

From Jean-Jacques Rousseau's Philosophy of Education to Phan Chau Trinh's Philosophy of Education

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Abstract

Educational philosophy “Thien Chan” of Jean-Jacques Rousseau and “Chi Bang Hoc” thought of Phan Chau Trinh have historical meeting points and can be compared with enlightening values - values that to this day are still recognized as progressive and a key factor in creating the civilizational foundation of the modern world. To the extent, the article also wishes to concretize and clarify the correlation between the two thought leaders on neo-education in service of human life and social progress; contribute an additional way of understanding or recommend an application in solving basic problems of education in Vietnam today.

Keywords: Education, natural education, Education degree, Jean-Jacques Rousseau, Phan Chau Trinh.

INTRODUCTION

Before the appearance of philosophers of professional education, there have been many thinkers or philosophers who have discussed issues familiar to contemporary philosophers of education such as: What are the goals or objectives? of education? Who is the target audience of education? Which inclination in education, true or natural? What is the role of social organizations? etc.

In ancient Greece, Socrates (469-399 BC) formed a method associated with his name - the “Socratic Method” - with the proverb “Know thyself” that was revered by many educators and philosophers... Plato (428/427 or 424/423 - 348/347 BC), was an Athenian philosopher, with the idea of “The Philosopher king”, giving special education to the working class, craftsmen, warriors, Dominator. It is called a “functionalist” model designed to train adults capable of meeting the needs of the state/city. Many criticisms of this model are the

abandonment of childcare and recognition of common marriages. Jane Roland Martin is one of them. Aristotle (384-322 BC) held that everyone should be educated and trained for a suitable position in society; every person in society, even the best slave, possessed personal virtues. He has a belief in the upbringing of good character. The approach of personality education proposed by Aristotle attracted the attention of personality development educators during the nineteenth and early twentieth centuries.

By the eighteenth century, Jean-Jacques Rousseau (1712-1778) was considered a philosopher of freedom. He put the state of nature above the civilized social state of man. This is also the central problem of his philosophy. He believes that “man is born free” and true. But when living with other people, people become degenerate, so he is concerned about a civilized institution that helps people maximize self-confidence, compassion, civic duty, love of nature, and connection connect

with God. From that philosophical project, Rousseau had reflections on education to explore the divine nature, inherent in human nature.

In Vietnam, Phan Chau Trinh (1872-1926) came from a culture very different from that of Rousseau, but he lived for many years in France, influenced by the Enlightenment movement and philosophy, his recognition of Enlightenment ideas. This is evident from reading two essays at the end of his life, *Ethics*, and *Ethics (Morality) of East and West and Militaryism and Democracy*. He highly commended Rousseau and Voltaire. At that time, he wrote according to the transliteration of Chinese characters as Lu Soa (Rousseau). There is acculturation in Phan Chau Trinh when absorbing Rousseau's thought. The same comes from education, but on the one hand, in a national and prosperous society, on the other hand, in a colonial and feudal country, in the loss of the country and the dissolution of the house.

If in Jean-Jacques Rousseau, when he wrote on the social contract, especially *Émile* or on education, education was considered as a vital issue of mankind on the way to regain freedom, the "heaven" from "the hand of the Creator", in Phan Chau Trinh, Chi is a very precious object given to the compatriots who desire freedom, "expand wisdom", want to "liberate" from "slavery". The article analyzes and evaluates the correlation between Jean-Jacques Rousseau's thoughts on education and Phan Chau Trinh's thoughts on education.

Literature review

The educational ideas of Rousseau and Phan Chau Trinh demonstrate the importance of educational purposes, methods, and products that education brings to many scientists or philosophers. Although, their problems are not always compatible when it comes to identification. In these cases, it can be determined by empirical testing.

“Education should be a happy process in revealing one's endowment, learning from

nature and experience, and developing freely the child's abilities for a full and passionate life” (Durant, W.& A, 2015, p. 230). This is the assessment of Mr. and Mrs. Will and Ariel Durant in Jean - Jacques Rousseau about Rousseau's educational views expressed in *Émile ou de l'éducation* (*Emile, or On Education*). According to him, Ms. Durant, Rousseau turned an otherwise boring educational subject into a compelling romance, his intention, apparently, "to save in heaven a model of a perfect state or method of being so that anyone who sees it can adjust itself accordingly.” As for Nel Noddings, “People should be educated to preserve their natural goodness and create a positive sense of civic responsibility... Rousseau believes that children are naturally good... so must be nurtured and educated with the fewest possible constraints” (Nel Noddings, 2021, pp.38-40). That is the statement of Nel Noddings in the *Philosophy of Education/Philosophy of Education about Rousseau's philosophy of education*.

