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**THE PROBLEM VIETNAMESE LANGUAGE AND “CHU QUOC NGU” IN
TAO DAN MAGAZINE (1939)**

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ABSTRACT

Tao Dan is one of the first journals specializing in culture - literature and art in Vietnam before the August Revolution in 1945. In 1998, this magazine was published by Assoc. Prof. - Journalist Nguyen Ngoc Thien and the author Lu Huy Nguyen collect and compile from the original costume. Tao Dan has a special opening position and important contributions of thought and learning. Language is an aspect of culture. Language is the soul of culture. This article focuses on clarifying the dedication of Tao Dan magazine (1939) in unifying the Vietnamese language and reforming the Quoc Ngu script, making an important contribution to the development of Vietnamese national culture.

Keywords: Journal, *Tao Dan*, 1939, Vietnamese, Quoc Ngu

CONTENT

1. The role of Tao Dan magazine (1939)

The period 1930 - 1945 was a period of national struggle and class struggle, political parties were in full bloom. The birth of the Vietnamese Communist Party is crucial for national history as well as the direction for revolutionary journalism. In the spring of 1930, the Communist Party of Vietnam was born - the largest political party, active and supported by the masses. The Communist Party of Vietnam with strict organization and proper political credibility, taking sole leadership over the Vietnamese revolution, gathering forces and strength of the entire Vietnamese people, promptly leading The people entered a new era of struggle.

The Party has demanded that France recognize democratic freedoms and enact a labor code for Vietnamese workers. Since then, the Party's press has grown richly, both in terms of newspaper names, organized by the Central Committee and Party committees, Party Cells; serving many people need to propagate, promote and organize. On September 2, 1945, the Government of the Democratic Republic of Vietnam was born. The Vietnamese press has since been free to talk about politics and freedom to the masses and created a new turning point for Vietnamese society.

In the general context of the world and in the country, the press in this period was formed and developed with specific characteristics. The development of the press in this period has achieved remarkable results. With the development of language and thought, the style of journalism is increasingly complete. *"During this period, the Northern press developed strongly, very richly and variedly, overwhelming both the Central and Southern press."* [6, p.260]. In addition to the traditional newspaper in this time period includes: *newspapers*

satirical; women's newspaper; children's newspaper; literary newspapers; ... there are also specialized newspapers about Buddhism; Christian; Field of purely scientific; Agriculture, sports and legal fields.

Before the August Revolution in 1945, looking back on magazines specializing in culture - literature, art, we see the contributions of magazines: *Indochina magazine* (1913 - 1917), *Nam Phong magazine* (1917). - 1934), *An Nam magazine* (1926 - 1927, 1930 - 1933), *Tan Thanh magazine* (1931), *Literature Journal* (1932), *Tan Thieu* (1934), *Hanoi newspaper* (1936), *Tao Dan* (1939), *Tri Tan* (1941 - 1945), *Thanh Nghi* (1941 - 1945).

In the period 1930 - 1945, the typical feature of Tonkin press was the appearance of press groups: Especially, with the Tan Dan group led by Vu Dinh Long. He wrote the first Quoc Ngu plays such as: *The poison cup, the court of conscience*. In 1932, Vu Dinh Long opened a bookstore and Tan Dan publishing, specializing in printing textbooks, especially swordplay, tragic, mainly translated from Chinese stories. Manufacturer baits *Tan Dan* grace publishing releases *Tao Dan* in that situation. Magazine *Tao Dan* out there is very fit, make our country during that period with an agency in culture, not in favor of factions, only one purpose is to build take a culture particularly for Vietnam.

Clearly, *Tao Dan*'s presence, in terms of time, is shorter than its contemporaries. But *Tao Dan* is a cultural magazine - literature and art not only has a special position but also has great opening contributions, important ideological and academic. *Tao Dan* has 13 numbers each (from March to July - 2 terms/1 month; from August to October - 1 month/ 1 period) and 2 special numbers (about Tan Da - July - 134 p; about Vũ Trọng Phụng - December 1939 - 88 p), with a total of 1,374 p.p.

