘Not long after that, there was gun fire in Liaodong whose echo was so great that we could hear clearly. The victory of Japan in the Japan-Russia battle benefits us a lot. Our mind was open to a new world’. He even emphasized that ‘ever since I left Vietnam, my mind has started to change but it cannot be denied that it is the Russia-Japan war that has a strong impact on our minds’. That great victory of Japan had changed all ideologies of the scholars in Vietnam and in Asia on the belief that the Asian nations could restore their independence and sovereignty. The big colored-skin brother became a great example for the patriots in Vietnam to learn experience to fight off their enemy. A proof for that was Phan Bio Chau and his partners in Reform Society included Japan in their plan to seek reinforcements. This was recorded in the book ‘Niên Biểu’ (Anual Schedule):

14 Hanh, T. T, The transformation of Vietnamese Confucian scholars’ ideology in the early twentieth century, 109.
17 Around 1904, Phan Boi Chau and his partners organized Viet Nam Reform Society (Viet Nam Duy Tân hội) and drew an operation plan including: Firstly, to enhance the plan of the Society, we must recruit more members and collect more operation fee, some of which would be spent on documents. Secondly, after surviving the commotion, we shall prepare documents at once to continue to operate. Thirdly, how should we go and seek for reinforcements?
Japan is the only advanced country among the colored nations who fought off Russia whose ambition was so strong. If we come to Japan and show all the merits and demerits to it, Japan shall reinforce us. Even though Japan might not send their solders, it will be willing to help us to buy weapons or lend weapons to us.

Similarly, in ‘Ngọc trung thư’ (A Book Written in Prison) also noted:

At that time, Japan was rising and they are colored like us. They might want to rein Asian area, so they can help us to eliminate European strength which also benefits them. If we express our heartfelt feelings to them, they would lend us some weapons or at least help us to buy them. All members have come to the same agreement. We planned to send a representative to Japan to take care of weapon issue.

The leaders of Reform Society discussed and agreed to send Phan Boi Chau to Japan to accomplish that mission.

So, the original purpose of Phan Boi Chau as well as Reform Society was ‘to go abroad to seek reinforcements’ (to seek for weapons). They realized that:

Since guns were invented, all weapons so-called swords have been trash. The thing that they used to make spear out of trees to fight off Qin and Chu is of no use nowadays. We should bear in mind that the French’s weapons are thousands times better than ours.. Any rifle in our hand is in control of French captains.

Thus, there was no other way but to go to Japan and seek for weapons. Early in 1905, Phan Boi Chau, Tang Bat Ho, and Dang Tu Kinh went to Japan. Fukuzawa Yukichi had passed away 4 years before then. Fukuzawa Yukichi’s career and famous works still had strong impact on Japanese society. That was the chance for Phan Boi Chau to explore the valuable innovative ideologies of Fukuzawa Yukichi. The most famous work of Fukuzawa Yukichi was ‘Khuyễn học’ (An Encouragement of Learning) really attracted Phan Boi Chau’s attention. The ideas in that book guided Phan Boi Chau to implement his plans. This was noted in the letter sent to Vietnam ‘Khuyễn quốc dân tự trọng du học văn’ (A Work to Encourage People to Study) (1905) of Phan Boi Chau: Shall we follow the noble reform movement of Mr. Yoshida Shihin and Mr. Fukuzawa Yukichi? If we do not implement innovation, we shall be slaves for our enemy or wasting our time waiting for foreigners to help us? If we don’t take care of ourselves, we shall be bullied by foreigners forever! Like Confucian said: ‘do not rush, do not be greedy with little benefits, rush hardly bear fruit; being greedy with little benefits hardly makes great achievements’. My countrymen! Think it through!

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18 Thau, C, Complete works of Phan Boi Chau, Vol. 4, 77.
21 Thau, C, Complete works of Phan Boi Chau, Vol. 2, 40
When he stepped foot on Japan, Phan Boi Chau met important politicians of Japanese Parliament at that time. When Phan Boi Chau failed to seek for reinforcements from Japan, he had gained new knowledge. To fight off the enemy, the important factor is to be prepared physically and spiritually, meaning to say to create a strong foundation of mindset of the people, spirit of the people, and talented people. Japan is a good place to carry out that preparation:

I must go to Japan this time. It should be a shame on be to quit a job that the Party has assigned. There are two things that I can do to redeem myself. The first thing if I shall be allowed to go abroad again, it will calm our members down and we don’t have to worry about the risks coming. The second thing is when I share with our people what I see and hear, it might benefit for our future work.

Obviously, Phan Boi Chau’s understanding had changed from seeking reinforcements from Japan to using Japan as a foundation to carry out revolution movements. It can be said that it was the first but very vital for his activities later on.

The strategic change of Phan Boi Chau was not only a proof of the effects of the ideological trends at that time and external ideologies but also showed the real needs of the country. This also proved the effects of Fukuzawa Yukichi’s educational ideologies on Phan Boi Chau.