Dagobert D. Runes, in the *History of Philosophy*, argues that modern civilization has gone astray and must return to nature, but that does not mean returning to primitive barbarism, but rather the restoration of order nature, in which reason and emotion harmonize with each other, human beings do not depend on each other's fellow human beings. And Rousseau's natural education is in that direction.

Samuel Enoch Stumpf has a remarkable admission: “Rousseau attacked the Age of Reason, leveraged the Romantic movement by emphasizing sentimentality, revived religion although he was skeptical of some traditional teachings, providing a new direction for education” (Stumpf, S. E., 2004, p.241).

The imprint of Rousseau's view of biased education is found in the work of many philosophers, posterity thinkers, or in an educational movement called “open education” that emphasizes concern for the learner..., doing, feeling, observing, and not focusing on the lessons according to the framework. Some of Rousseau's ideas about education still echo in the work of twentieth-century psychologists

and educators such as A.S. Neill, John Dewey, Developmentalist, Montessori, Piaget, Vygotsky, Pestalozzi, Herbart, Froebel, or Phan Chau Trinh, etc.

Starting from the topic, the article mentions Rousseau's philosophies on divine education, which evoke a reference view on Phan Chau Trinh's thought on neo-school.

Phan Chau Trinh soon approached the ideas of French philosophers such as Jean-Jacques Rousseau. He found: "Lu Soa book one pho".

Thomas J. Vallely, in his lecture from receiving the award for the cause of Culture - Education, at the 7th Phan Chau Trinh Cultural Awards ceremony, taking place on March 24, 2014, in Ho Chi Minh City, said: in his time, Phan Chau Trinh is a keen geopolitical analyst. He instilled that education is a source of power in the West and that educational backwardness is a fatal weakness of Vietnam... Phan Chau Trinh's philosophy is still valid for educational reform. Although a great patriot, Mr. Phan has always been deeply critical of many aspects of Vietnamese society and culture, aspects that he considers an obstacle to the country's progress.

Luong Nguyen Hien clearly stated that Phan's ideology of "Knowing the people, inspiring the people, making people live" has turned into a "leverage to bring a nation from cowardly, passionate" to strong and full. And only when a nation has "enough" strength, do they have the right to claim "equality" with other peoples. Phan Chau Trinh's ideology has served as the foundation for the "operation" of the Movements Doi Moi, Movements Dong Du, and Movements Dong Kinh Nghia Thuc, at the end of the 19th century, the beginning of the 20th century, and was also a golden age guide for "poster" later in the work of "construction" and "preservation" of his country (Luong Nguyen Hien, 2019).

Nguyen Hue Chi in Phan Chau Trinh's article on the national soul song and critical tone wrote: For him, the whole nation must be determined to give up the old-fashioned ways of life that have accumulated for a long time, dominating all traditions. I think because the way forward could not be other than a

democratic society, where the virtues of learning, progress, risk, solidarity, confidence, and professional expertise... are the criteria. necessary standards for everyone to work together to build a strong market economy, leading the country to soon leave the way of self-sufficient living, and seclusion, and step out into the middle of the four seas and five continents. (Nguyen Hue Chi, 2016).

Nguyen Hien Le, in a work written in 1955 - Dong Kinh Nghia Thuc - described the purpose of the organization whose founders, including Phan Chau Trinh, "just wanted to open the mind of confusion, want to ring the bells of renovation, want to cause a generation of revolution among the masses. That "acceptance" is to take care of the "centennial succession".

Research Methods

The approach of the article is based on the worldview and methodology of Marxist philosophy and uses specific research methods such as analysis and synthesis; deductive and inductive; unity of logic and history; abstraction, generalization; Compare, contrast, and textual methods in research and presentation of article topics.