Tao Dan Magazine was born in such a short time that year “is considered a pivotal moment of the political and cultural life of each nation around the globe, marked by the outbreak of world war. second time, September 1939” [7]. The editor of *Tao Dan* magazine is the magazine owners and managers. Including: *Firstly*, writer, journalist Vu Dinh Long - Chairman of the magazine. He assures the legal status of the publication; *Second*, the writer and journalist Lan Khai - General Secretary manages the magazine from No. 1 to No. 10. He is both the person who oriented the organization of the journal's articles in the first ten issues and the writer of prose, a pen writing custom, essay - criticism. He spent much effort to nurture the construction of the journal in the right way and the defined purpose; *Third*, writer and journalist Nguyen Trieu Luat - Journal Manager from 11 to 13; *Four*, writer, journalist Luu Trong Lu - responsible for two special issues of Tan Da and Vu Trong Phung;

If in *Nam Phong the magazine* (7-1917) of editor Pham Quynh was born for the purpose: “*want to create a new literature to replace the old Confucianism, and propose a new trend of unity*”. *with the times and the level of our people, ... helps the development of knowledge, preserving morality among the An Nam nation, spreading the sciences of Western Thailand, especially the ideological scholar of Dafa, preserve the national flag of our Vietnam*” [3, p. 69]. *Nam Phong's* purpose was to propagate for the colonization policy of the French colonial regime, which was enforced in the country by Anzar Xaro - Governor of Indochina. It is also a magazine that reflects the views of the French colonialists. In the first issue, *Indochina magazine* pointed out the purpose of “*bringing good Thai techniques and new jobs to teach the An Nam people*”. The magazine also talked about how to arrange the articles in the newspaper: “*Each period there is a review of the week's works, a news article on current events, global telegraphs, things to*

*know about trading. sell.” [3, p. 59] Tao Dan magazine advocated avoiding sectarianism, but tried to become an open forum, capable of gathering and converging forces, although political opinions may differ, but the same position held. preserve and promote the national cultural identity, not to fall into the situation of losing its roots and mistress into foreign cultures. Tao Dan "will be the nursery of the race's talented seed, a place where any personality can fully develop in terms of thought as well as art. It will be the focus of all efforts to **arrive at the unification and progress of the Vietnamese language completely** and, ultimately, to realize the true nature of humanity through the soul of Vietnam.” [7, p. 22]*

The goal of *Tao Dan* is to continue the work of newspapers and magazines that were born and operated before it, in order to contribute to the completion of the construction of the national culture. Obviously, that is the noble purpose that *Tao Dan* set out, and more importantly, the magazine has endeavored to accomplish this throughout its existence. In fact, according to the declaration, *Tao Dan* has made great contributions to the Vietnamese newspaper village as well as to the national culture.

2. Unified Vietnamese least language and script reform

The voice of the community is an important component of the community culture. The soul of culture lies right in the voice. Vietnamese is an invaluable asset that the Vietnamese community has built, preserved and developed. *Tao Dan* has devoted many pages about the Vietnamese language and the national language: *Tao Dan* is aware of the role of the national language and the need to spread it. Vietnamese culture is currently in the context of diverse and complex development. Modern socio-economic developments and international exchanges are opportunities and at the same time are great challenges to our country in the

process of building and developing a culture. In protecting and promoting the values of Vietnamese cultural identity, the press plays an important role.

In the cultural ways of the Communist Party of Vietnam in the period 1930 - 1945, the Party was well aware of the preservation of the cultural elite of Vietnam. *“Voice and script are both an important part of the national culture and a tool and means to build and promote the national culture. Speaking of the culture of a nation, it is impossible not to mention the language and writing of that nation.”* [4, p. 19]

The national language is an important and decisive contribution to the formation and development of the nation and the nation. The national language expressed by the spoken and written language of such people is a measure of the existence and sustainability of the nation and the nation. The national identity shown in the language is the national voice. The Vietnamese language is both a tool and a means of communicating in an inclusive manner and a voice of self-expression. *Tao Dan* has spent many pages talking about Vietnamese language and the national language:

Table 2.1. Articles about Vietnamese Language and “Chu Quoc Ngu” in Tao Dan

Stt	Number of journals	Name of the article	Author	Pages
1	II	Compelling writing	Nguyen Trieu Luat	102
2	IV	A rudimentary opinion on how to compose scripts	Nguyen Trieu Luat	295
3	V	Vietnamese must keep the spirit of the Vietnamese	Nostalgic	406

		language		
4	VI	One way to give our people a spiritual principle	Nguyen Trieu Luat	486
5	V II	Method of making <i>Vietnamese tips</i> book	Nguyen Trieu Luat	584
6	VIII	The Law of Fall - Question (The Supplementary Word of PK)	Nguyen Dinh	702
7	XI	The issue of national language reform	Nguyen Trieu Luat	888
8	XI	One idea about reforming the nation's writing: stripping off the hyphen	Kinh Dinh	898
9	XII	To come up with a complete Vietnamese dictionary: Complement to the <i>Vietnamese Dictionary set</i> developed by the Association for Advanced Development in Germany	Tao Trang	977
10	XII	Shortcomings in the <i>Vietnamese Dictionary</i>	Tao Trang	980
11	XII	The issue of national language reform (continued)	Nguyen Trieu Luat	988
12	XII	For unifying the national language language	XXX	1051

