



## Dynamism and creativity of Vietnamese: A case study of the south of Vietnam

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**ABSTRACT-** The South is the last land in the south of Vietnam, located in the basin of two rivers Dong Nai and Cuu Long (Mekong River), mainly downstream of these two large rivers. The South is located very close to the East Sea, a fertile delta with many estuaries flowing into the sea. This has created a prosperous South Vietnam, with so many legends during the country's expansion. When studying the Vietnamese personality in the South, researchers cannot help but mention the creative dynamism of the Vietnamese people in this land. This personality is evident in many different aspects such as adapting to the harsh life on new land, material and spiritual cultural factors are transformed to fit with the new conditions. This has created for the people of the South to have unique characteristics that are quite unique to other regions. This study focuses on analyzing the factors that make the difference in the dynamism and creativity of the Southern people and the typical characters, thereby contributing to clarify the rich cultural values of Vietnam.

**Keywords:** Dynamism, creativity, cultural values , Vietnamese, South of Vietnam

### I. INTRODUCTION

The South is part of Vietnamese territory. The history of the formation of the southern region clearly shows the scientific arguments, consistent with international practice proving the process of acquiring our nation's territory. To understand the issue of sovereignty of the southern region, we need to understand clearly the three major historical periods of this land: the Southern land under Phu Nam; the Southern land under the Chan Lap period; the Southern land of Vietnam (Nam, 1985; Vuong & Tan, 1960).

It can be seen that the historical starting point of the culture of the South was counted as 1623 (Vuong & Tan, 1960) when King Chan Lap allowed Lord Nguyen to emigrate to Vietnam to settle in Prey Kôr (Ho Chi Minh City today) (Them, 2007). Over nearly 400 years of establishment and development, the southern region has made important progress, significantly contributing to the country's development and making a mark in the nation's culture (Trung & Van, 2020). Not only influenced by the traditional cultural value system but also the culture of the South also adds its own unique characteristics, diversifying and enriching the national culture (Tra, 2001; Them, 2007).

The dynamism and creativity of the Southern people have created the distinctive features, imprinting the river region, not mixed, not mixed with Vietnamese culture in particular or the cultures of Southeast Asian peoples generally speaking (Tra, 2001). The dynamism and creativity of the Southern people are shown through natural exploration, through the fight against foreign invaders, through the daily labor of the people of the South. They have been and will continue to promote these characteristics to make an important contribution to national construction and development.

The cultural history of the South has marked many proud heroes, contributing to creating a worthy region in the national history, their sacrifices left behind descendants of many pride through their hearts patriotism, heroic courage stood before the enemy, before the difficulties of the country in times of rebellion (Nam, 1985). Thoai Ngoc Hau and Nguyen Trung Truc are the typical representatives of that pride and the sacrifice and dedication of the two ancestors will forever be the pride of the people of the South in particular and the people of Vietnam general.

In the expansive cultural space of the Southern cultural region, there is much evidence of revolutionary cultural history marked by the grandeur that his father's generation demonstrated throughout his life (Tra, 2001). All of these things show the positive character of the people here and the culture of the South, which is indispensable by Thoai Ngoc Hau and Nguyen Trung Truc to paint a beautiful picture of the Region. There are many birds in the land, and wild animals have become the land full of alluvium, fertile, and worth living as it is today. The ancestor generously left behind so many precious lessons that still

remain valuable, but the next generation needs to make sure that new construction is worthy of the merits left by his father's generation.

## II. LITERATURE REVIEW

### **Southern land under the Funan period**

Based on the ancient bibliographies and relics of the Oc Eo culture (which is a tangible cultural relic of Phu Nam1), scientists have confirmed that Phu Nam appeared around the beginning of AD, with the center being the land of South Vietnam today (Doanh, 1994).