Research results

Jean-Jacques Rousseau's philosophy of education comes from his viewpoint: "God makes all things good; man meddles with them, and they become evil" (Rousseau, J.-J., 2019, p. 4). Rousseau (2019) explained more specifically:

He forces one soil to yield the products of another, one tree to bear another's fruit. He confuses and confounds time, place, and natural conditions. He mutilates his dog, his horse, and his slave. He destroys and defaces all things; he loves all that is deformed and monstrous; he will have nothing as nature made it, not even man himself, who must learn his paces like a saddle-horse and be shaped to his master's taste like the trees in his garden. (p.4).

According to him, that human's act has skilled the natural nature, by hitting it from all sides, bending it in all directions, and the result is "Civilised man is born and dies a slave" (Rousseau, J.-J., 2019, p.10).

Jean-Jacques Rousseau's philosophy of education is also rooted in his way of looking at being equal in the natural order of humans, "In the natural order men are all equal and their common calling is that of manhood". Therefore, he gave the direction for education: "The real object of our study is man and his environment" (Rousseau, J.-J., 2019, p.9).

John Locke (1632-1704), a tremendous philosopher in Europe in the XVII century, and the founder of the British empiricist school emphasized the importance of education: Education makes the difference between humans and humans (Locke, J., 2017, p.18). John Locke's views greatly influenced the educational thinkers of his time or after him, among them, first of all, Jean-Jacques Rousseau. For Jean-Jacques Rousseau, education plays a huge role, providing all that people don't have at birth as well as what they need when they grow up. According to him, that education comes to people from nature, or from people or things, that is, taught by people or influenced by experiences about objects. He went further than John Locke when he asserted that, in these three distinct upbringings, the education of nature or the education of things which does not depend on or depend on us in some respects is an advantage most, and human upbringing is the only thing we control, but only on assumption, because how to control the discourses and behaviors of people around a child.

"Thien chan" is understood as something from the root cause, not created. "Thien chan" belongs to nature. So what is nature? Jean-Jacques Rousseau explains: Many people see nature as just habit, but habit is not nature. Habits are acquired through force, and natural strangulation; Habits that form trends are the least natural. Education is also just a habit, but the point is to limit it to habits that are in harmony with nature.

Will Durant (1885-1981) and his wife Ariel Durant (1898-1981) in *The Story of Philosophy*, 1926, when they researched about the thought on the education of Jean-Jacques Rousseau, pointed out:

Rousseau began by rejecting existing methods as teaching, usually by rote, worn-out and corrupt ideas; as trying to make the child an obedient automaton in decaying society; as preventing the child from thinking and judging for himself; as deforming him into a mediocrity and brandishing platitudes and classic tags. (Durant, W. & A., 1967, p.250).

Such schooling suppressed all-natural impulses and made education torture that every child longed to avoid. Therefore, Rousseau proposes that: education should be a happy process of natural unfolding, of learning from nature and experience, of freely developing one's capacities into full and zestful living. (Durant, W. & A., 1967, p.250).

In his thought, Jean-Jacques Rousseau viewed the natural as opposed to the civil, the natural man different from the civil man.

The natural man lives for himself; he is the unit, the whole, dependent only on himself and on his like. The citizen is but the numerator of a fraction, whose value depends on its denominator; his value depends upon the whole, that is, on the community. (Rousseau, J.-J., 2019, p.7).

He found that, in the natural order, everyone is equal, so the general tendency is to be human, and whoever is well-bred for this position cannot perform poorly in positions related to status. Therefore, true education is true heaven.

In *Émile* or on education, Jean-Jacques Rousseau divides *Émile's* character's schooling and adult life into three periods: twelve years of childhood, eight years of adolescence, and an indefinite period enter into marriage, and social activities.

The early period was aimed at physical and moral education, so *Émile* was raised in the country, to restore the strength lost in the toxic atmosphere of the crowded city, weakening the race, so the best way is to send them back to

open fields to regain their natural vigor. (Rousseau, J.-J., 2013, p.62-63).

However, *Émile* also needs a moral education in the next step. Without this foundation, it will become dangerous and encounter many difficulties in life. Jean-Jacques Rousseau offers advice at this step: don't preach but be exemplary! Without the example of adults, *Émile's* moral education will never be successful. Here, the educator must also see its natural grounding. Social instincts can lead to selfishness. The goal of moral education is to encourage good and prevent evil.