The ideological changes in Phan Boi Chau were also shown in his works, especially the ones that were composed during the time when he was in Japan (1905 - 1909). Most importantly, although he was refused when he proposed his idea on the reinforcements, Phan Boi Chau did not deny the achievements of Japan. This is clearly shown in some outstanding works follow:

In ‘Hải ngoại huyệt thư’ (Overseas Book inscribed in blood) (1906), Phan Boi Chau pointed out some of modern innovative ideologists like Rousseau, Fukuzawa Yukichi, and so on. The ideologies of predecessors were the guidance for the national freedom movement in Vietnam. Whether the country could gain its independence or not depends mostly on its people, who are the core forces of the revolution. Therefore, he told people to:

Hạ đăng sáng khắp mọi nơi
Bóng sao thấp thoắng, vê trời long lanh
Đài kỳ niệm tranh vanh trong nước
Đèn hoan nghênh kẻ ruóc, người dura
Nào người Dự Cát, Lư Thoa
Nay vưa gặp hỏi xin ta gâng lòng

In this work, Fukuzawa Yukichi was mentioned under the name Du Cat, who was considered to be an outstanding ideologist of Japan in Meiji time, just like the French ideological pioneer who had strong impact on French revolutionary bourgeoisie Jean – Jacques Rousseau. Although Phan Boi Chau did not have the chance to meet Fukuzawa Yukichi in person, his innovation ideologies and famous works had strong impact on Phan Boi Chau via books, newspapers, and during the time he was in Japan.

‘Tân Việt Nam’ (A New Vietnam) (1907) – a work that was written with Phan Boi Chau’s most optimistic spirit. He described Vietnam as an image of Japan at that time. Phan Boi Chau believed that ‘Vietnam in the future will be exactly like Japan nowadays’. That work was the result of actual observation of all social life aspects of Japan when Phan Boi Chau was in Japan. Therefore, Phan Boi Chau dreamt of a Vietnam where human rights and democracy would prosper.

For Vietnam to be like the model Japan, Phan Boi Chau appealed Vietnamese people to follow Japanese to fulfill their duties to the country. This was shown in details in the poem ‘Đề tỉnh quốc dân hồn’ (Awakening People) (1907). In this poem, he mentioned the duties of the students studying abroad ‘Enthusiastic, dynamic, hard-working, and try to gain knowledge from the foreigners to measure and use later on. It’s the duties of students studying abroad’.

Obviously, from Phan Boi Chau’s point of view, Japan was always a good example for Vietnam to follow. Thus, every time he needed proof, it’s always Japan. In ‘Việt Nam quốc sử khảo’ (Vietnam’s National History) (1908), Phan Boi Chau proposed many new definitions on nation, citizen, civil rights, civilization, and so on. The interesting thing in this work is that Phan Boi Chau based on civil right level to classify the social development

Japan, England, France, America are all strong countries meaning the countries where civil rights are highly appreciated. The constitution, ordinance, tax, and consumer are all decided by Parliament and the Parliament is organized by the people.

It’s safe to say that all changes in Phan Boi Chau’s ideologies showed the strong impact of Fukuzawa Yukichi’s educational ideologies in particular and his innovation ideologies in general.

Phan Boi Chau mentioned Fukuzawa Yukichi not only during his revolutionary career but also when Phan Boi Chau was in Ben Ngú (Hue). The purpose of education, according to Fukuzawa Yukichi, was to protect national independence, for people to realize their duties as ‘citizens’.

24 Thau, C, Complete works of Phan Boi Chau, Vol. 2, 271
Fukuzawa Yukichi discussed this thoroughly on ‘Khuyên học’ (An Encouragement of Learning). Phan Boi Chau emphasized

Like the great Confucian of Japan, Mr. Fukuzawa Yukichi used to say, “The soul of a country depends on the people of that country. The soul of a nation depends on its students; Young students, they are the soul of a country.”

Fukuzawa Yukichi realized the important function of human in society. Whether the society develops or not depends mostly on human. Thus, the only way to get to civilization is education.

One of the most important educational ideologies of Fukuzawa Yukichi was to develop practical education. As mentioned above, from this ideology, Fukuzawa Yukichi developed a model of school with practical subjects that are useful in life. Keio University is the best example of his educational ideologies. When visiting this University, Phan Boi Chau had new understanding. He said,

After thousands years, Vietnam is used to being cruel, cheating, suck politics not to mention education. The so-called education is just an examination. Since there is no trading education, our economics degraded; since there is no industrial education, our industrial sector failed; since there is no medical education, our people don’t know how to keep themselves clean; since there is no agricultural education, our people don’t know how to exploit the earth; since there is no law education, our people don’t know how to protect their rights. Stupidity causes weaknesses; laziness causes poverty; we are both weak and poor thus our country is not really a country;

Therefore, we can see that, via his works and his activities, Phan Boi Chau was positively affected by the innovative educational ideologies of Fukuzawa Yukichi. Those ideologies had made significant ideological changes in Phan Boi Chau: from going abroad to seek for reinforcements to adopting the Japanese model; considering Japan to be a model for Vietnam to learn from to reach civilization, modernization; sending Vietnamese teenagers to Japan; organizing and teaching at Dong Kinh Nghia thuc School. All the changes in his ideologies as well as actual actions in revolution showed the effects of Fukuzawa Yukichi’s educational ideologies and the urgent requirements of Vietnam. His career was on a hard course but it played an extremely important role in history of ideology and Vietnam revolution movements.