During its flourishing period, the country of Funan developed into an empire consisting of the entire southern part of Indochina (South Vietnam, Cambodia, part of southern Laos), part of Thailand, and the Malacca peninsula, central Mind is still the South of Vietnam. An owner is a coastal group of Malay-Da Dao people with well-developed maritime and commercial traditions, experience, and skills in irrigation, mining, and farming in low-lying plains (Duong, 2007).

The Funan Empire began its decline in the late 6th century. Taking this opportunity, at the beginning of the 7th century, Chan Lap - a country of Funan, built by the Khmer, at that time in the middle Mekong and the northern part of the Lake, agriculture was a profession. to live and occupy part of the territory of Phu Nam in the lower Mekong River region - the South of Vietnam.

Thus, we can confirm the main points at this period as follows:  
The former Southern region was the center of the Funan country;  
Oc Eo cultural relic is a physical cultural relic of the Funan;  
Chan Lap built by the Khmer was a colony of the Funan Empire.

### **Southern land under the Chan Lap period**

Chan Lap developed into an independent kingdom in the 6th century and then occupied a part of the Phu Nam empire in the early 7th century. Thus, from the place of Phu Nam, after 627, the southern part of the country depends on Chan Lap and called Thuy Chan Lap to distinguish it from the land Luc Chan Lap - the original land of Chan Lap country (Doanh, 1994).

In fact, governing the Thuy Chan Lap area faced many difficulties. First of all, with the tradition of being used to exploiting the highlands, with a small population, the Khmer at that time were not able to organize the exploitation of the large, alluvial plain, still flooded and muddy. Furthermore, the land reclamation on the original land - Luc Chan Lap is requiring a lot of time and energy.

In the second half of the eighth century, the Javanese army of Srivijaya2 continuously attacked and captured Thuy Chan Lap. The whole kingdom of Chenla was almost dependent on Srivijaya. This situation did not end until 802.

Another obstacle in the governance and exploration of the Thuy Chan Lap area is the regular war between Chan Lap and Champa. Chan Lap only focuses on developing in the area of Bien Ho, middle Mekong River, and expanding its influence to the West. From the ninth century to the end of the eleventh century, Chan Lap prospered, expanding the territory as far south as Laos. Meanwhile, Chan Lap's imprint on the southern land is not much and the influence of Angkor civilization in this area is not strong.

Until the thirteenth century, the inhabitants of the southern region were still sparse. Chu Dat Quan, a person who had the opportunity to come to the land of the South in 1296-1297, described this land as follows: "mostly low forest with dense trees. The river is long and wide, stretching for several hundred miles, it is dense, the clouds are creeping, the sound of birds intermingling in it. Only half of the port can see the wide field, without a single inch of trees. Looking for, only the rice plants are worn out. The wild buffalo grouped together in groups of hundreds of thousands gathered there. There is a bamboo mound stretching several hundred miles long. That kind of bamboo, burning with thorns, shoots very bitter (Doanh, 1994).

Beginning in the late fourteenth century, the country of Chenla had to deal with the expansion of Siamese dynasties from the west, especially since the Ayuthaya Dynasty was formed in the mid-fourteenth century. During 78 years (from 1353 to 1431), Ayuthaya continuously attacked Chenla (Duong, 2007).

Into the sixteenth century, and especially the seventeenth century, due to the intervention of Siam, the Chan Lap court was deeply divided. The sausage legs entered a period of decline. In such a context, the country of Chan Lap was almost incapable of controlling and managing the wetlands in the south, which was the territory of the Funan kingdom.

We can affirm the core points of this historical period as follows:

Chan Lap captured the southern region by waging war with Funan;

The southern land area in the past is called Thuy Chan Lap to distinguish it from the original land Luc Chan Lap of the Khmer;

From the second half of the eighth century (to the year 802) it was also equal to the war the old southern land was under the control of Srivijaya (of the Java people);

Due to focusing on exploring the original land of Luc Chan Lap, worrying about war with Champa, at the same time having to deal with the invading Siamese army, the old southern land was hardly interested in Chan Lap to manage and explore.