As for intellectual education, it should only come after the formation of virtue and this period is also carried out slowly, it is not necessary to read too many books but should only give the small student books about nature and the from the wild to the civilized that mankind has ever experienced. According to Jean-Jacques Rousseau, human intellectual development has its limits, so only choose the knowledge that is moderate and contributes to the child's well-being, what is useful, is "the search for a wise man". The spirit of education at this stage is "Do not teach the child many things, but never to let him form inaccurate or confusing ideas" (Rousseau, J.-J., 2019, p.171). Even the intellectual development of learners is a projection of nature. *Émile* would not bother with philosophes or art, nor would he be "a musician, an actor, or a writer". In any case, *Émile* must serve society with his hands or his mind, for "The man who eats in idleness what he has not himself earned, is a thief" (Rousseau, J.-J., 2019, p.202). Therefore, learning a profession was the goal of learning in this period. Learn a profession, a real profession to "defeat prejudices against the profession and have enough skills in vocational work" to be ready at the time of use. His view of choosing a profession is that for *Émile*, "It is not enough to choose an honest trade, it must be a trade which does not develop detestable qualities in the mind, qualities incompatible with humanity" (Rousseau, J.-J., 2019, p.205); When he reached adulthood, "the profession was suitable for human sex", and the young man was suitable for his age. Apprentices don't need to be treated like "gentlemen", but like

"real trades" apprentices. Rousseau cited both that Tsar Pierre had been a carpenter in his workshop and a drummer in his own army. He pointed out that, in the social environment, people depend on everything, with many relationships, so it is necessary to judge, moreover, to judge correctly. The need is natural, but it will change according to the situation of people. "There is all the difference in the world between a natural man living in a state of nature, and a natural man living in society" (Rousseau, J.-J., 2019, p.214).

The moral and intellectual upbringing until *Émile* was about eighteen years old when he might have heard about religion:

I am aware that many of my readers will be surprised to find me tracing the course of my scholar through his early years without speaking to him of religion. At fifteen he will not even know that he has a soul, at eighteen even he may not be ready to learn about it. For if he learns about it too soon, there is the risk of his never really knowing anything about it. (Rousseau, J.-J., 2019, p.280).

According to Jean-Jacques Rousseau, it is not beneficial to teach the mystics of religion too early. However, he still pointed the finger at the philosophes, who were wrong to believe in a savior because "he misused the reason he had cultivated and because he still understood the truths he had learned. We throw it away". He said: We consult the philosophers, we skim their books... we find them all presumptuous, assertive, dogmatic, even in their perceived skepticism, what we know, not proving anything, mocking each other... Being victorious when attacking... having no energy when defending. If... weigh the arguments, they have only arguments to destroy. (Rousseau, J.-J., 2013, p.368).

While criticizing intolerance, he viewed atheism as more dangerous than fanaticism.

Arriving at the end of *Émile's* youth, Jean-Jacques Rousseau faced the question of *Émile's* love and marriage problem, because: "It is not good that human is alone. (Rousseau, J.-J., 2019, p.409). Generalizing the process of *Émile's* education from childhood to adulthood,

shows us that Rousseau devised the method of education that followed the evolution of nature, according to the “law of nature”, “natural privilege”, and Take the “natural state” of man in the “social state” as the starting point for the development of the “nature” inhuman. The education he proposed was aimed at giving children the enjoyment of human rights in a complex and risky society; The care and education must be in line with the learner's physical and natural intellectual capacity in each stage. Completing this cycle, Émile became a free citizen of an ideal democratic society. In parallel with the steps of natural education, Jean-Jacques Rousseau criticized the feudal education that is prevailing. People don't understand childhood... People only pay attention to what people need to know, without considering what children can learn... People don't think about the way the child becomes an adult.

Phan Chau Trinh - Vietnam's with high ideals and high aspirations and cultural writer, who started the Restoration movement in the early years of the 20th century, in 1904, for: “Expanding people's awareness and knowledge; to revive the will, the will, the will, the mettle of the people; Make people's lives full and powerful”. The thought throughout that direction is the degree Chi degree. The year 1907 was the year when the Renovation movement was strongest, the study developed deeply, and captivated the people. The person with the main merit is Phan Chau Trinh.