13	XIII	The issue of national language reform (continued and finished)	Nguyen Trieu Luat	1079
14	XIII	Vietnamization of a Western essay: <i>The horizon is floating</i>	Nguyen Trieu Luat	1117
15	Special issue about Tan Da	Tan Da translated literature	Nguyen Xuan Huy	62

(Source: Research results of author)

The problem spread and promote the features of the Chu Quoc Ngu, the national language reform. According to the author Nguyen Khai, national identity lies in the Chu Quoc Ngu, how to feel, how people think clay. The series of articles from Tu Ngoc, Nguyen Trieu Luat, Tao Trang and Kinh Dinh discussing Chu Quoc Ngu through the writing of Vietnamese characters and reform of the national language are elaborate articles. *Tao Dan* is the magazine that continues the previous newspapers and magazines in spreading and promoting the features of the Vietnamese script.

Later, *A Concept Paper culture of Vietnam* in 1943 mentioned this problem. In the part of the tasks required by the Indochinese Marxist culture, the third part of *the To-do part* is "Fight on the voice and writing". Specifically: First, "Unify and enrich the voice"; Second, "Fixing tips on us"; Thirdly, "Reform of the Chu Quoc Ngu". As and y, *A Concept Paper Vietnam culture* was born a little later also mentioned the issue of Vietnamese and script. It can be seen that *Tao Dan*'s merit in this regard is not small.

Tao Dan is aware of the role of the Vietnamese script and the need to spread it: The song "Vietnamese must keep the spirit of the South" by Hoai Thanh (No. 5), confirms how much our language is. century under the influence of Chinese characters but still retains its own spirit. Or "A way to cause people to create a spiritual principle" by Nguyen Trieu Luat (No. 6) shows that the Vietnamese people from the North to the South follow the same customs, speak the same language, keep the same century. reciting, one nation is more homogeneous than any other nation.

The use of the mother tongue as a means of journalism, especially emphasizing its importance, is the valuable contribution of *Tao Dan*. Another element of *Tao Dan*'s success in the issue of Chu Quoc Ngu is the emergene of new forms of language. *Tao Dan* has promoted the process of standardization and perfection of Vietnamese language, bringing it to a modern language. This is reflected in a series of articles on language reform. The national language in the beginning was much different from the current writing. One of the most noticeable features is the hyphen mark - "between" the two words that *Tao Dan* uses. And it was *Tao Dan* who spoke for the first time about stripping it. "An opinion on the reform of the national writing: stripping away the hyphen" of Kinh Dinh (No. 11, p. 898) asserted in the development of the Chu Quoc Ngu linguistics, what was lacking of course must be compensated, what is redundant, cumbersome, troublesome culture, obstacles for writing must be stripped of course, there are many inconveniences caused by hyphen and need to be removed.

Article "The issue of reforming the Chu Quoc Ngu by Nguyen Trieu Luat - No. 11, 12, 13. This is a very meticulous and thoughtful research project on reforming Chu Quoc Ngu system accordingly, easy to use with Vietnamese people. Reform must focus on sound, first sound, should not pay attention to the

shape, must follow the rules of transparency, opaque, hard and soft of the sound and the law of chords the article "Vietnamization of a Western essay " - Nguyen Trieu Luat on No. 13 is similar.

Tao Dan promotes the process of standardization and perfection of Vietnamese language, bringing it to the modern language through articles: "Unifying the language of the home language" - No. 12; "Why is national culture underdeveloped?" – Nguyen Huu Chuong, No. 4. Tao Trang in the article, "Supplementing to the *Vietnamese dictionary* set initiated by the Association of Knowledge and Progress" [8, p.977] identified this is the most complete and clear Vietnamese dictionary ever. He also pointed out the shortcomings in *Vietnam of the 38 dictionary* from *paintings* to letters *Tru*.

Within one year but the Vietnamese and the national language has progressed, traveled a long way, in which the contribution of literary writing in language that cannot be denied. *Tao Dan* has constantly maintained the voice and ethnic writing, because it contains the roots of the national cultural foundation, national soul, national essence crystallized from thousands of years of history.

3. Strengthen international cultural exchanges to develop languages

Tao Dan 's policy and efforts are to build and preserve the national cultural identity, making the culture of the country not "dissolve" in the original way of losing the roots of human culture. This is a right policy, up to now still retains a positive meaning. Preserving and promoting cultural identity as a basis for the expansion of Vietnamese cultural exchange today has long-term strategic significance on the basis of preserving and promoting the national cultural identity. Adopting Western culture, Vietnamese culture has transcended the scope of regional culture, gradually reaching the level of access to human resources. *Tao Dan* has an important role in cultural exchange. *Tao Dan* promotes the filter

function of the national culture, chooses to absorb the human, rational, scientific and progressive elements of the world.

