

THE IMPACTS OF JAPANESE EDUCATION PHILOSOPHY ON STRONG-WILLED PATRIOTIC SCHOLARS IN VIETNAM IN THE EARLY TWENTIETH CENTURY

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Abstract - Education has been and is becoming a decisive factor and a top priority of each country. Japan is one of the countries that pay special attention to and invests in developing quality education. It is also one of the top educational countries in the world. Since the beginning of the twentieth century, Japanese educational philosophy has strongly influenced patriotic scholars in Vietnam to find a way to liberate the nation or revive the country. This article focuses on studying the effects of Japanese educational philosophy on strong-willed patriotic scholars in Vietnam in the early twentieth century, giving assessments and lessons for Vietnam-Japan cooperation in the current context now.

Keywords: Philosophy; education; Japan; cooperate; Vietnam; Currently

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INTRODUCTION

The development of education in Japan was formed along with the development of the economy and society. Japanese education aims at harmonious development in all aspects. That must be the development from the heart, intellect, emotions, spirit, and deep human values... All of these points gradually became the educational philosophy of Japan to this day.

At the end of the 19th century and the beginning of the 20th century, Vietnam's history turned into a new phase. Corresponding to the new circumstances, the revolutionary task of national liberation also has a different nature than before. A part of the progressive Confucianists, including Phan Boi Chau, Phan Chau Trinh, Huynh Thuc Khang, and Tran Quy Cap... had "discovered" possible methods of saving the country and the people in different directions. One thing most on strong-willed patriotic scholars have in common is that they are influenced by Western democratic ideas and Japanese reform ideas.

So, how Japan's reformist ideology, including Japanese educational philosophy, has influenced patriotic scholars in Vietnam to find a way to liberate the nation or revive the country, presented and evaluated honestly and precisely. On that basis, giving lessons and suggesting solutions to further promote Vietnam-Japan educational cooperation in the current context is a matter of scientific and practical value.

1. RESEARCH METHODS

Research on Vietnam-Japan cooperation in general and cooperation in education between the two countries is a direction that many scientists are increasingly interested in. The research is carried out under many social science perspectives from history, ethics, politics, philosophy, jurisprudence,

sociology, etc. With this research, the author applies a unique methodology of dialectical material with a specific and comprehensive historical perspective; a systems approach, and at the same time inherits the research results of previous works to perfect the theoretical and evaluation bases. In the process of implementing the topic, a combination of interdisciplinary methods in social science research is used such as: analytical, synthesis, historical, logical, statistical, and comparative... to carry out the tasks to achieve the stated research objectives.

2. RESULTS AND DISCUSSION

Japanese educational philosophy at the end of the 19th century and the beginning of the 20th century

Japan in the late nineteenth century was the country that successfully carried out the Meiji reform (1868-1912) - a great and landmark event that glorified this country. That great achievement is the resonance of many influencing factors, which is impossible not to mention the "education reform" and its great role. Education reform in Japan during the Meiji period has shaken and shaken the old educational model and directly affected the training of human resources for the renovation work of this country.


After a series of unequal treaties that Japan had to sign with the Western empires under Shogun Tokugawa Keiki of the Tokugawa shogunate era (with the United States in 1854; with Britain, France, the Netherlands, the United States of America). 1864) raised patriotic movements everywhere to overthrow the shogunate regime, and restore the authority to govern the country to the Emperor. On February 3, 1867, the imperial court honored Prince Mustuhito as the 122nd emperor of Japan with the era name Meiji. He was only 14 years old when he ascended to the throne, but was fortunate to have the support of the majority of the people, lords as well as talented and patriotic scholars... They wholeheartedly helped and trained him to become an Emperor Ming in history and also the most admired emperor of Japan. He transformed the impoverished and rebellious Japan into a powerful nation that wowed the world with miraculous reforms including education reform during his 44 years in power.

From the reality of Japan's educational reform under the Meiji period at the end of the 19th century and the beginning of the 20th century, it can be generalized that the Japanese educational philosophy of the late 19th century and early 20th century has the following main characteristics:

First of all, boldly innovate and absorb new things positively. Japan's educational reform always has changes according to social living situations as well as from the pressures of radical movements. They abolished and modified the old education (removing outdated educational programs, lack of public character when schools were only for the rich, shoguns, shoguns, samurai...) It was the first time in Japanese history that a public school accepted students regardless of status and social class. Establish a ministry of education directly run by the central government to oversee and consult programs proposed by school investigation offices to introduce reforms in the education sector. In the fall of 1872, the Ministry of Education prepared a guidebook: "National school education system". Which, new educational policies, as well as study programs, are introduced to suit the times and apply to the whole country. The educational reform of Emperor Meiji brought very encouraging results for the development of Japanese society.