Phan Chau Trinh also chose the starting point for the process of physical, moral, spiritual, and intellectual development for Vietnamese people as chosen by Jean-Jacques Rousseau: education. Jean-Jacques Rousseau's philosophy on education, more specifically, divine education is a reference to Phan Tay Ho's thought of Chi as equal to learning. For Mr. Phan, our liberation mainly lies in learning and expanding people's knowledge, so there is nothing like learning - nothing like learning. It can be said that Chi by learning is the idea that runs through his works and is an idea that he persists in throughout his life.

To shed light on the new education, Phan Chau Trinh first opposed learning, the old-fashioned examination in Vietnam at that time, it makes people dark, soft, and cowardly. In Chi Thanh Thong Thanh, he writes:

All the servants under the yoke of power,

Many people are asleep in the dream of ancient literature (Phan Châu Trinh, 2005a, p.148)

The poem is intended to appeal to priests and officials, to wake up and act practically in the face of dehydration and attacks on the apocalyptic background. This spirit of his brings us back to the remarks of Fukuzawa Yukichi (1834-1901), a Japanese Thinker who was celebrated as the “Voltaire of Japan”, that “Learning like this is of no use to life” (Yukichi, F., 2017, p.26), learning in this way, “must one day be lost.”

Due to the limited domestic education, Phan advocated “Find a teacher who is still looking forward” (Phan Chau Trinh, 2005a, p.202). As a result, he soon understood the thoughts of French philosophers such as Jean-Jacques Rousseau: “Dan Uoc Lu Soa book ones”.

In Tinh Quoc Hon Ca I, Phan Chau Trinh said: At that time, the Vietnamese people were weak because of “Sloppy customs”, “Horrible human heart”, so he brought the civilization to compare the backwardness of Vietnamese society in the early 20th century to awaken people's hearts. According to The Han School, coming to Western studies is half-hearted, it is not useful for the young people of Vietnam. In Tinh Quoc Hon Ca II, he writes:

Learning the West was so blue,

Learn Chinese, who else can tell where?

Acknowledge the national language in a few sentences,

What looks like a teenager's head? (Phan Chau Trinh, 2005a, p.375).

This is the reality of learning, but the authorities (colonial authorities and feudal kings) also sought to prevent and limit learning. Therefore, what is learned in Vietnam is a

learning that is nothing, inferior to the whole world:

Try to see the palace around the country

Twenty centuries, who is still like me (Phan Chau Trinh, 2005a, p.376).

In Tinh Quoc Hon ca II, he criticized France's stupidity policy by promiscuous journalism, the study is not soulful, at the same time, he also pointed out what is mainly in feudalism that makes "stupid people, weak water" (the word used by Ngo Duc Ke):

Mistakes from the Le Dynasty,

Step by step through Nguyen's house gradually (Phan Chau Trinh, 2005a, p.366).

Alfred North Whitehead, in *The Goals of Education and other essays*, pointed to the harm of such learning as "stagnation":

"To train a child to function, one must above all be on guard against what I shall call "inert ideas, that are, ideas which are merely crammed into the mind without being used, neither tested nor recombined in new ways"; "Education with inert ideas is not only futile, but above all it is harmful"; "Education in the past has been infested with inert ideas: Every intellectual revolution that has ever spurred humanity to greatness has been an ardent protest against the ideas of inert" (Whitehead, A. N., 2017, p.28).

That "inert" and "sleeping" way of learning is considered by Jean-Jacques Rousseau to go against nature, so the ruling forces do not want to "same as nature has created, even man": "he will have nothing as nature made it, not even man himself, who must learn his paces like a saddle-horse, and be shaped to his master's taste like the trees in his garden." (Rousseau, J.-J., 2019, p.4).

We can see the thought of Phan Chau Trinh through the collection of Tay Ho and Santé poems. The depth of this collection of poems is his criticism of the French colonialist's guise of training people to serve in a group of military henchmen, and effective culture to easily dominate the Vietnamese people. That trick of

the French colonialists was described by him in poems titled *Ancient Poems* (including 20 poems retelling 10 autobiographical poems of Ton Tho Tuong).