Fukuzawa Yukichi’s educational ideologies not only affected the ideological changes of the intellectuals and Confucian scholars but it was shown in their actions. It can be said that, together with New Books (Tân thư) and New Literature (Tân văn), Fukuzawa Yukichi’s educational ideologies had created an innovation movement in Vietnam. This movement consisted of three aspects: civil education (to educate people), civil enrichment (to enrich people) and civil innovation (to innovate people). These effects are shown in the movements like Eastern Travel

28 Thau, C, Complete works of Phan Boi Chau, Vol. 4, 44-45
Innovation movements in the Middle region and Southern region.

The most outstanding civil education method was to open school. In the 20th century, feudatory education became one of the factors that limited the development of Vietnam. Thus, schools were opened to teach new knowledge and prevent the Feudatory education path and teach patriotism and ethics. The typical movements include Eastern Travel (Đông Du), Đông Kinh Free School (Đông Kinh nghĩa thực).

Eastern Travel (Đông Du) (1905 - 1909), a dynamic revolution movement, occurred in the early 20th century led by Phan Boi Chau. As mentioned above, Fukuzawa Yukichi’s educational ideologies left strong effects on Phan Boi Chau’s perspectives and activities. Thus, the effects of Fukuzawa Yukichi’s educational ideologies on Eastern Travel (Đông Du) movement are undeniable.

Phan Boi Chau’s first diplomatic activities in Japan helped him get a chance to meet the two important people in Ming Tri’s government including Okuma Shigenobu\(^{29}\) (大隈 重信, 1838 - 1922) and Inukai Tsuyosi\(^{30}\) (犬養 毅, 1855 - 1932). However, after hearing Phan Boi Chau’s request on Japanese support on fighting against France, both Okuma and Inukai rejected. This even helped Phan Boi Chau realized that if we wanted to have real independence, we had to work on civil education, civil spirit, and civil talent. Thus, the original purpose of seeking assistance was not successful. Phan Boi Chau decided to come back to Vietnam to explain to his partners on changing strategies from “seeking assistance” to “seeking education” and propagated Vietnamese youngsters to learn in Japan. Eastern Travel (Đông Du) movement started ever since.

Since that time, the Eastern Travel (Đông Du) movement directly led by Phan Bo Chau thrived. Phan Boi Chau went to many places and used his poems and literature to persuade youngsters to go aboard. He also asked for tuition fee donation from people and sponsors for these youngsters to study in Japan. After his return, at the end of July 1905, 3 first Vietnamese youngsters departed to Japan. After a short of time in operation, Eastern Travel (Đông Du) movement attracted a lot of young people to join. While the movement was thriving, France, using the Japan-France Treaty dated June 10, 1907, asked Japanese government to expel all members and leaders of the Eastern Travel (Đông Du) movement. In 1909, Phan Boi Chau and Cuong De had to leave Japan. The Eastern Travel (Đông Du) movement completely fell apart. Unfortunately, the enemy had stopped one of our opportunities to “modernize the country” of Vietnam history almost a century ago.” [FY, KH luận và bình, p. 195].

\(^{29}\)Okuma Shigenobu (大隈 重信, 1838 - 1922) was a politician of the Japanese Government, Cabinet Secretary from June to November 1898 and Prime Minister of Japan from April 1914 to October 1916. He was also an early advocate of Western science and culture in Japan.

\(^{30}\)Inukai Tsuyosi (犬養 毅, 1855 - 1932) was also a politician of the Japanese Government, Cabinet Secretary, and Prime Minister of Japan from December 1931 to May 1932.
Besides, Fukuzawa Yukichi’s ideologies had strong impact on perspectives and activities of some innovative scholars in Phan Boi Chaus time like Phan Chau Trinh, Nguyen Thuong Hien, and so on.

Phan Chau Trinh is an excellent culturist and a patriot in the first half of the 20th century. His ideologies were formed and developed in his whole revolution career. In 1906, after returning from Japan, he wrote some contemporary works like “Awaken the Nation I (Tình quốc hồn ca I)” and in 1922, “Awaken the Nation II (Tình quốc hồn ca II)”. Together with some contemporary works like “Awaken National Spirit (Đề tình dân chí)” by Phan Boi Chau, “A Letter Written in Blood from Abroad (Hải ngoại huyết thư”, “A Call for National Spirit (Chí quan hồn nước)”, “A Gather of Natural Theory (Hợp quan doanh sinh thuyết)” and so on, the innovative scholars realized that the imperative step to take was to persuade Vietnamese people to follow the independence and self-improvement. Thus we had to place civil education first in the ideology “open civil education, maintain civil education, and take after civil education (khai dân trí, chấn dân khí, hậu dân sinh)”. Phan Chau Trinh considered it as the key to innovate the country and regain national independence “Vietnamese civil education is just like a little chicken compared to the old falcon, Japanese civil education” [Chuong Thau, volume 3, p. 191].

Firstly, speaking of learning, just like Fukuzawa Yukichi, Phan Chau Trinh strongly criticized Chinese education which only focused on theory not science. Phan Chau Trinh thought that in order to develop education, we had to learn the advancements and civilization of the world. Learning external civilization, according to Phan Chau Trinh, was to learn from our neighbors. Apparently, in his ideologies on education development, Phan Chau Trinh realized the importance of education:

Education itself can bring us to the civilizational level of the Western countries. Japan is a great example for our passion. Why can they achieve that level of being equal to the greatest countries in Europe? It’s simply because their leaders have carried out the things that they think would benefit them on the way of improvement. The main method being used is to develop civil education and social civilization via press freedom31.

