

INNOVATORY IDEAS OF DANG HUY TRU

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ABSTRACT

Dang Huy Tru is one of the first typical innovators in the second half of the nineteenth century and the early twentieth century in Vietnam. Innovative thought of Dang Huy Tru was formed, developed on the basis of acquiring, inheriting and applying the values of traditional national culture and cultural elite of mankind. Dang Huy Tru's innovatory ideas began to form in his mind and developed from the requisite history - society of Vietnam and the world from the second half of the nineteenth century to the beginning of the twentieth century. He advanced quite copious and insightful innovation in many fields such as in politics, society, economy and education. Dang Huy Tru's innovatory ideas were created in a certainly historical period, so the restrictions couldn't be avoided. But if we know how to eliminate of the drawbacks, it still has certain values for society nowadays. In this article, we will focus on studying the basic content of the innovatory ideas of Dang Huy Tru and draw out certain values from them.

Keywords: *ideas; education; innovator; traditional national culture; cultural elite*

I. INTRODUCTION

Inheriting the values of national cultural traditions, quintessence, and technological science of mankind, Dang Huy Tru gave his insightful and copious innovations ideas in many aspects such as: socio-economy, military, self-strengthening, education, etc. In this article, we will focus on investigating the basic content of the innovatory ideas of Dang Huy Tru and draw out certain values from them.

Due to the importance and significance of Dang Huy Tru in the history flow of the Vietnamese people, the thought of Dang Huy Tru in general and the reforming thought of Dang Huy Tru in particular are studied by many scholars on many fields. However, we will generalize into main researches such as; studying his life and career; studying in philosophical, political and literary ideology of Dang Huy Tru; studying the characteristics, values, and ideological limitations of Dang Huy Tru in general and the innovation thinking of Dang Huy Tru in particular. Although there have been many scholars who are interested in Dang Huy Tru, there has not been any complete work about his viewpoints as well as discussions about them. Some questions are put forward. What are the good points of Dang Huy Tru's innovation thinking? What does it mean for today's society? To answer these two questions, we use some methods to study including logical method, historical method, methods of analysis and synthesis, and methods of discussion, exchange and

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consultation of experts. Logical method is used to find out the conditions to form his thought as well as review and assess Dang Huy Tru's views and ideas according to each specific historical condition. Historical method is used to investigate the facts, scientific issues that the topic set out. On the historical data we draw out the law of movement and development of views and ideas; And methods of analysis and synthesis: are used to analyze issues such as origin, nature, ideology of Dang Huy Tru about innovation; Methods of discussion, exchange and consultation of experts are used to clarify some vague points. Dang Huy Tru is not only a patriot, or a revolutionary, private ideas, new intellectuals, philosophers, but also a highly controversial historical character. Therefore, the topic also uses group-discussion methods to draw out objective assessments and judgments. At the same time, I invite some scientific experts, and politicians to exchange, consult, unify awareness, as well as to properly and objectively evaluate the reforming thought of Dang Huy Tru.

II. CONTENT

2.1. The basic content of innovatory ideas of Dang Huy Tru

Dang Huy Tru (1825-1874), whose courtesy name is Hoang Trung, has alias as Vong Tan, Tinh Trai. He was one of the first representative innovators in the second half of the nineteenth century and early twentieth century. Dang Huy Tru's innovatory ideas were formed and developed on the basis of inheriting and applying the value of traditionally national culture and quintessential culture of mankind. The main points in his thought and action is the spirit of patriotism and national self-strengthening.

Dang Huy Tru said that if you wanted to innovate your country, you must have national self-strengthening. To prove it, he started from studying the experiences and achievements of countries around the world. When he assessed about the "reconciliation" of the court of Manchu (China), Dang Huy Tru said that the action was suitable with the element of Manchu at that time. After reconciling, Manchu created conditions for its army and people to take a break, regained the strength to build and strengthen its forces to prepare for the defense to save the country. From this event, Dang Huy Tru reckoned that Nguyen dynasty should apply the policy of "reconciliation" with French, so it was necessary to take advantage of opportunities to unite, to develop the nation's strength and to receive education, science and technology in the world, then train and orient the talent people to serve the country, to meet the requirements of Vietnamese history setting at that time. When learning about Persia, Dang Huy Tru explained the reason why it defeated Austria; It was because Persia had properly implemented the national self-strengthening by investing properly to develop science and technology, education (both knowledge and moral) especially patriotism, having good relation with countries all over the world. Therefore, "they had been elaborated fast-firing guns, educated people the faithfulness, cooperated with powerful Russia to be the strongest federation in Europe" (Linh 1990, 436). To Japan, Dang Huy Tru said that Japan was a small and insignificant country but they had an indignation, they felt the humiliation of an illiterate country, of a weak country so they try to study to become powerful. He wrote "in six skills, they eliminated bow and arrow skills, and focused on sword dance. In riding horses, they taught how to ride horse forward and backward in battle. In shooting, they taught how to hit target. The soldiers in the navy was taught to be good at driving ship and shooting; and sailors were