Second, honoring the national spirit and national traditions. The reform of school education and the improvement of the people's intellectual level were considered by the court officials as well as Emperor Meiji to be very important in the national evolution. In which, educating the nationalist spirit and deifying the Emperor as a strategy to pacify the people and receive the absolute support of the whole people for the programs of national renewal.

Third, respect for learners, the spirit of self-reliance, independence, and freedom in comprehensive personal education. From the philosophy of "moral", regardless of the situation, ethnicity, religion, or class of any young people, as long as they have potential and promote their qualities, aspirations, and aspirations for national development, The Japanese government adheres to the philosophy of "training people to serve the country" based on the principle of fairness, which quickly brings about efficiency when talented people from the West return to serve Japan. The reform program of Japan's first education



minister, Mr. Mori Yurei, is considered a foundation not only in the Meiji period but also as an educational framework for future emperors. Mori Yurei brought together talented and experienced people in the education industry to establish the Doctrinal office. To put forward plans to reform the education sector into practice to harmonize with the development direction of the civilized and prosperous Japan in the world. In it, important changes are introduced to education such as Systematization of the national language, Income in the choice of European and American culture and technology by sending students and scholars to study abroad, inviting experts, and foreign sages to come to teach; Translating documents and books into Japanese.

The Japanese philosophy of education in the late 19th and early 20th centuries transformed a chronically impoverished and chaotic Japan into a leading prosperous power in the world in all aspects, not only in his time but also in the world continues to this day. The destruction and poverty of the war could not take away the core values, the basic education of the Japanese people.


The impact of Japanese educational philosophy on strong-willed patriotic scholars in Vietnam in the early 20th century

Japanese educational philosophy has blown a new wind and strongly influenced the process of choosing the path to save the country of the scholars in Vietnam in the early twentieth century. Notable examples include Phan Boi Chau and Phan Chau Trinh. During his life of revolutionary activities with the desire to regain independence for the nation, Phan Boi Chau left a huge ideological legacy, in which the material and spiritual legacies of the years of operation stand out in Japan in the early twentieth century.

After the establishment of the Duy Tan Association in 1904, the Association assigned Phan the important task of going to Japan to seek help. In the eyes of the yellow race being colonized by Westerners, Japan emerged as the eldest brother after defeating Tsar Russia. Typical representatives of many Asian countries such as China, Korea, Indonesia, Philippines, and India... in turn came to Japan to learn from experience. Vietnam is not outside of that general trend and contributes to creating an "awakened Asia".

The request for help failed, and Phan Boi Chau switched to studying. In 1906, Phan Boi Chau secretly returned to the country and the Dong Du movement appeared from there. The Dong Du movement is essentially sending Vietnamese patriotic teenagers to Japan to study abroad to prepare a revolutionary team of intellectuals and personalities for the national liberation movement. Phan Boi Chau and the core members of the Duy Tan Association, after discussing it, proposed the establishment of agricultural, industrial, and commercial associations to both unite forces and use it as a basis to call on the youth exported to the ocean and was the financial agency to support the Dong Du movement. In parallel with the above activities, members of the movement also composed many patriotic poems such as: "Hai Overseas Blood Letter", "Vietnam Quoc History", "Tan Viet", and "Worship of the Beauty" (Phan Boi Chau), "Vien Hai Quy Hong" (Nguyen Thuong Hien), "Congratulations to the whole country" (Cuong De), etc., were sent home to propagate and encourage the people to respond to the movement.

After launching, the Dong Du movement was attended and supported by a large number of people in all three periods, especially when Prince Cuong De - the true grandson of King Gia Long sent his respects to the people of the Luc provinces and recommended the nation, calling on the people of Cochinchina to respond to the Dong Du movement by sending their children to Japan to study and provide financial support for the movement. The people of Cochinchina, including those who had enjoyed the fortunes of the court, strongly responded to that call. For example, the government of Tran Chanh Chieu established Nam Trung Hotel to be a meeting place for patriots, and established Minh Tan commune technology, to both revive industry, commerce, and industry and to have money to support the patriotism Dong Du movement. In addition, as editor-in-chief of Nong Co Min Dam and Luc Province Tan Van, he also published articles with anti-French ideology. Many other celebrities here also actively participate and wholeheartedly take care of the common cause such as Dang Thuc Lieng, Nguyen Than Hien, Nguyen An Khuong, Bui Chi Nhuan, Dang Minh Chuong.