By realizing the importance of education, Phan Chau Trinh advocated and organized schools; together with Northern scholars, Phan Chau Trinh opened the Đông Kinh Free School (Đông Kinh Ngữ Thực) in Hanoi. Its students included a wide range of people, regardless of age, gender, and social rank. Moreover, the subjects were also varied from ethics, maths, and history, geography to military and vocational training subjects. The lessons were created in a poetic way to make it easier for students to remember. Although the school only existed for a short period of time, it gained some certain achievements: the number of people who know how to write and read increased, contributing greatly to the elimination of illiteracy; studying became a trend for people; it helped open thinking of the people and made them realize the great importance of education. However, it’s hard to implement his ideologies for a long time when Vietnam was

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colonized because it was such “a pain in the neck” for the French colonial government which went against their wish to control Vietnamese people.

Commonly being affected by New Books (Tân thư) and New Literature (Tân văn) like other patriotic scholars in the first half of the 20th century, Nguyễn Thượng Hiền, through his works “Hợp quàn doanh sinh thuyệt” (1907), and “Viễn hải quy hồng” (1908), showed his ideological changes upon being influence by Fukuzawa Yukichi’s ideologies and New Books (Tân thư) in general. “New Books (Tân thư) made him get out of illustration, stop complaining and work hard”32. Moreover, “New Books (Tân thư) became the theoretical background for their ideological exchanges, and then they developed a new way to free the country: giving up on the policy “Cần Vương” and changing into the patriotic ideology “no monarchy”, with a new propagating content: calling for innovation and self-improvement33. Since then, Nguyễn Thượng Hiền and other scholars propagated people to change their life style to “gather together” to do business to develop the country. All of his life activities is the result of effects of New Books (Tân thư): burning the old volumes of poems, saving people from starving in Hue and Da Nang, persuading young people to learn in Japan, preparing in Đông Kinh Free School (Đông Kinh nghĩa thực), and going abroad and propagating abroad. “His interaction with New Books (Tân thư) and the young and excited people like Nguyễn Lo Trach, Trần Quy Bình, Phan Boi Chau, Tang Bat Ho, and so on and his ideological exchanges with them changed part of his life which would be formed otherwise”34.

In short, the innovative ideologies of the first half of the 20th century left strong impact on patriotic Confucian scholars. In that situation, to certain extent, they had fulfilled their mission in the transit era. Though the people in favor of Innovation movement were suppressed, their innovative ideologies and actions are passed to the next generations.

Fukuzawa Yukichi’s educational ideologies not only had effect on Eastern Travel (Đông Du) but also on Đông Kinh Free School (Đông Kinh nghĩa thực). Đông Kinh Free School (Đông Kinh nghĩa thực) was formed after the model of Khánh Ứng Free School (慶應義塾, Keio gizuku) by Fukuzawa Yukichi in 1868 at Tokyo. In 1906 Phan Châu Trinh also went to Japan. During this time, Phan Boi Chau and Phan Chau Trinh had a chance to tour Keio University, where they visually saw the model of a school in a new form. “They must have seen Keio University as a unique and stable educational institution: Vertically, it included three types: primary school, secondary school and university; horizontally, it developed as a multi-faculties institution”35.
Based on that, the Vietnamese scholars opened the Đỗng Kinh Free School (Đỗng Kinh Nghĩa thức)\textsuperscript{36}, on March 1907, whose headquarters was in No. 4 Hang Dao Street, Hanoi.

The purpose of this school was: 1. Enhancing patriotism, pride and motivation for people; 2. Propagating a new academic ideologies and a civilized and modern living style; 3. Cooperating with the patriotic scholars who are abroad and supporting the Eastern Travel (Đông Du) of Phan Boi Chau and the developing innovation movement in Vietnam. Thus, the educational purpose of Đỗng Kinh Free School (Đỗng Kinh Nghĩa thức) was not only focusing on learning from Westerners but it focused on training patriotism and pride in people. Obviously, the Vietnamese innovative scholars had common views on the importance of education compared to Fukuzawa Yukichi’s. Before the risk of being invaded, Fukuzawa Yukichi thought: I want them to think about all the movements of physical objects like human being and other things in the sense. About ethics, we think that human is the master of all, so we must be careful and do not look down on them and do not do anything against the fundamental ethics. Inhumanity, ungratefulness, unfaithfulness, and filial impiety are extremely bad things that, under any circumstances, should never be done by one. Everyone must aim to noble purposes and have high self-assistance\textsuperscript{37}.

About education model, by directly seeing the educational model in Japan, the innovative scholars wanted to organize primary school, secondary school, and university. However, during the implementation phase, the educational program was not planned thoroughly. Generally, primary school was for people who are new to the new Vietnamese alphabet; Secondary school and university are for someone who knew Chinese or wanted to learn French. Due to the actual conditions, the classes were not based on ages but on levels of students. Since “when adopting the Keio model into Vietnam, the scholars knew that it only suitable for part of Vietnamese because there are differences between the Vietnamese and Japanese and there were also differences in the available tools and the objectives. Last but not the least, it depended on the French colonial rule”\textsuperscript{38}.