taught navigating skills” (Linh 1990, 435- 438). From researching the great achievements that many countries had improved, Dang Huy Tru applied these achievements into his innovatory ideas. Dang Huy Tru said that if you wanted to strengthen the nation, you must rely on your own strength and apply the advanced civilization in the world. You couldn’t depend on other countries. Because “white demons don’t listen to good words, and we couldn’t lose people and land. In the royal court, there’s no lack of big officials, blue or purple garment wearing official, they were a great help, it is not mentioned the officials of three large provinces. It is impossible to depend on England, because it is like leading a wolf to the back door of our house” (Linh 1990, 390). In order to strengthen the nation, it is necessary to make the people rich, when the people are rich, the country will be strong.

In the viewpoint of innovatory economy, Dang Huy Tru reckoned the economy as “a great field that cannot be underestimated,” and he was the first person to ask the king for permission to establish the “Binh chuẩn sứ” (the department of stabilizing the market) scope but also the direct operator. He managed this agency to create wealth for society Chinh (2013, 764). Dang Huy Tru also emphasized, “God doesn’t betray the faithfulness. The publicity and privacy make the country more and more prosperity” (Linh 1990, 380). The viewpoint of expanding trade for economic development had seen as the first shot to the conservative ideology of the Confucianism which gave the prominent important to the “agriculture is the basic development of the country and commerce is the factor that weakens it.” Dang Huy Tru explained that we must focus on economic development and enrich the country in order to strengthen the nation. And it was necessary to develop a commodity economy, created market exchange in order to develop the economy. He wrote: “Our country, a strip of land running along the coast, earns enough income for expense every year. From Mau Ngo (1858; the year of Horse) up to now, floods, droughts, storms, grasshopper, wars, epidemics, costs are increasing, finance is lacking. The three provinces: Gia Dinh, Bien Hoa and Dinh Tuong in Southern which have many resources with extensive lands were occupied by the Phu - lang - sa (the French). Moreover, they required to make a compensation of to 28,8000 silver coin each year. The peace treaty had been already announced to everyone, I thought that you (the French) had known quite well. The frontier which was occupied, which is what I think a misery. My family is a long-standing Confucianism family, from the time when our country great prosperity. We have been grateful of the country for many generations. We have been witnessed at all the hardships of the country, but we can’t do anything but just do cry. When the frontier has not been taken control backed, there are some mandarines having confidential schemes. I have low status in the royal court, a short-sighted person, so I dare not think big. I heard the Agricultural Ministry said that the fund had been exhausted, so I consider myself to work with all my heart. If I couldn’t do the ‘Salt and Iron’ policy like Quan Trong, I couldn’t do the ‘Agricultural benefits’ like Ly Ly, I also learn from Ba Ich how to do business, studied from Luu An for transportation” (Linh 1990, 435). Because of his request, the court granted him 50 thousand quan to set up a business with that capital. In this situation, he laid down as a policy “both government and individual get benefits” to gather capital and human resources. This was a really new policy because it had not been mentioned by any thinker in Vietnam at that time. To innovate the economy of country, Dang Huy Tru proposed two immediate missions that was production and business.

He reckoned economic development was to make the nation rich and strong but it was necessary to build up military forces first to protect it. To him, the investment in regular and modern military forces was

extremely important because the army is the key to win” (Linh 1990, 529). We had the enemies including “the French, the British, a herd of evil from the West.” “They have heavy ships, guns, being helped by the ‘Gia Tô’. They do whatever they like over the four seas” (Linh 1990, 436) so the reformation of the Vietnamese army was inevitable. Besides being equipped with weapons for the military forces, the moral education and the disciplinal consciousness for each soldier is also very important. “We must have military discipline in order to give an impulse to win.” “Whoever is afraid of the enemy, their head will be cut off” (Linh 1990, 504).