In the middle of 1907, Phan Boi Chau established the Vietnam Congregation to manage overseas students studying and living and maintaining close relationships with the indigenous people. Which, Cuong De is the President, and Phan Boi Chau is the General Manager cum Director, but he is the one who directs this organization. The organizational structure of the Association consists of 4 ministries: the Ministry of Economy, the Ministry of Discipline, the Ministry of Foreign Affairs, and the Ministry of Letters to direct each aspect of activities of international students. The system of organizing personnel arrangement and operating activities of the patriotic "national community" in Japan is Phan Boi Chau with his desire is "We want to build New Vietnam Dedication, imitation act as a provisional government of the South overseas. Although the arrangement method is still sketchy, it quickly affects the folk music in the country" (Chau, 1990, p. 198).

With the Dong Du movement, for the first time, the task of saving the country was transferred from the generation of Confucian scholars to a class of young people trained in a new spirit. This is a very fundamental change, with a very long-term impact, contributing to the production of many enthusiastic and ready-to-sacrifice young classes such as Nguyen Thai Hoc, Pham Hong Thai, and the founders of the Revolutionary Youth association comrades. In 1908, along with the colonial government's suppression of Vietnamese revolutionary movements and organizations and the signing of a treaty with Japan in September 1908, Japan disbanded all Vietnamese students. In March 1909, Cuong De and Phan Boi Chau were also expelled. At this point, the Dong Du movement that Phan Boi Chau and Duy Tan had worked so hard to build completely disbanded, ending an important activity of the association.

Although it only existed for a short time and did not achieve the desired goals, the Dong Du movement is considered one of the most powerful patriotic movements in Vietnam in the early 20th century. This is the first time Vietnamese young people have had the opportunity to go abroad to study and interact with the world at large, not just in the village, but in the country with the old Confucian and Manh dogma and many of them have become the nucleus of subsequent revolutionary movements in the national liberation work.

One of the typical thinkers who received influence from Japanese educational philosophy in the late 19th and early 20th centuries was Phan Chau Trinh. Phan Chau Trinh's educational ideas not only show the absorption of Western European ideas but also show a unique combination between Vietnamese cultural traditions and Eastern thought. In it, the Japanese educational philosophy was strongly inherited by him. According to Phan Chau Trinh, for the country to be self-sufficient, it is necessary to implement the policy of "opening the people's wisdom, restoring the people's air, and the people's livelihood", in which, first of all, it is necessary to implement the "enlightenment of the people's wisdom" so that the people know. He also advocated education, the need for "universal education, intensive education, education that does not pursue a pragmatic goal to help the Annamites plot positions and perks in the official places, but to serve as a means of mass emancipation" (Trinh, 2005, vol. 3, p.231)

Phan Chau Trinh soon saw that national development was as important as national independence. If there is national independence and the people are ignorant compared to other nations, sooner or later we will be invaded again and will be completely dependent on foreign countries. From that point of view, Phan Chau Trinh, together with his two most devoted friends, Tran Quy Cap and Huynh Thuc Khang, launched the Duy Tan movement in 1906. The three of them traveled all over the country to open schools. The movement quickly spread from Central America to the whole country. Only two years after the event "Trung Ky turned", the earth-shattering earthquake broke out and shook as far as France.

Phan Chau Trinh's thought on education has many similarities with Japanese educational philosophy. For example, regarding the subject of education, Phan Chau Trinh has determined that it is necessary to educate and train the majority, for the general population, and for the entire Vietnamese nation, regardless of rich or poor, class or occupation... rather than targeting the elite few in society. Because according to him: it is the people who are forced to solve the problems posed by society, and "it is the masses that make up the people, not the elite" (Trinh, 2005, vol. p.34). Regarding educational content, Phan Chau Trinh said that it is necessary to combine the achievements of Western civilization with the educational values of the nation. He called, to expand people's knowledge, to conduct pragmatic learning, to serve the people's lives, not to specialize in studying frivolous poetry and literature of the

ancients. Phan Chau Trinh believes that one of the important subjects that need to be included in the educational program is a foreign language because it is the "key" to helping Vietnamese people open the door to world civilization. Phan Chau Trinh urged to learn according to the Japanese way: "The Japanese, we when the British come, we learn English, the Russians, the French, the Germans come, we learn Russian, French, German. We also send the teenagers to their country to study. Because I know their language, their letters, can read their books, I know their situation, regime, and work, and imitate their good things" (Trinh, 2005, vol. 2, p.47).