Generally, the classes and subjects of Đỗng Kinh Free School (Đỗng Kinh Nghĩa thức) were very simple at first: Each scientific subject had its own intent but hygiene was only focusing on protecting human health and natural science was into surviving. Ethics and politics taught people to well behave and in shape. Science was classified into 2 types: general science and specialized science. General science was for the intellectuals, farmers, traders, and workers. We better focused on the general if we wish to master the specialized. The general education consists of

\textsuperscript{36} Đỗng Kinh was the name of Thang Long Imperial City in Ho Dynasty (Đỗng Đô). But Đỗng Kinh under French control also means Northern region (Tonkin). And Đỗng Kinh is also the Chinese version of Tokyo. In Japanese Tokyo is written as 東京, which is read as Đỗng Kinh, meaning the Capital in the East, different from Kyoto (Kinh Đô) – the former capital of Japan.

\textsuperscript{37} Fukuzawa, An Encouragement of Learning, 291.

two levels: basic and intermediate education. We must study the basics first and then the intermediate. That’s a school”.

About contents, the teaching materials in Đông Kinh Free School (Đông Kinh Nghĩa thức) also showed much influence from Fukuzawa Yukichi’s educational ideologies. One of the outstanding ideologies of Fukuzawa Yukichi was to support practical education, criticize fake study of Confucian education. The bad consequences of Confucian education were people with no independent and creative thinking. The purpose of education is not to created people who just know how to imitate others. Thus, education in school must meet the actual demands just like what Fukuzawa Yukichi pointed out “Study is not just about reading books. The nature of study is for learners to apply theory into practice or else learners are still stupid”.

That spirit was shown clearly in “a Book of Civilization Learning (Văn minh tân học sách)” (published in 1907-1908) (a book that adopts a new learning system to reach civilization). With that purpose, the author proposed to eliminate the forbidden rules during exam before. Instead, students can openly discuss and talk without any hesitation. Of course, the changes in exam form had resolved part of the Confucian education flaws. In addition, the book also noted that we should recruit talent people based on their special talents “invite good teacher, buy sample, choose, skillful and smart people to teach, and so on. People who are good at politics and chemistry should be more valued than those who study general subjects.”

Education that focuses on special talents of each individual will develop his talent at maximum capacity. In short, the purpose of education in this period was to meet requirements of building the country and protecting it against the French. That’s the survival purpose of Vietnamese people.

It’s safe to say that, teaching is a core activity of Đông Kinh Free School (Đông Kinh Nghĩa thức). However, the contents, programs, and subjects were totally different from those of the Confucian education. Instead of using the typical documents of Confucian education, the school built up the contents of some subjects. Besides, the school opened a library with various documents to server readers. Readers can approach Easten or Western ideologies. Via those activities, Đông Kinh Free School (Đông Kinh Nghĩa thức) educated people on patriotic spirit and propagated Western civilized ideologies, “blowing” global and regional innovative ideas to the people. Although it operated in only a short period of time, Đông Kinh Free School (Đông Kinh Nghĩa thức) “showed us the variety of political persuasion in the transit era, a transition period of the old and the new revolutions. Though it was a bit stubborn and confused before the new requirements of revolution, Đông Kinh Free School (Đông Kinh Nghĩa thức) had new spirits”.

40 Fukuzawa, An Encouragement of Learning, 139.
In short, the activities of Đông Kinh Free School (Đông Kinh Nghĩa thục) in the situation where Vietnam was in a policy crisis showed the determination of building an education system with Western knowledge. Đông Kinh Free School (Đông Kinh Nghĩa thục) became an innovative cultural and educational trend and it was the preparation for the fights in economics and politics later on.

A way to innovate people was to propagate patriotism and ethical standards. These activities were brought into school. It’s the optimal way that all people can understand. Among the propagated documents, a Book of Civilization Learning (Văn minh tân học sách) was a typical book.

A Book of Civilization Learning was considered to be the declaration to build a new education system and the key to national civilization. The basic perspective of the book was the civil education level determined the civilization of the country. Based on that, the book explained the causes and their solutions.

According to the author, unlike the Western countries, Vietnamese civilization is “quiet”. To explain this, innovative scholars found out four “original causes” four basically wrong notations which caused the backwardness to Vietnam. First, the notation of “nơi hả ngoại dị” meaning to think that our country and people are civilized and other countries and people are savage. Thus, most scholars and people thought that we did not need to learn from foreign countries and kept the old education system. By criticizing this type of education, the Vietnamese scholars had to try their best to study abroad to serve the needs of the country. Second, “trọng trọng khinh bá” meaning to appreciate Confucian education and neglect Western science and technology. In that situation, scholars motivated trade, implemented a campaign of broadening civil education, encouraged internship, and so on. Thus the notations of “the old is better than the current”, “the old time was right and the current time is wrong”. It cannot be denied that the current achievements do not adopt the positive factors from the past. But, the statements “the old is better than the current”, “the old time was right and the current time is wrong” need to be carefully considered. Because each period, each era has its own merits and demerits. The merits of this era can be the demerits of the next one. Therefore the “old” will be the foundation for the “current” but not the supreme like Confucian educated stated. Fourth, the ideology “to appreciate mandarin and look down on citizens” created a perception “going to school to become mandarin” among people. The consequence of that education was “that kind of education becomes to study to be slaves to the French; becoming a tool to earn money, mostly illegally43. Therefore, four original causes show that the scholars, at that time, were strongly against Confucian education and considered it as the main reason for the backwardness of Vietnam as compared to the world.