To Dang Huy Tru “*When military is on the march to any place, if they say bad words to civilians, rape women, extort possession of people, even a plant or a branch of the people, etc., they will be punished according to the military regulation. Those disturbing the ranks, talking loudly will be convicted according to military regulation. In the military, soldiers and officers must follow the mobilization of the Approval of Ong Ich Khiem. Whoever left the order will be severely punished. On the battle front, to the possessions of others that were discarded or dropped, if any soldier picked up, he will be beheaded. Marching forward or backward must be done as the command. Strong soldiers are not allowed to go ahead in the groups, weak people cannot be left behind. Who violate the regulation will be seriously punished. If the group of soldiers in front meet the enemy, the group right after do not come to rescue; or if the group in the back meet the enemy, the group which go ahead don’t recuse, then these soldiers will be beheaded.*” (Linh 1990, 504).

Dang Huy Tru said that it was necessary to reform and reorganize the army, to select healthy and moral soldiers, to abolish pre-war troops because this is a vital place so it is impossible for the lawbreakers to guard. He “reduced the so-called ‘loaves and fishes’ for the mandarins in the capital. After the state was peaceful, they would be granted ‘loaves and fishes’ like before. If so, the food for military forces will be added to some extent” (Linh 1990, 224-225). With this innovatory ideas, Dang Huy Tru hoped that the disadvantages that the Nguyen dynasty was suffering would be improved.

Dang Huy Tru emphasized the element of taking people as root in his reformation, according to him “The strength of our country is to consider its people as ‘root.’ Complementing that root is a good physician” (Linh 1990, 284). “The army is the clutch that relates to the victory, but its people is the best to determine its safety” (Linh 1990, 510). From promoting the role and position of people in the reform of the country, he came to assert, “Superiors and inferiors have the same target to save the country together, so we can say that one leg, one hand is enough to help for work” (Linh 1990, 373).

In order to strengthen the nation, develop the economy and the military, education innovation is also an important content mentioned in his reforming thought. He said that the purpose of education was to train people loving their country, loving peace and protecting the nation, not to train feeble people and those who is against his nation. The object of education was the whole people in the country, there was no discrimination because “talented people are not born randomly by heaven” (Linh 1990, 364), but by educating. The content of education was to train people who had an extensive understanding of many spheres and people who developed both physical strength and mental power “we don’t know all about astronomy and mathematics so how do we understand the heaven to care for the nation” (Linh 1990, 271). Therefore, according to him, it was necessary to reform educational content, avoided “cliché, nonsense.” Education must be originated in what society requires. In terms of educational methods, Dang Huy Tru emphasized

“Teaching by all your heart, which would change the bad into the good. Happy faces would change foxes’ and rats’ behavior” (Linh 1990, 294). He said that the most optimal teaching method was the interaction between teachers and students, this was a very right perspective for all times.

2.2. The value of Dang Huy Tru’s innovatory ideas

Like other thinkers, the innovatory ideas of Dang Huy Tru was created in a historical period of time, so the limitations couldn’t be avoided. But if we know how to get rid of the limitations, there are still certain values for society today.

The first value in his innovatory ideas is national self-strengthening. From the perspective of summarizing the achievements of many countries in the world, Dang Huy Tru said that “to liberate the nation, we must rely on ourselves.” Self-reliance of a nation is basing on the strength of its own nation to bring into full internal force of country, combined with the scientific achievements of human civilization to liberate the nation and develop the country. This is one of the innovatory ideas covering all the contents of his innovatory ideas. From an economic perspective, he came up with a very new and suitable economic concept such as “making wealth, that great job is not to be considered as a minor one” (Linh 1990, 374), this viewpoint is considered a breakthrough in his awareness. In order to strengthen the nation, the defense construction must be promoted, army must be equipped with weapons, military equipment, moral education and disciplinary consciousness for each soldier. Concurrently, he also proposed to reorganize the army to expel the enemy, regained independence, helped the country stabilized and developed. Dang Huy Tru paid attention to the people, elevated the position and role of the people in social relations.