Vietnamese culture is a tradition of openness. The progress of Vietnamese culture in the tradition of achieving a rich development, inseparable from the process of developing cultural exchanges with surrounding countries, at the same time, asserting its independence and autonomy, along with his beautiful qualities. Cultural exchanges with foreign countries have gradually been expanded. We have the opportunity to interact extensively with the cultural achievements of humanity and introduce people to the good and unique values of Vietnamese culture. *Tao Dan* creates conditions for implementation of tasks to preserve and promote the national cultural identity associated with cultural international.

Tao Dan participates in the process of enhancing international cultural exchanges, creating a bridge of information between readers and a constantly changing cultural life around the globe. In an effort to escape Chinese influence, the authors have used the hexadecimal, but seven-hexadecimal, scripture to translate the Duong Rule of poetry instead of the whole. This is a hard effort and not easy to make. It proves the identity of the nation, always wants to explore experiments and dares to eliminate what is inappropriate. *Tao Dan* determined that the translation of foreign literature to enrich the national literature was a necessity. *Tao Dan* considered it a "noble duty" because the translation of foreign works would add to the literature of the country. It also represents a way to consider calmly and objectively, not "blindly external expectations".

It can be said that in one year of existence, *Tao Dan* magazine has made great efforts in the translation and introduction of foreign literature. The translation works mainly from two sources of Chinese and French literature. Doing this, *Tao*

Dan has shown a general tendency to want to expand the artistic perspective for Vietnamese readers; help Vietnamese people enjoy the unique literary works of the world, especially the elite elite of French Literature and Chinese Classical Literature.

Not only translating prose, *Tao Dan* also translates famous Tang and Song poems. This is probably the quite successful and outstanding area of translation on *Tao Dan*. All have created a cultural exchange and interference right on *Tao Dan* magazine between the Eastern and Western literary areas have tried to give the country's literary readers the quintessence of literature. learn the world. Along with a number of other newspapers and magazines, *Tao Dan* has contributed to the integration of art and literature for our country's readers to the world literary regions from the early years of the twentieth century.

4. Lessons learned using ethnic languages in the press

Language is an aspect of culture. Language is the soul of culture. A cultured nation must have a unified language in its pronunciation and culture. The national identity shown in the language is the national voice. Language not only has a good impact but can also have a negative impact on the cultural appearance of the nation. That is when the Vietnamese language has the expression of lack of clarity and wrong standards. Therefore, preserving the purity of Vietnamese language is not only a mere cultural activity but also a citizen's responsibility as a journalist today.

Tao Dan is a cultural magazine, literature - art, its language is a combination of the political language of the press and the language of the arts, diverse in terms of talent, specialized as: literature (genres: poetry, stories, signing, research - criticizing readings,..) ; Art (drama - literary script, ..) ; Newspapers (Focusing on the language of the press, how to request and how to present the article). *Tao*

Dan evokes in the minds of readers the vibrant academic atmosphere of the previous years, converging talented and devoted writers.

In *Tao Dan*, there are sections: *News, Introduction of new books, With readers ...* During the campaign of democracy, " *about presentation, the press has made many improvements, quite beautiful, bright print. The literature is relatively neat and fluent.*" [6, p. 143]. The skillful harmony between content and appearance will increase the attractiveness of the information to readers. And from there, the ability to influence the public opinion of the work will increase, bringing better efficiency for asserting and implementing the role of promoting national culture.

In fact, the more we go into developing the market economy, opening the door to integration, the more we need to preserve and promote the moral values and national cultural identity. Journalism and ethnic culture have a very close relationship. There can be no journalistic activities that separate culture or disregard culture.

Journalism is an element and one of the important "filters" of national culture. This is also the most effective tool to help culture perform its four functions well: social organization, social regulation, education and communication. Acquire the quintessence of human culture to enrich the national cultural tradition. Socio-economic development must be based on the cultural foundation of national identity, at the same time, absorbing the elite values of mankind. In the process of acquiring the quintessence of foreign cultures, *Tao Dan* distilled and "decanted opaque sea" to develop in accordance with the needs of his time.

Emphasizing the role of the masses, the people are both the subject of history and culture, the beneficiary of culture, and the subject for preserving and promoting cultural values and preserving them. fire to culture. From becoming

more aware of the role of the public, other journals of this kind should define human building, for the real good of man.

CONCLUSION

Through its activities, *Tao Dan* not only contributes to reviving the cultural values, fine cultural traditions of the nation but also filters out cultural elements that are no longer suitable. *Tao Dan* is an important way to receive new cultural elements. The national culture needs to be built on the basis of protecting and preserving what is good, what is good and needs to be preserved. History has receded, but the lessons of the cultural construction of voice problems and national language (which magazine *Tao Dan* is typical) is still something to ponder upon./.

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