Those four original causes left strong effects on the five fields or aspects. First, as far as ideology is concerned, it didn’t improve civil education. Second, as far as education is concerned, it didn’t focus on science but the theories on “legendary books”. Third, policy didn’t change. Fourth,

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their nature was to listen and to follow without questioning. Last, they were so keen on the old
and bad traditions and bad habits without knowing about the development outside of the country.

By explaining the reasons and effects of low-educated citizen, to improve civil education, the
authors proposed 6 policies:

- Make the new Vietnamese alphabet the official alphabet;
- Editing books and choosing suitable books for the training programs;
- Changing exam format, eliminating the ones that are too hard for students, retaining literature,
  adding maths and the new Vietnamese alphabet, and encouraging discussion;
- Encouraging talented people to propagate the new knowledge to people;
- Revising technology and clarifying the importance of technology and science to the national
development;
- Opening newspaper to improve civil education.

Obviously, those policies were made to create people with patriotism and spirit. Moreover Đông
Kinh Free School (Đông Kinh Nghĩa tử) gave up on the format in Four Books and Five
Classics (Tứ thư, Ngũ kinh). Education is to: benefit oneself, country, and society. All three
things: first, hygiene education: meaning learning a method to make your body healthy with no
disease; second, survival education: meaning learning to make food, clothing, and manage
property; third, human education: meaning learning to treat other people and society nicely. The
education that accomplishes those three things is practical otherwise worthless.

Compared to the perspective of the ideologists in the first half of the 19th century, “a Book of
Civilization Learning (Văn minh tân học sách)” focused on analyzing theories and logics,
directly criticizing the drawbacks of Confucian education, and proposing concrete solutions.
Though this book was influenced by the reform ideology which is “neutral” but we can say that
the author of “a Book of Civilization Learning (Văn minh tân học sách)” improved 2 things:
first, confirming the value of spiritual heritage of the country; second, confirming the need to
learn from Western countries.

Fukuzawa Yukichi’s educational ideologies were ultizied completedly by the schoolars in
Đông Kinh Free School (Đông Kinh Nghĩa tử) when they made ethics education the first
priority because it is the best of the country and the origin of education. Young people shall take
care of national issues and be responsible for the situation or else all the books are for nothing.

45 University of Social Sciences and Humanities, Hanoi National University. (1997). Tân thư và xã hội Việt Nam cuối
thế kỷ XIX đầu thế kỷ XX, 277.
an Edited Version of Ethics Book – 1907 (“Tân định lý giáo khoa thư”\textsuperscript{46}) proposed the new ethics contents to propagate ethics and dignity of a person in the new era. The title of the book shows that it is not completely new ethics rules. Edit (Tân) means to modify the old one and make it suitable with the new concepts of new era. Ethics, as stated in the book, is a very important subject in training people on personality and dignity. The book consists of 7 chapters, shortly presented, whose contents are focusing on country, family, people, oneself, society, and all other living things. In addition to the traditional ethics that: children must be dutiful to their parents; husband and wife must be in good terms; friends must be trustful, and protect each other, the book also adds some new points on civil ethics like to study hard, gain knowledge, and practice their job, etc. One of the new ethics rules that the book discusses is definitions of loyalty and dutifulness. Unlike traditional norms, at that time loyalty and dutifulness meant to sacrifice for the country and to be responsible for the society. This was a really new perspective which showed the advanced thinking of the contemporary authors. This is similar to Fukuzawa Yukichi’s ideology as he said the Japanese had to be responsible for the society and live in a “national” form. This is a saving move for Japan in the situation where it was threaten by the Western countries in the 19th century. Particularly, ethic education for people was an important in Japanese humane education. It’s one of the things that distinct the Japanese from others.

The way to enrich people was to broaden industry and trade and persuade people on using domestic goods. At this time, some scholars created business groups, stores to advertise goods and sell domestic products and New Books (Tân thư). Unlike the perspective of leaning to be a mandarin, to support Đỗ Kinh Free School (Đỗ Kinh Nghĩa Thục), some scholars also opened store like Do Chan Thiet, together with his friends, opened the Đỗ Lợi Tế store which sold domestic goods; He and Phuong Son opened a traditional herb medicines; Hoang Tang Bi opened Đỗ Thành Xương store which produced and sold different kinds of tea, etc. Generally, the scholars lack experience in management and trade, so their business was not very successful.

In the South, in June 1908, Tran Chanh Chieu started Nam Ky Minh Tan Industry Joint Stock Company. Its plan was to open thread factory (spinning machine), weaving factory, soap factory, and leather factory. The company was successful at first with its soap being popular in the market. But, in October, Tran Chanh Chieu was captured so the company went broke. Actually, there were more than 15 organizations in Sai Gon and Southern provinces that trade rice, open food store, create printing factory, and so on. In short, the trading activities of the scholars at that time were not just to support innovation movement but to improve people’s lives and help them to get out of poverty. Moreover, the trading groups and communities were a place for scholars to discuss their revolution activities.