The second value of Dang Huy Tru’s innovatory ideas is to meet the needs of history at that time. Facing the historical situation of the country was being fell into the hands of the French colonialists, the Nguyen court was resigned to being their minions, then the innovatory ideas of Dang Huy Tru contributed to the Vietnamese nation’s standing up to liberate. Dang Huy Tru said that, in order to liberate the nation, they must unite the nation to expel the enemy. To liberate the nation, in addition, we must carry out by violent methods. According to him, in order to carry out violence in a strong way, it was necessary to build facilities, promoted the internal strength of the nation, learned about the scientific and technical achievements of foreign countries, but all of them must be depending on national self-strengthening and not depending on any country. He said that the mandarin’s mission was to unite to fight against the empire to liberate people, liberated the nation and develop the country. Dang Huy Tru reckoned “depending on England, it is impossible, because it is like we are taking a wolf to the back door. In the mountain there were tigers, who knew whom to beat the tigers.” (Linh 1990, 57)

The third value of Dang Huy Tru’s innovatory ideas brought profound humanity. Throughout his whole innovation mind-set was the spirit of patriotism and the liberation of the Vietnamese people from the oppression of exploitation. Although his innovatory ideas were not democratic ones but it was a viewpoint of taking care of the nation and protecting the nation. He reckoned that national liberation was the point of view from people’s aspiration. Therefore, it would promote the strength of the people in the national liberation struggle movement. Dang Huy Tru made the viewpoint clear that the dignitary must be “*pure and upright, cautious, industrious, patient.*” In particular, “pure and upright” is the morality of the dignitary. The dignitary must work properly and honestly. “Cautious” refers to assiduous and careful when working with people.

“Industrious” is diligence, hard work, good performance of duties. “Patient” is calm, humble, not impatient in all jobs, especially jobs related to the nation. This value is not only meaningful for the people in that period but also have great value for Vietnam today.

Every thought is often born in a historical period, on the one hand to meet the needs of that time. On the other hand, it is also regulated by itself. The reforming thought of Dang Huy Tru is of no exception. We can generalize it into the following limitations;

The first limitation, in terms of the worldview and methodology in the reforming thought of Dang Huy Tru is the obsolete viewpoint, and methodology of Confucianism, which is no longer consistent with the requirements of Vietnamese society at that time. Through the content of the reforming thought of Dang Huy Tru, it can be seen that he had a feeling that contemporary Confucian ideology, the obsolete Confucian “literature” is no longer able to be used to fight against the enemy to save the country, therefore, there should be a change in Confucianism by renewing this ideology on the policy of self-reliance and autonomy. Thus, although Dang Huy Tru wore “a new shirt” for the worldview and Confucian methodology, its core remained unchanged.

The above limitation is also a common one that thinkers at this period of time have not overcome yet, although they have realized that it is necessary to change, first of all the ideologies in accordance with the change of historical and social conditions to liberate society, liberate the country and liberate people. Dang Huy Tru due to the objective conditions and certain subjective factors, the change in his thinking only stopped at the renewal of Confucianism on new concepts. Therefore, although there were certain successes in his reforming views, his reforming ideas were not used by the Nguyen dynasty, resulting in no national liberation and no people liberation as his wish.

The second drawback is that, in the reforming thought of Dang Huy Tru, it has not yet escaped the influence of the political ideology of the feudal regime. This limitation is clearly expressed in his view of absolute loyalty to the king’s leadership. According to Dang Huy Tru, “Trung” is faithful, devoting all life to the king, absolutely confident in the leadership and administration of the king, always consider the king as a saint regardless of circumstances - even three years later, when the king led to the loss of three eastern provinces, he still considered King Tu Duc as a wise king and he told himself that he should do his best to repay the king. And then with this policy, Tu Duc King continued losing all three provinces in the Southwest; or the fact that he made proposals to implement the self-governing and autonomous policy to liberate the nation, liberating the country, liberating people was no longer done, along with the imperial court no longer respect him, Dang Huy Tru still kept a heart of loyalty in thinking as well as in action, he did not blame the king, still having all his heart and mind to do the best for the king. Professor Tran Van Giau when studying Confucianism in this period also stated: “In the framework of the protection regime, the word of ‘loyalty to the King’ becomes a synonymous with ‘national treason’.” The enemy continued to use Confucianism to train mandarins, and let the feudal domination apparatus be used to serve the colonial interests. “Leading to the content of the viewpoint of people” is the root of Dang Huy Tru derived from the mandate of the mandarins and the court with the care of the people’s life, one of the weak and pitiful forces. It is clear that when Dang Huy Tru divided people into two types of soldiers and small people, the mandarins were considered to be military soldiers and the people were classified as minor. But he did not derive from the

affirmation of the power of the masses, thus provoking and promoting the strength of the masses to stand up to beat the French people to liberate the nation, so his thoughts still limited, unable to arouse the power of the masses. Therefore, although he gave many progressive reforming ideas in many areas of social life, there was no thought to change the contemporary social regime, to replace the forces of ruling system with a more advanced political apparatus. Thereby, it can be seen that the implementation of reforming on self-sufficiency and self-governing is not good enough, it does not end all the old. In essence he has implemented the issue of reforming the country on the basis of the Confucianism of the Vietnam feudal regimes in at that time which has not led to the final result as he wished.