### **Vietnam explores the land of the South**

From the beginning of the seventeenth century, in the context that Chan Lap could not manage the southern land, there were Vietnamese people in the land of Thuan - Quang to Mo Xoai (Ba Ria), Dong Nai (Bien Hoa) reclaiming the land established Vietnamese villages in this area (Hung, 2001).

In 1620, Lord Nguyen Phuc Nguyen married a daughter to King Chan Lap Chey Chettha II. Lord Nguyen became the support for King Chan Lap to deal with Siam. At the same time, Vietnamese people in the Southern region freely reclaimed land and made a living. In 1623, Lord Nguyen established a trading post in a position corresponding to Saigon (Ho Chi Minh City today) to collect taxes. At that time, Vietnamese residents were present throughout most of the Southeast and Saigon (Vuong & Tan, 1960).

After the death of Chey Chetta II in 1628, the Chan Lap government was divided, many battles took place between the factions with the military assistance of one side, Siam and the other Lord Nguyen. This context enabled the Vietnamese to explore the fallow lands in the Mekong Delta, enabling Lord Nguyen to establish his official control over the lands that Vietnamese residents had established. According to Dai Nam Luc Tien Bien, in September of the year of Mau Tuat (1658), the king of Chan Lap country named Nac Ong Chan (Chan Ramathipati) invaded the land of Lord Nguyen in Mo Xoai (Ba Ria), was ordered by The locality took the prize to Phu Xuan. Lord Nguyen Phuc Tan "forgives the sins and sends escort back to the country, making the annual trial to pay tribute" (Vuong & Tan, 1960). The above documents confirm the first important activities of Lord Nguyen on the path of formation and defense of his sovereignty over the southern land.

Along with the groups of Vietnamese people, during this period also appeared a number of people loyal to the Ming against the Qing dynasty to reclaim the wasteland and live in business in the southern region, speeding up the process of exploring the region Southern delta land.

From 1679, Lord Nguyen Phuc Tan created conditions for Duong Ngan Dich group (people of Quang Tay) to organize the exploration and economic development of the Tien Giang river basin (My Tho); for the group Tran Thuong Xuyen and fellow countrymen Quang Dong to recruit people to continue expanding the Bien Hoa-Dong Nai region. The land stretching from Ba Ria to Tien Giang river, which was originally established by Vietnamese residents, quickly became an important economic center with many rich villages, busy streets, and seaports. bustling with boats trading Japan, Tay Duong, Bo Da (Java), etc. to trade.

At the same time, Mac Cuu was a Cantonese man, and because of the fall of the Ming Dynasty, he recruited villagers and moved to Mang Kham (later changed to Ha Tien) to establish 7 communes and villages, and reformed the wasteland into busy business place. Mac Cuu sand was based on the land of Ha Tien - Long Xuyen - Bac Lieu - Ca Mau (collectively known as Ha Tien) as the area of his family, not dependent on the Chan Lap government.

The event of special significance is that in 1708, in order to protect the inhabitants of Ha Tien at that time from the Siamese plundering, Mac Cuu asked for and belonged to the Nguyen Dynasty (Vuong & Tan, 1960).

In 1757, when Tam Phong Long land (equivalent to the Long Xuyen Quadrangle) was offered to Lord Nguyen by King Chan Lap, Nac Ton, to repay the help in times of trouble and regain the throne, the process of sovereignty establishment Vietnamese territory in the Southern region was basically completed.

From the above historical facts, we can affirm:

The country Chan Lap did not have the conditions to manage and exploit the land in the South;

The prosperity and wealth of South Vietnam is the exploiting merit of groups of residents mainly Vietnamese from the seventeenth century;

Lord Nguyen protected the process of exploiting the land of the South, so asserting territorial management over this land is a natural consequence;

The process of acquiring the Southern land of Lord Nguyen was mainly through peaceful exploration combined with diplomatic negotiations to assert sovereignty. It is the method consistent with historical practice and current international documents.