3. Some comments on influence of Fukuzawa Yukichi’s educational ideology on Vietnam in early 20th century

\textsuperscript{46} The book was written in Chinese, in a wood carving form, including 72 pages. Each page consists of 8 lines with about 21 words each. Besides the introduction, table of contents, the book includes 7 chapters with 26 different lessons on ethics.
Japan’s innovative ideologies in late 19th century and early 20th century in general and Fukuzawa Yukichi’s reformation ideology in particular have left an important imprint not only on Japan, but also on the region and the world. The success of Japan in the education reformation in the Meiji era proved that Fukuzawa Yukichi’s ideology was correct and suitable for the era. It has been seen that such ideology made contribution to dramatic changes not only in the economic sector, but also in other fields of Japan’s contemporary social life.

It can be affirmed that along with Tan Thu and Tan Van, Fukuzawa Yukichi’s educational ideology in particular and his reformation ideology in general had a strong influence on Vietnam in early 20th century. Such impact, as recorded in the history, was not only the influence of Fukuzawa Yukichi’s educational ideology on the ideological transformation of Vietnam’s Confucian scholars and intellectuals in early 20th century but also the influence on some typical Modernisation Movements in the early 20th century. In fact, the process of ideological transformation of the elite and intellectuals in the early twentieth century is a historical necessity, a new development in the process of mobilizing the development of Vietnam’s ideological history. From the transformation in awareness, such ideology was applied into practice and created an exciting Modernisation Movement in the early twentieth century. In short, that influence on the awareness as well as the action of the Confucian scholars and intellectuals in the following aspects:

Firstly, Confucian scholars actively acquired innovative ideologies from Japan and China.

Unlike the nineteenth century, heading into the twentieth century, one of the salient features of this period was that patriotic scholars actively and positively absorbed innovative ideologies from outside. They absorbed innovative ideologies through books, but were not passive when they had careful selection. In particular, they were very cautious and wise to absorb them on the basis of patriotism, absorbing only ideologies appropriate to the practical situation of Vietnam. That was the general policy of the Confucian scholars in the early twentieth century.

Secondly, despite not absorbing directly from Fukuzawa Yukichi, Vietnamese scholars mastered Fukuzawa Yukichi’s modernization spirit whose core is human education.

Fukuzawa Yukichi’s educational ideology indirectly affected the ideological transformation of the feudal Confucian class and the Modernisation Movement in Vietnam in the early 20th century. It has been seen that the history has recorded evidence showing the role and impact of Fukuzawa Yukichi’s educational ideology on Vietnam. This was a very important preparation for the Vietnamese revolution, for the transformation and transfer of two historical periods.

In fact, the influence of Fukuzawa Yukichi’s educational ideology on Japan’s contemporary society created a new wave of Japanese conception of education. One of the positive influences from Fukuzawa Yukichi’s educational ideology was to contribute to the lifelong learning movement of the Japanese. It is no coincidence that the Japanese honor him as “Volte of Japan”, the pioneer for the modernization of Japanese education. The enlightenment ideology along with typical works of Fukuzawa Yukichi were introduced into Vietnam and were actively absorbed by
awakened scholars, contributing to the formation of the innovative ideology. In general, there were two ideology trends. The first one was the peaceful and reforming trend that Phan Chau Trinh was a typical delegate. These innovators following this trend considered the general spirit and intellectual standard of the people be the most important. Accordingly, they enthusiastically promoted new learning, vehemently condemned the imperial examination, bad habits, mobilized the movement of learning the Vietnamese alphabet etc. Their activities expressed the policy of social reform, human reform but were only limited to the public, legal, peaceful and non-violent environment.

Therefore, after a while, they were seized and killed by the feudal authorities. Along with the moderate trend, in the early twentieth century, there was a patriotic movement in the violent way led by Phan Bio Chau. They knew how to set up political organizations, criticize society by weapons, and mobilize to join the modernisation movement. In the end, both ways to save the country did not result in the successful revolution, failing to solve the historical mission.

Furthermore, some Vietnamese innovators were allowed to go to Japan, some young people participated in the Dong Du movement led by Phan Bio Chau. These people directly witnessed the achievements of Japanese society. They understood that one of the most important fields for Japan’s success was education. It was undeniable that Fukuzawa Yukichi’s educational ideologies contributed to the success of the Meiji education reform. Therefore, in this form, Vietnamese progressive scholars also indirectly absorbed the ideology of the most prominent educational reformer in the early modern period - the famous ideologist Fukuzawa Yukichi.

Thirdly, Fukuzawa Yukichi’s educational ideology has influenced Vietnam relatively extensively: political ideology, educational ideology, ideology of social culture; thereby creating a transformation in the innovative action of national Liberation.

Fukuzawa Yukichi’s educational reformation ideologies first influenced on the transformation of awareness in the feudal Vietnamese scholar class. The innovative ideology appeared in the class of Confucian scholars and intellectuals right from the nineteenth century when Confucianism no longer met the requirements of practice. At this time, in different forms and measures, they showed their innovative ideologies. However, in the twentieth century, along with the movement of “European rain and American wind”, the change in their ideologies was stronger and fiercer. They criticized Confucianism directly and frankly; considered people’s intellectual standard and general spirit the first measure to improve the country’s potential; the way to save the country was analyzed in detail, reaching the theoretical level without stopping at specific measures like the previous period; the modernisation movement took place in a more lively and diverse form, etc. Undeniably, these innovative ideologies were a precursor to the ideology movement in the following period.