According to Phan Chau Trinh, for effective education, it is necessary to combine well the teaching activities of the teacher and the learning activities of the students. For teachers, it is necessary to have the mind and vision to choose appropriate methods for each student, and to combine many different educational methods to create good and useful people for society. In particular, teachers must be aware that the teaching process is also the process of self-study and self-training to improve their qualifications to meet the requirements of society. He wrote: "So I ask you not to be in a hurry, not to be greedy, not to show off" (Trinh, 2005, Vol. 3, p.72). For the student, Phan Chau Trinh identified this as the central object of educational activities, so the student's learning method greatly affects the absorption of education. According to him, learners not only need to be proactive and creative in this process but also have to "according to their strength, take one step at a time, one step at a time, that is, when you learn any profession, you will learn until the end. When we come back to our site, we do it for others to see, to set an example for others, to incite people to enter the path of real learning, that is love for the country, that is love for the race" (Trinh, 2005, vol. p.208) In Phan Chau Trinh's thought of taking education to revive the country, putting "people intellectual" before "people's life" and "people's livelihood" shows that he has identified the importance of education in the path of development of the country.

In summary, the Japanese educational philosophy influenced on strong-willed patriotic scholars Vietnamese in the late 19th century and early 20th century, creating a series of movements for renewal, democracy national rejuvenation, and the desire to solve the problem of national liberation. In particular, it is necessary to mention the ideas and trends that first appeared and propagated in Vietnam during this period and are still valid today. From studying the activities of Vietnamese strong-willed patriotic scholars, represented by Phan Boi Chau and Phan Chau Trinh, in our opinion, three points clearly show the influence of Japanese educational philosophy on the Vietnamese patriots of this period were:

First, affirming the very important role, even the decision of education in solving the requirements posed in the development of the country. The policy of training intellectuals to liberate and revive the country. The Dong Du movement or the Duy Tan movement, and the Dong Kinh Nghia Thuc movement are not only to raise the people's intellectual level but also to expand knowledge to master themselves, master the world, and the country's destiny.

Second, in education, it is determined to educate only patriotic Vietnamese youth with social knowledge and modern scientific achievements of the world to prepare a revolutionary team with intelligence and personality for the future national liberation movement to meet the requirements of national development. Both Phan Boi Chau and Phan Chau Trinh philanthropists focused on educating patriotism, and the aspiration to liberate the nation and build an independent and developed country.

Third, affirming the spirit of self-control, and the spirit of freedom, focusing on combining many different methods from the teaching method, the teacher's assessment method, the student's learning style, and the teaching organization. All of these are aimed at learners, taking learners as the center, serving a common goal that is to liberate people, liberate the nation, and develop the country.

Although the ultimate goal of national liberation failed, it is clear that, in the field of education, the vibrant, continuous, and nationwide activities of strong-willed patriotic scholars in the early twentieth century have brought the education of the developed country to a new level. Not only scientific knowledge but also the national spirit, patriotism, will learn, and aspiration for comprehensive personal development in service of the common development of the country are spread, becoming the ideal generations of young people

Some lessons from the impact of Japanese educational philosophy on strong-willed patriotic scholars in Vietnam in the early 20th century drawn for Vietnam - Japan educational cooperation

Japanese educational philosophy influenced the choice of the path of national salvation and national rejuvenation on strong-willed patriotic scholars in Vietnam in the late 19th and early 20th centuries. Besides the positive changes brought by the movements of Dong Du, Duy Tan, Dong Kinh Nghia Thuc, etc., there are also limitations. The most obvious is not enough strength to liberate the nation. From historical facts, some lessons can be drawn from the Vietnam-Japan cooperation process as follows:

Firstly, in the process of educational cooperation, it is necessary to ensure the principles of equality, autonomy, independence, and mutual benefit. Phan Boi Chau's unsuccessful request for Japanese help or the activities of his patriotic organizations and patriots at the same time did not receive cooperation, clearly guiding the reason why Vietnam was a colonial country while Vietnam was a colony. Japan was already a powerful country. And so, maintaining independence and self-reliance is the basis for equal and mutually beneficial cooperation between parties in the cooperation process, including education.