### III. RESEARCH AND DISCUSSIONS

#### **Identify dynamic and creative Vietnamese people in the South**

Being active is the ability to act proactively and actively in work and life (Y & Huy, 2011). Dynamic also shows initiative and positivity. Being active is also understood as the active in thinking and acting of individuals and groups. Activeness is a positive, purposeful effect to change the world around it. At the same time, being active is also a quick adaptation to the surrounding environment, etc. (Anh, 2005).

According to the Vietnamese dictionary, "Being active is always having positive activities to change the world around you in order to fulfill the given purpose" (Y & Huy, 2011). Being active is positive, proactive, dare to think and dare to do. Creativity is the passion to explore to create new values. An active and creative person is a person who is always passionate about exploring, detecting, and flexibly handling situations in order to achieve high efficiency.

Thus, dynamism can be generally understood as an external manifestation of thinking through the daily activities of people to bring legitimate benefits to individuals and society.

In daily labor, we often mention the creative phrase that is creative people, creative companies, a creative collective, etc. So what is creativity? Creativity is the act of always passionate about researching, exploring, and flexibly handling situations. Creation is also finding new, unique, new solutions without being constrained, depending on the old. Creativity is the ability to create new, more effective, and advanced things than what already exists. The person with the creative ability is constantly striving to improve his working methods or create unique and valuable works of art.

So can understand, creativity is a unique characteristic of each person to find new directions in thinking and how to contribute to creating something new higher and better. And what is created by creativity always carries in it two characteristics that are novelty and usefulness.

From the above awareness, it can be understood that the creative dynamism of the Southern people is always actively exploring and testing new things to bring positive effects to individuals and communities. In the new unspoiled land, the sacred forest of poisonous water, leopard lobsters, and serpents are plentiful, both arousing abundant exploitation potentials and a severe challenge for those who must commit themselves. If it is not possible to bring into play the inherent diligence and courage of the Vietnamese people, it will be difficult to survive (Trung & Van, 2020). In the early reclamation of the southern region, we see that there are all kinds of people here gathered: The majority are people who lost their livelihood in the old countryside for many reasons that the feudal rulers bound them. such as being

deprived of land, those who opposed the court escaped the soldiers, or those who had to bring sentences into their bodies, etc. They all wanted to find a new life in a new land despite knowing the difficulties, harsh is not easy to overcome difficulties and challenges

It must be said that the southern region from the beginning of exploration and development over the centuries is still the most vibrant area, forcing everyone to come here regardless of their origins are dynamic and creative. can rise up in the struggle, build a life.

### **Expressions of dynamism and creativity of Vietnamese people**

In the seventeenth century, when the Vietnamese immigrants set foot in the southern region, this land was still a low-lying, desolate area.

“Here comes a strange land  
Birds call to fear, fish waving to worry”.  
(Source: Vietnamese folk songs, proverbs)

Perhaps that is why the first Vietnamese immigrants on the journey to open the realm recognized the wild and fierce nature of the new land.

“Mosquitoes sound like a flute  
Leeches wading like “bánh canh”  
Grass grows into goblins  
Copper snakes know nape”.  
(Source: Vietnamese folk songs, proverbs)

In order to have the rich southern region today, generations of Vietnamese have poured so much effort, sweat, and blood, in such a context, the people here cannot help but be active and creative.

Coming to the new land, Vietnamese immigrants have fought with the indigenous people together to explore the land endowed with “heavenly birds, water fish” who can get as much as they can (Alfred, 1906). Perhaps that is why the Vietnamese, the Chinese came later and the indigenous people in the area had less conflict, they lived in harmony with each other, depended on each other, living together (Doanh, 1994). Up to now, there are also few clusters and hamlets in the Mekong Delta where only Khmer people live, but often they live together with other ethnic groups: “Although the area of residence of the Khmer in the South There has been more or less disturbance in the postmodern historical periods, especially in the southwestern border war, but basically until now, the Khmer people still settle down in traditionally residential areas. Intimately close to the temple was built during the settlement of the locality on this land” (Le, 2017, p. 263).