The basis of Phan Chau Trinh's Chi degree comes from his belief in the theory of civil rights and democracy by Jean-Jacques Rousseau, Montesquieu, and the leadership of the theory of the late French civil rights thinkers and revolutionaries at the end of the 18th century. That is why Phan Chau Trinh's degree of education is not a general choice of study but aims at an education that upholds the natural rights of people, triggers the divine truth in people, and negates education imposed, modeled for selfish interests by the forces of the ruling elite. In the article *Current state of affairs*, published in *Dang Co Tung* newspaper (*Dai Viet Tan Bao*), in 1907, Phan Chau Trinh had a statement to end the article, saying: "No violence, violence will kill! looking at outsiders, looking at outsiders are all stupid! Our compatriots, people of our country, who love freedom, I would like to have a very precious gift for my compatriots, which is "Chi equals to Study". (Phan Chau Trinh, 2005b, p.69).

What exactly is new learning? Besides condemning the way of learning "Being drilled, catching each sentence", "Teaching is called giving", how to have enough knowledge and wisdom to understand life and people. That way of learning plus the prohibition of absorbing learning in a new way: "The way to study abroad is strictly forbidden", even "What magic is forbidden to bring into the South".

According to Phan Chau Trinh, learning must be associated with absorbing new things from the books of the sages. He wrote:

The Book of Righteous Sages,

The Book of Lu Soa and Manh Tu Cuu (Phan Chau Trinh, 2005a, p.375).

With the motto of "self-reliance in civilization" and the ideology of civil rights, Phan Chau Trinh, Huynh Thuc Khang, and Tran Quy Cap traveled throughout Quang Nam province and neighboring provinces to campaign for the

renovation. The movement's mode of operation is non-violence, openly working to civilize the nation, educating citizens about the spirit of freedom, independence, self-reliance, and self-responsibility to themselves and society. radically change the culture, psychology, personality, way of thinking, and habits of the Vietnamese people; disseminate new knowledge and new values of Western civilization on the rule of law, civil rights, human rights, democracy, freedom, equality, fraternity, along with the process of social reform in all fields.

Because many scholars “take it easy, rely on the shadow to practice, get used to it”, because the “study is still very fluffy” that: Asians are not familiar with Asian history, Hoc Au has not discovered European love (Phan Chau Trinh, 2005a, p.380). Therefore, Duy Tan's goal is also to improve the people and society of Vietnam by encouraging educational innovation (abandoning the way of learning from chapters, eradicating illiteracy by launching a movement to learn the national language script), expanding industry and commerce, improving machinery; Eliminate superstitions, change customs (cut hair short, cut nails short)...

Wish to study open to worthy,

Don't draw shapes to pass.

Specialized Industry and trade, Technicalities,

Wisdom, the way things let us follow. (Phan Chau Trinh, 2005a, p.371).

That is the pragmatic thought that the Japanese have initiated since the Meiji Restoration. Further down the line are the French Enlightenment philosophers, including Jean-Jacques Rousseau. The study that Phan Chau Trinh mentioned reflects the requirements of the times, not in the old Confucian or colonial way; both to become a person to save the country and to keep pace with the world. Therefore, the human model that Phan wants is to know how to study and learn the necessary subjects for life. That is the intensive study that brings practical experience, so that will have enough knowledge and skills for national and

big affairs. That is the learning associated with the understanding of scientific inventions and technical improvements that he pointed out in the article Improving machines (Phan Chau Trinh, 2005a, p.352). Meanwhile, the Vietnamese education at that time was what he called “wrong way”, “The rice is thrown away, the straw is returned” (Phan Chau Trinh, 2005a, p.366). At this point, I am reminded of Fukuzawa Yukichi who, in Study Encouragement, answered the question of what to learn now? He straightforwardly and specifically offers useful subjects for life from linguistics, mathematics, economics to ethics, and so on. He then advises to read directly the originals in English, France, Germany. It's “real learning”, he said.

In the lesson Learn to get a job, Phan Chau Trinh encourages learning to have a job and a career. The apprenticeship example of Pierre, king of Russia in the 18th century, quoted by Rousseau in his Emile or on education, is now mentioned by Phan Chau Trinh:

People respect people with talent and career.

Those who do not have a job all their lives are hard and cowardly.

Although carpenters, blacksmiths,

Good talent or wisdom resounding praise.

From the noble princes,

No one does not go to school to get a job.

Once upon a time, there was Pierre,

Leaving the throne to study as a public servant. (Phan Chau Trinh, 2005a, p.345).

Referring to the good example of Westerners in terms of practicality, practice, “the essence of specialized work”, Phan Chau Trinh also aims to criticize the domestic schooling, which is both incompetent, lacking in applicability, but conceited and boastful:

And the soldiers, the farmers, the peacocks, the neck,

They all learn enough to do business.