Second, it is necessary to thoroughly absorb the positive elements of Japanese education for the cause of educational innovation in Vietnam today. The influences of Japanese educational philosophy in the late 19th and early 20th centuries were absorbed by patriotic scholars into a series of patriotic activities. Today, the modern Japanese educational philosophy is still the first choice of many countries on the road to building and developing the country, including Vietnam. Therefore, research in a methodical, scientific, timely, and selective way to thoroughly apply the positive elements of modern Japanese education to the process of comprehensive educational reform in Vietnam today is necessary. Patriotism, national pride, democratic thought in education, liberal thought in education, etc. should be recognized and integrated into all levels of education and disciplines.

Third, multi-field and multi-dimensional coordination in educational cooperation. At the end of the 19th century and the beginning of the twentieth century, the absorption or influence of Japanese educational philosophy was mostly hidden in political goals, or strongly influenced by that goals. Today, in the process of educational cooperation between Vietnam and Japan, it is necessary to coordinate in many fields and many directions. Education cooperation should have a relationship associated with economic, cultural, social, and health cooperation, etc. Combine state education cooperation with education between economic partners, between social organizations ... of two countries.

Some oriented solutions to promote the effectiveness of Vietnam - Japan educational cooperation in the current context

The Communist Party of Vietnam determines the policy of fundamental and comprehensive renovation of education and training to meet the requirements of industrialization and modernization in the context of a socialist-oriented market economy and international integration., in which defining tasks and solutions for proactive integration and improving the efficiency of international cooperation in education and training is: "Active international integration in education and training based on maintaining the independence and self-reliance, ensuring the socialist orientation, preserving and promoting the nation's fine cultural values, selectively absorbing the cultural quintessence and scientific and technological achievements of the people type. Perfecting bilateral and multilateral cooperation mechanisms, implementing international commitments on education and training... Expanding training links with reputable foreign training institutions, mainly in higher education vocational education and training; at the same time strictly manage the quality of training..." (Communist Party of Vietnam, 2013). Expanding international cooperation in the field of education has become an inevitable trend in Vietnam today. Accordingly, strengthening educational cooperation with Japan is also a requirement in the process of international integration. The two governments of Vietnam and Japan have paid great attention to the cooperation relationship in the field of education. This is an important part and potential area in the relationship between the two countries. Many cooperation policies between the two countries in recent years have been implemented. On March 25, 2008, a Memorandum of Understanding on Japan helping Vietnam to train 1,000 doctors by 2020 was signed in Tokyo under the witness of Deputy Prime Minister and Minister of Education and Training Nguyen Thien Nhan and Japanese Foreign Minister Masahiko Komura. This is a meaningful event in promoting the strong development of educational



cooperation between the two countries (Promoting Vietnam - Japan relations). In 2009, the first Vietnam-Japan University Presidents Conference was held in Hanoi, with the theme "Cooperation in Higher Education: Lessons and Practices that can be learned from a global perspective" with the participation of more than 300 delegates from more than 50 schools in Japan and 70 schools in Vietnam, as well as representatives from ministries and governments of both countries. In September 2011, Vietnam and Japan signed 9 cooperation agreements between universities. The Conference of Rectors of Vietnam - Japan Universities is held annually; many large Japanese universities such as the University of Tokyo, Kyoto University, and Nagoya University... have opened cooperation offices in Vietnam (Minh, 2015, p.216). After that, the Conferences "Strengthening Education and Research Cooperation between Vietnam and Japan" with many topics such as "Cooperation and quality assurance in education", and "Development of university systems to training high-quality human resources" has been shared by the Japanese side, building and developing training and research projects, contributing to comprehensively promoting the extensive strategic partnership between Vietnam and Japan (Strengthening Education Cooperation).