Today, the world has more than 3 thousand ethnic groups, but only over 200 countries and territories. This confirms that the ethnic space is not completely homogeneous with the national territory. In the territory of a country, there can be many ethnic groups and one ethnic group can live in the territory of many countries. Therefore, the claim that the Nam Bo belongs to the Khmer is incorrect. Reality proves that, throughout history, the Khmer in the southwestern region have joined their backs and struggled with other ethnic groups to create a rich land today. The Khmer in the southwestern region is still developing and growing constantly, especially the Khmer population increased rapidly: “At the end of the nineteenth century, according to Jules César Baurac (1894), the population of the Khmer 147,718 people, accounting for 7.49% of the total population in the Southwestern region, ie the Mekong Delta at that time. As of April 1, 2009, the Khmer had a population of 1,260,640 people, ranking 5th out of 54 ethnic groups in our country, after the Vietnamese (Kinh), Tay, Thai, and Muong. Thus, after 20 years (1989 - 2009), the Khmer population of the South increased to 365,341 people, an increase of 40.41% compared to the Khmer population in 1989, and nearly five times the Khmer population in 1953 (214,470). people). The Khmer reside mainly in the southwestern region, accounting for more than 90% of the Khmer population in the South. They live quite a lot, concentrated in Soc Trang, Tra Vinh, Kien Giang, An Giang, Bac Lieu, Ca Mau, Vinh Long, Can Tho and Hau Giang (Le, 2017, p. 264)

Dynamism is formed by external influences, reflected in thinking that form and is clearly shown in many different aspects such as adapting to the harsh life on new land, from knowing how to take advantage of terrain conditions, country, climate, etc. to serve the needs of life as well as the fight against foreign invaders to cultural elements, material culture and spiritual culture are always transformed to fit with new conditions.



Besides, people with dynamism always actively seek opportunities, not passively, rely on, boldly try before all circumstances

The person with the creative ability is constantly striving, searching to improve working methods, renovating nature, reforming himself as well as daring to confront all forces or create works of art. They are unique, rich in value and they are constantly searching and building new things, constantly developing, always looking for ways to change themselves to become more and more perfect and often have new, pioneering, unique ideas. As well as handling things more openly, more flexibly without following the path, etc. It is the dynamism and creativity of the Southern residents that give the people here a unique character to other regions.

### **Some typical characters of the Southern region are especially active and creative**

Thoai Ngoc Hau and Nguyen Tung Truc are honored by the people as gods because of not only the merits of the two predecessors to the Southern Land but also an example of the virtue of sacrificing his whole life for his homeland, the gods are always at the people, always forefront in all circumstances, dare to think, dare to do, dare to take all responsibility for their actions, etc. creating a positive character in the character of the Southern people (Hung, 2010).

Thoai Ngoc Hau's childhood went through chaotic years in the battle between the Trinh lords - Nguyen lords and Tay Son, so he had to move from Quang Nam to migrate to the South to live. Long, lying between the Bang Tra and Co Chien rivers (now belonging to the district of Vung Liem, Vinh Long province), he was fascinated by this land with wild, wild and majestic painting (Vuong & Tan, 1960). With his will to advance, he soon joined the army of Lord Nguyen, participated in many battles, and experienced many important positions from the Guard to Tran Thu and a long time as Marshal of the Leg Protection. Despite working in any position, the mettle and patriotism, the people of Thoai Ngoc Hau are shining like a jewel, he always shows dynamism, creativity in all positions and fulfills all responsibilities. He was held in front of the people, before the court, and had a lot of merit to the country in exploring the land in the Hau river region, protecting the border of the country in Chau Doc, Ha Tien (Le, 2017).