The same woman, the woman,

Everyone has a job.

The one I'm clumsy enough for a hundred ways,

Again, boasting that the most scholarly of the four peoples (Phan Châu Trinh, 2005a, p.346).

Learning the thoughts of the French Enlightenment philosopher, PCT surpassed the contemporaries, when conceiving learning towards enlightenment and practical development. This way is the only way out of the old-fashioned way of education and slavery. This feature alone, we can immediately see what these two thinkers have in common: A truly valuable education is a natural education that equips people with life and work skills, brings development to the country, makes society prosperous, material and spiritual life is elevated.

The core learning directs people towards civilization, intellectual expansion, the rule of law, consider it a legal tool to limit the exclusive and abusive military power of the Eastern authoritarian population regime, ensuring freedom, human rights, democracy. He wishes:

I wish politics was becoming more and more generous.

Take us into civilization.

The charter of the law promulgated,

Speak freely, think freely

(Phan Chau Trinh, 2005a, p.371).

Jean-Jacques Rousseau's wisdom on spiritual education has had a great influence on the ideas of education in many countries, including Vietnam, into a period of historical change. And Phan Chau Trinh adopted that thought in the typical colonial and feudal social situation of Vietnam in the early twentieth century. Therefore, Thought is equal to learning even more meaningful. What made Phan Tay Ho different from his contemporaries was the policy of "rely on France for progress" (mean is relying on the French colonialists for advancement) thereby competing with France in economic terms, culture, politics, education.

In terms of education, Phan Chau Trinh has recognized the positive and progressive side of the educational thought of French philosophers, furthermore, in other fields. His policy is to rely on France as a country as the intellectual and civilized striker of the West; Vietnam is a colony of France, if we rely on protection and learn from their quintessence and practice diligently, the people's knowledge will be enhanced, deepened, and the level is getting higher and higher, creating a foundation for the nation later independence. It can be said that this is the vision and vision of Phan Chau Trinh. Because in fact, it is the French education system that has trained a team of intellectuals who are considered as the "golden generation of Vietnamese intellectuals".

He advocated non-violence, not through foreign aid, but thanks to the colonial government, relying on the authorities' promises to improve the people's knowledge, restore the people's morale, seek civil rights, democracy and happiness for the people. Therefore, it can be said that the ideals of the nation and civil rights are deeply rooted in Phan Chau Trinh's thought.

Phan Chau Trinh's conception of education is strongly influenced by the ideology of democratic education through the new letter, new literature, including the philosophy of education of Jean-Jacques Rousseau. The ideal of the free man in the Social Contract, the philosophy of nature, the basis of a new education aimed at training to become an "ideal citizen" in *Émile* or Jean-Jacques Rousseau's education seems to have shared with Phan Chau Trinh the anxieties and grievances about a contemporary education with deliberate philosophies, goals, and methods to mold a person full of knowledge but lacking in conscience, weak in body, and depraved in spirit.

His proposed method of education is fundamentally different from contemporary intellectuals in that it advocates abolition of feudal monarchy education, along with other types of imposed education, towards a democratic education, enlighten the people, expand industry, market, commodity economy.

Here, what is very unique to Phan Chau Trinh is to put Vietnam's education in the relationship with world education and the human model created by education is a modern man, different from the common filial piety, traditional.

Conclusion

In the eighteenth century, Jean-Jacques Rousseau proposed the philosophy of education, Europe was in the process of transforming from an old social order, feudal monarchy to a new social order, a bourgeois republic. It is obvious that he was both a socio-political thinker and a thinker on a new education. More than a century later, Phan Chau Trinh, when faced with the social situation, the poor and backward educational situation of Vietnam, tried to find a new direction. With a peaceful view, he advocated building a civilized country on the basis of enlightenment and raising people's knowledge. Thought is equal to learning is the fundamental principle for the work of "Opening the people to wisdom, restoring the people's climate, and promoting the people's livelihood" that he advocates. There are many points of meeting between the two men's ideas on new education, real learning, practice and its critical value. Knowing that many of the issues discussed by the two men, perhaps today are no longer new, touching people's hearts like the time they were living. However, the two men's way of asking questions about education still has a topical meaning, especially for Vietnam, which is on the path of international integration.

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