Vietnam and Japan also signed many other educational cooperation programs such as The Ministry of Education and Training, the Ministry of Labor, Invalids and Social Affairs, and the Ministry of Industry and Trade signed a Memorandum of Understanding on cooperation in training resources human resources with the Japan Business Association in Vietnam (JBAV) 2013. In March 2014, the Ministry of Education and Training together with the Japanese Ministry of Education, Culture, Sports, Science, and Technology signed a Strategic program on educational cooperation. In January 2016, the Ministry of Education and Training and the Japanese Embassy in Vietnam signed a Framework Agreement on Teaching Japanese in Vietnamese High Schools... (Vietnam - Japan Education Conference). Events Importantly, of great significance to the educational relations of the two countries, on July 21, 2014, the Prime Minister issued Decision No. 1186/QĐ - TTG on the establishment of Vietnam Japan University under the University of Science and Technology Hanoi National University. Vietnam Japan University is the result of the high political determination of the leaders of Vietnam and Japan. In particular, Vietnam National University, Hanoi has actively coordinated with Japanese partners including Japan - Vietnam Friendship Parliamentary Alliance, Vietnam - Japan Economic Cooperation Forum (JVEF), Organization the Japan International Cooperation Agency (JICA) and Japanese Universities have developed a feasible project for the establishment of Vietnam-Japan University (General introduction of Vietnam-Japan University).

It can be said that education cooperation between Japan and Vietnam is increasingly deepening. Japan is one of the countries providing the largest grant aid to Vietnam's education sector, especially for higher-level human resource training. However, the cooperation between the two countries in this field is still not commensurate with its potential, so in the coming time, for Vietnam-Japan educational cooperation to be more effective, in our opinion, it is necessary to pay attention to several solutions following guidelines:

Firstly, focus on cooperation in education and training with universities in Vietnam. The content of cooperation in this field of universities in Vietnam focuses on linking training disciplines, especially those in the field of practical applications such as mechanics, and computers... Students Studying in these fields not only have access to new knowledge that is not available in the country but also applies and practice more in laboratories of international standards.

Second, promote Vietnam - Japan cooperation in fostering the qualifications of the teaching staff, and exchange students through the scholarship system; investment in facilities; reforming education and training programs. Universities in Vietnam promote linkages in training and exchange and exchange; scholarships and training funds help Vietnamese students access one of Japan's advanced educational environments, contributing to building a better Vietnamese education system. Every year, experts and lecturers from different fields of universities are sent to Japanese universities and institutes to study and improve their qualifications.

Third, promote the initiative and autonomy of schools and academies in diversifying and promoting cooperation activities with prestigious Japanese organizations and universities in education and training. Promoting the active and proactive role of the management board and the staff of the schools in

diversifying and promoting the association activities with Japanese organizations and universities in education and training. The organization learns from each stage of cooperation with organizations and universities to improve the effectiveness of future links. Facilitating and encouraging the university's scientists to participate and actively cooperate with prestigious organizations and universities of Japan in research, development, technology transfer, and scientific research study with social needs.

Fourth, preserve and continue the traditional cooperative relationships of both sides. Create conditions for educational, political, and social organizations to link and exchange. Through economic and social cooperation, the quality of management, training, and scientific research staff will also be enhanced, thereby creating opportunities to exploit the advantages of each country in the process of cooperation. Vietnam and Japan have step by step built an in-depth and effective cooperation relationship. If Vietnam looks to Japan to "take a shortcut, to catch up" with achievements from the field of advanced science and technology, especially high-value applied science, the contrary, Japan finds in Vietnam. The available advantages are the potential labor market, young, dynamic, and good technical human resources, suitable for unskilled labor industries, such as medical care services for the elderly... due to the process of the aging population in Japan.


3. CONCLUSION

Japan's innovative thought, including Japanese educational philosophy, strongly influenced patriotic philanthropists in Vietnam in the late 19th and early 20th centuries. These influences are reflected in the establishment of the path of national liberation, national rejuvenation, and especially in the development of education. Identifying, analyzing, evaluating, and drawing lessons from the practice of journalists such as Phan Boi Chau, and Phan Chau Trinh will be an important basis for proposing solutions to further promote educational cooperation. Vietnamese-Japanese education in the current context. The current cooperation between Vietnam and Japan is a comprehensive, strategic, multi-faceted cooperation, but the best long-term cooperation field, with a strong impression, is cooperation in the field of education because it creates the foundation for the cooperation between Vietnam and Japan a solid foundation for cooperation in other fields. Good cooperation in education will bring many benefits to both sides, promote further understanding between the two peoples and open up more business and cultural exchange opportunities between Vietnam and Japan. Copy; actively contributes to the consolidation of peace, stability, and development in the region

For Vietnam, successful Vietnam-Japan educational cooperation will be an important key to opening up many development opportunities for other fields in the context of the strong development of the fourth industrial revolution, creating more motivation to arouse the aspiration to develop a prosperous and happy country.

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