Through consideration in the current conditions of Vietnam, if we remove restrictions, the reforming ideologies of Dang Huy Tru are still valid and have great significance for the renewal process of the country. Those values are:

Firstly, in any historical period, the spirit of innovation has to be raised, especially in the current international integration process nowadays, the innovation becomes more urgent and the content of innovation needs to be comprehensive.

Currently, the Vietnamese people are facing great opportunities and challenges of the times. In particular, the world situation of “peace, cooperation and development is still the mainstream; globalization and economic integration are accelerating; Investing in goods, services, labor and capital is expanding” (Dung 2015). The scientific and technological revolution, especially information technology and biotechnology, continues to develop strongly in depth, greatly affecting the structure and development of the world economy, opening up new perspectives for each economy participating in the global division of labor. The Asia-Pacific economy continues to develop dynamically, creating more favorable conditions for the development of each country. However, the global and regional situation still contains many complicated, unpredictable factors, local conflicts and area conflicts, along with international terrorist activities, can destabilize the region and many places in the world. “Big countries” compete fiercely for economic gain and seek to impose trade barriers with poor and developing countries. The world financial, monetary and price markets are complicated. Global issues such as epidemics, environmental pollution, scarcity of energy sources and raw materials, the gap between rich and poor becomes more acute.

In addition, the domestic situation also has difficulties such as the economy is at a low level of development, small scale, weak competitiveness, still lagging far behind in comparison with many countries in the region. Our country is still in the group of low-income developing countries; while the requirements for rapid and sustainable development are urgent, the integration with the regional and world economy is increasingly urgent and more extensive.

Therefore, in order to integrate and develop, to take advantage of opportunities, advantages and overcome challenges, we must innovate. And innovation must be comprehensive. Because, as we know, all things, all phenomena in the world exist in countless interrelated relationships; in the many relationships that govern the existence of things, the phenomenon in that world has a common connection - an relationship that exists objectively, disseminates and generally governs the movement, development of all things and phenomena in the world. Therefore, it is required that we consider any object from all sides, all aspects or, in other words, to consider things in their comprehensiveness, in diversity, abundance, in impact of every

things, every phenomenon. To develop, to strengthen, and to self-governing, Vietnam must comprehensively renovate on all economic, political, military, cultural aspects to create a synergy to help the country overcome difficulties, to protect national independence, and advance to socialism.

Secondly, the principle of innovating but still uphold national independence and national sovereignty is that we need to take advantages of the strength of internal strength, self-reliance and autonomy, and external resources. While we consistently pursued international integration and cultural identity of the nation, we are always against the plot of “peaceful development” of capitalist countries. In the trend of international integration, if we do not have an independent and self-reliant economy with a strong political background, we easily dissolved in the integration process. Only when we promote the internal force of the nation in a powerful way, can we create a basis for sustainable development, build and develop an independent, autonomous economy, maintain the direction of economic and social development in the current trend of integration. Dang Huy Tru also considered to self-reliance, self-rule, to liberate the nation, to liberate the country, to liberate people, we should not expect, depend on others, but need to promote the internal force of the country. Because he realized that asking another country to fight against the French colonizer to bring independence, freedom, happiness to the people, as many patriots at this time, was like taking “foxes and wolves to the backdoor.” Besides, he also needs to absorb the world’s civilization, science and technology to avoid being outdated, to expel the invaders, liberate the nation and develop the country.

Thirdly, in order to develop the country in the renovation process, it is necessary to fight corruption thoroughly, in order to strengthen people’s beliefs, in order to create the unity to promote the country.