As the commander-in-chief of the Thoai Ha canal (commenced in early 1818) connecting Tam Khe canal (now Long Xuyen river) with Gia Khe canal of Rach Gia with a total length of 30km, he always shows dynamism and creativity in project management by connecting the existing natural river sections to reduce resource consumption to make the work more convenient, the ability to complete faster (more than 1 month), more effectively, the completed Thoai Ha Sutta demonstrates the dynamism and creativity of the god and is also the foundation to conduct the digging of the Vinh Te (the largest work 87km in the monarchy). He conducts classification of soil (hard, soft, flexible, mud) and the total length of each soil type, weighs lightly starting from the trench to the dry mud, etc. clearly assigning the work of the Vietnamese. The part of the people of Cao Mien (ie Chan Lap) and dug 15 feet wide, 6 meters deep.

From the determination of the part to the division of labor for each ethnic group (Viet and Chan Lap) is carefully conducted, etc. to be able to mobilize soldiers and villagers to participate in the project accurately, not to mobilize excess or lack which could affect the progress and quality of the project. According to the book Gia Dinh of Trinh Hoai Duc on Vinh Te canal, the work was completed in 5 years (starting in 1819, completed in 1824) and when the work was completed, it was the joy and pride of people. People in the frontier area, a work as valuable as a "Nhu Nguyet" in the monarchy, bringing economic benefits (the economic center in the junction area of three countries Vietnam - Chan Lap - Siam should attract ships in neighboring countries to do business), political interests (marking and establishing Vietnamese sovereignty over the southern land), diplomacy forever after, are the natural border between Viet and Chan Lap (later Vietnam and Cambodia). Today, the canal still has great value in terms of water, transport, commerce, border, etc. Folk Song of Vietnam has a saying:

"Vinh Te canal, Ha Tien beach,  
Wholesaling boats swept up and down".

When Vinh Te canal was completed, as a defender, he recruited people to establish a village on two sides of the Vinh Te canal, reclaimed wasteland and built a new life. But the people who came to reclaim the new land were mainly poor, they did not have food or clothes, so with his creativity, he exported the warehouse to the reclaimed people, then brought it back from the house for public warehouse (Duong, 1994). The way is small, but shows the flexibility and dynamism of the public servant, helping to save the people from difficult circumstances and that action also comes from the pity of the people like his son

when he first started to declare urgent, not yet harvested.

Through the Vinh Te canal project, it shows the expression of the creative labor to build the country of the Vietnamese people in general and the people directly in charge of the project in particular and the project is a testament to the policy of attaching importance to irrigation for the development of agricultural development of the Nguyen Dynasty, which Thoai Ngoc Hau represents, and is also a product of the determination in natural rehabilitation. The dynamism and creativity in the way of the mythical name Ngoc Hau showed the ability and strength of the people of the South in the expedition to conquer the new land and to realize the future vision of the Nguyen Dynasty at that time (Le, 2017).

Growing up in the context of the country invaded by colonialism, our people grew from an independent country to become a semi-colonial monarchy, Nguyen Trung Truc as well as many other young people. During the time of war, he left his homeland to find a peaceful life. It seems that the times were unpopular, and the mortal battles with the enemies also forced the cloth-clad heroes to rise up to revolt (Hung, 2010). Coming from a fisherman, Nguyen Trung Truc was good at martial arts and soon found a way to save the country and liberate the nation. After many times choosing his revolutionary path, he also became the general of the insurgent army. Under his guidance, the insurgent had made many feats of war, terrifying the enemy.