Not only influencing on the awareness of feudal scholars, Fukuzawa Yukichi’s educational ideology also influenced and created a strong modernisation movement in Vietnam in the early twentieth century in three dimensions: opening schools, propagating new lifestyles and expanding trade and economic development. Evidences recorded in the history have showed the
influence of Fukuzawa Yukichi’s educational ideology on the Dong Kinh Nghia Thuc movement. From the purpose to the content, this school’s learning program had many similarities with Fukuzawa Yukichi’s perspective. Clearly, the modernisation movement together with other movements brought a vibrant reform movement in Vietnam in the early twentieth century. Therefore, Chuong Thieu’s judgment was very profound. “Dong Kinh Nghia Thuc is quite active in the area of culture and society, but it does not aim at liberating the nation in terms of culture - society, which is first and foremost, requires the liberation of politics and democratic ideology, the character of the era of civil right bourgeois revolution”[103, p.50].

Fukuzawa Yukichi’s innovative ideologies appeared quite early and were closely related to his active life. From his early childhood, Yukichi Fukuzawa had a disagreement with some contents in Confucian doctrine and Chinese education. Especially, overseas trips made Fukuzawa Yukichi reinforce the spirit of learning in Western civilization. It is important that Fukuzawa Yukichi’s educational ideology has been enforced by the Japanese government, applying it to the practice of educational reform. That was one of the reasons for the success of the Meiji Restoration. As it is inevitable, Fukuzawa Yukichi’s innovative ideologies of education in particular and innovative ideology in general affected the region and the world. In the history, Vietnam has had diplomatic relations with Japan, which has created favorable conditions for the propagation and influence of such ideologies on Vietnam. However, it was not until the end of the nineteenth century and the beginning of the twentieth century that the enlightened ideologies of Japan in Tan Thu, Tan Van were introduced into Vietnam, Vietnamese innovators were exposed to Fukuzawa Yukichi’s ideologies. However, the influence of such ideologies has been reduced because of that delay.

Along with Tan Thu, Tan Van, Fukuzawa Yukichi’s educational ideology is one of the reasons for the change in awareness and action of some innovators in Vietnam in the early twentieth century. However, the influence of Fukuzawa Yukichi’s educational ideology did not become a strong and frantic movement in Vietnamese society in the early twentieth century as in Japan in the late nineteenth century because of many subjective and objective reasons. In the middle of the nineteenth century, Eastern nations faced great risks due to the expansion and invasion of Western colonialism: or being invaded into colonies, or gradually becoming dependent countries, were forced to conclude an unequal treaty with Western countries. In this situation, in these countries, there appeared innovators with innovative ideologies who advocated opening the country, reforming, studying according to Western civilization to protect and develop the country. In Japan, after judging the international and domestic situation, the bakufu government decided to open the country and sign many trade treaties, establishing diplomatic relations with Western countries. Although these treaties were considered unequal because Japan lost its jurisdiction, Japan acquired the necessary independence to embark on a national modernisation reign with the slogan “Study the West, catch up with the West, go over the West” with the goal of “Phu Quoc Cuong Binh – Wealth nation and strong army”. In particular, the leadership of the Meiji government was determined to reform the country. It was the awakened and dynamic leaders that Japan was able to turn external threats and challenges into Western learning opportunities and implement its country’s reform plan. In the context of an independent country that the government was consistent with the policy of innovation, when Fukuzawa Yukichi
initiated educational reform, launched civilization, he was supported by the government and the people, thereby bringing success and creating a broad movement in the society. That was the most important reason why Fukuzawa Yukichi’s educational ideology was applied to practice and became a broad social movement. However, it was undeniable that other economic, social and cultural factors created favorable conditions for the implementation of Fukuzawa Yukichi’s educational reformation ideologies. Meanwhile, in the early twentieth century, Vietnam was a colonial country of French colonialism, the Nguyen Dynasty was actually just a henchman for the colonialists to implement exploitative policies. Moreover, the major innovative force was the class of scholars and intellectuals. In such a context, the goal of the Vietnamese innovators primarily aimed at expelling the colonialists, gaining independence and sovereignty of the country. Innovative ideologies and reforms in the outside were absorbed and spread by patriotic intellectuals and intellectuals in the condition that the country was under the domination of French colonialism, being repressed by the colonialists so the movement was not official and public as in Japan. This is also one of the fundamental causes that Fukuzawa Yukichi’s educational ideology only had very limited influence on Vietnam at that time.

CONCLUSION

Although in fact, the innovative ideology of Vietnamese Confucian scholars did not create an ideology system, a class consciousness, a basis of consistent, scientific and thorough philosophy, a revolutionary practice, these progressive, revolutionary, national and democratic ideologies that the patriotic scholars in the early twentieth century made an important contribution to Vietnam’s ideology history and Vietnam’s revolutionary struggle history in the next decades.

In conclusions, Fukuzawa Yukich’s educational ideologies affected and created innovation movement in Vietnam on the first half of the 20th century. The innovation movement was both discrete and publicized. The innovation movement eventually ended but it marked an important historical period which created foundation for the national revolution movement changing into a new era.

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