Corruption is an inevitable consequence of an underdeveloped economy. Poor and weak socio-economic management creates conditions for negative behaviors, corruption, social evils to proliferate and especially it is where a part of political power is transformed into economic power. According to the Transparency International, corruption is inversely proportional to the level of economic development, the less developed countries become, the more serious the corruption is in the nature of corruption, human remains an important factor, we can easily identify corruption with its manifestations such as monopoly, hushing information, irresponsibility in assigned work. This issue was also raised in detail in Dang Huy Tru’s book “The Weak Tolerance”⁷, in which he drew 104 types of official bribes, taking place in all aspects of life including education, politics, economy, culture, society etc. with forms and tricks that startled us when compared to current corruption issues such as bribery in examinations and localities such as bribing officials, inspectors, colleagues who work injustice. They illegal bribe to ask for reduction in criminal sentence, to get higher position in state, to get the favor in any project, etc. In addition, Dang Huy Tru also raised 5 cases of gifts that can be received including in the annual festival, in thanking after the completion of a duty, in thanking from the nominee for new post, in thanking of the merchant whose boat sails safely from South to North and vice versa, in the occasion having happiness or sadness. And according to him, for the offerings that other people offer, the receivers need to decide whether to receive or not according to the rules and specific regulations. Statemen are smarter than ordinary people so they should know what to do in these situations without being stained. Since then, Dang Huy Tru has set out the necessary standards for mandarins to be able to do. They are “the purity, the carefulness, the industriousness and the patience.” Thereby, we realize that although Dang Huy

⁷ In Vietnamese “*Từ thụ yếu quy.*”

Tru lived hundreds of years ago, his etherealness, moral character, and especially the thoughts he raised about corruption and bribery are still valid today.

Today, the leader of Vietnam, Nguyễn Phú Trọng also applies the ideas of Dang Huy Tru in managing the country. Nguyen Phu Trong also said: “Anyone who has bad behavior has to educate, to shape his action into the right one. Discipline a few people to save everyone” Anti-corruption is no different from standing among wolves. When the “wolves are in hunger of power,” “in thirst for money,” raged everywhere, but morality was not enough, integrity was not enough to help him out of his thirst of hunger, then the death penalty was inevitable. It is suitable for common sense. It is the most humanistic, it is the most moral. It is also the most democratic and the most disciplined. Only when sweeping away corruption can the governors strengthen people’s trust in order to create unity to develop the country. And if the governors want to prevent corruption, first of all, they have to “supplement and complete rules and regulations on economic and financial management, management of public assets, state budget, funds and donations from its people and from foreign countries. Promote administrative reform; implement the monitoring mechanism of the people, through direct and indirect representatives in the communist party, civil servants, agencies and administrative units. Ensure publicity and transparency of economic and financial activities in administrative agencies, public service providers and state enterprises

Fourthly, in order to liberate the nation, to liberate the country and to liberate the people, we need a scientific argument tool which is suitable for historical requirements. We know that one of the important reasons why Dang Huy Tru’s reforming thought has not been able to give the right direction to bring the Vietnamese revolutionary ship to the final victory is due to the his reforming ideas were based on the outdated Confucianism that was no longer suitable to the history and society of Vietnam at that time and from that foundation he was not aware of the contradictions in our society, as well as not aware of revolutionary forces, and revolutionary organization. Therefore, that restriction also has great significance in the current renovation process of Vietnam. It is necessary to have an appropriate, scientific and modern theoretical foundation for the implementation of resilience and self-reliance policies to liberate the nation and develop the country.

In addition, along with economic growth and international integration, we must preserve and promote the national cultural identity. The present era has proved that the culture and traditional values of a nation become the driving force, the target of development in general and of internal development in particular for each nation. Therefore, it is necessary to have a consistent and long-term view that economic development must be associated with cultural development. Economic development is the foundation and material basis for cultural development; culture is the spiritual foundation of society. They are both goals and a driving force for socio-economic development. Because building and developing a *market economy* in the context of globalization, openness, and integration and strengthening economic, cultural, scientific and technological cooperation with countries in the region and in the world without traditional cultural values will make the country lose its national cultural identity, and become the shadow of other nations.” Thus, once the culture is not developed, cultural identity cannot be preserved and promoted as endogenous capacity, the relationship between economic development and cultural development is not paid attention, it will greatly affect the country’s economy and society, even affecting the survival of the nation.

III. CONCLUSION

Dang Huy Tru's innovatory ideas began to form in his mind and developed from the requisite history - society of Vietnam and the world in the second half of the nineteenth century till the beginning of the twentieth century. In this period, science and technology developed as rain - storm in the Occident. Occidental countries, especially Japan and China, had been reformed the country in the way of self-strengthening and autonomy, creating changes in all aspects. Meanwhile, Vietnam in the late nineteenth century and early twentieth century was still a feudal country. Dang Huy Tru's innovatory ideas became "the first enlightenment in Vietnam." The content throughout the whole innovatory ideas of him is the love of his homeland and national liberation. His innovative ideological values are still valid in the process of innovation in Vietnam today.

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