Although there are different perceptions in the Nhat Tao battle (some say he disguises himself as the groom in a wedding, there are other opinions (most agree) that he is pretending to be a rice trader) Applying for a passport to cross the river, then suddenly under his small boats, many insurgents beat them upside down and won (Le, 2017). After a hasty victory at Nhat Tao, which moved the hearts of the Vietnamese people and echoed to the imperial city of Hue, King Tu Duc issued an order to reward and appoint a ploy, then many times Nguyen Trung Truc was promoted by the resounding victory that he is the general. The fire of the *Espérance* ship strongly influenced the fighting spirit of the insurgents because from now on the insurgents no longer considered the French warships to be inviolable and believed in their stature and stance as an elite weapon. suitable with strategy and thorough study of topography. The French side of the owl and the name Paulin Vial called this: a painful event that excited the An Nam people and moved, deeply hurt French hearts. Alfred Schreiner called the victory of Nhat Tao, the prelude to a general attack on almost all French fortresses, etc. (And) The burning of the *Espérance* was a tragic event that caused Deep emotions in the French and miraculously stimulating the Annamese imagination, etc. Following the above victory, many French attacks on the river and on land took place, such as insurgent Nguyen Trung Truc attacked the French patrol boat on the river Ben Luc (December 1862) and on the River Tra on December 16, 1862 (with book dated 17) caused much damage to the enemy. Paulin Vial said: Three battleships (Iorcha) parked on the Dong Vaico River (ie Vam Co Dong) to control the waterway circulation, were violently attacked by large groups of people because they were cheered. by the burning of *Espérance*, etc. One of the three ships, battleship number 3. The officer in charge of this ship was wounded.

The Rach Gia outpost took place on June 16, 1868, and ended about 5 days later. This invasion was initiated by Nguyen Trung Truc and caused much damage to the French. Although the Vietnamese army owned the citadel for 5 days, this event was evaluated by the author George Diirwell as a tragic event (un événement tragique) of the French colonialists in Vietnam, because it was the first time, the force The Vietnamese insurgents took the initiative to fight the French colonialists right in the center of the province.

Looking back on Nguyen Trung Truc's resistance war career, which is typically two victories in burning French ships at the Nhat Tao river and attacking Tay Kien Giang post, we see more clearly his talents and strategies. Nguyen Trung Truc is a hero full of courage, daring, he is always proud, actively exploring new methods and ways of fighting, in a military career is always a danger and creates pressure to make the enemy fear when hearing your voice (Phuong, 1992). He made full use of all circumstances, terrain, time, etc. ready to attack the enemy when he saw a ripe opportunity, applying speedy tactics in all battles with determination to destroy the enemy at the center of their brain. Although using a small number of troops with rudimentary means of fighting with spears and marks, the insurgents defeated the enemy with powerful forces, with modern means of warfare such as iron ships and long-range guns. Nguyen Trung Truc is such a talented general, full of intelligence and courage (Tra, 2001)

This was actually the biggest uprising in the southwestern region when the French colonialists captured the Southern continent. With the victory of Nhat Tao, for the first time in history against the French, we burned an enemy warship. With the victory of attacking Kien Giang post, we attacked the enemy post at the center of their brain, controlled and controlled the provincial capital for many days. Both cases speak of the insistence, courage, daring, and determination of insurgents. It was the French colonialist who had to admit that Nguyen Trung Truc and his insurgent army brought down Kien Giang post as a “tragic event, whose consequences could damage the reputation of the French in Vietnam” (Tra, 2001).

The triumph of the Kien Giang tarpaulin forever resounds with the epic version of the Kien Giang people in particular and the Southern people in general in the second half of the nineteenth century, Nguyen Trung Truc is forever the pride of the nation, a symbol of The Hero dedicated himself to saving the country, making glory for the Vietnamese Fatherland and for the homeland. Nguyen Trung Truc’s words forever resounded in the hearts of Vietnamese people: “When the Westerners pull out all the weeds in Vietnam, the Vietnamese will not beat the west” (Le, 2017).

#### IV. CONCLUSION

The dynamism and creativity of the Vietnamese people in the South is a very special feature. In the context that one of the basic characteristics of Vietnamese traditional culture is the negative inclination, dynamism is the product of a combination of a variety of factors.

Firstly, although inclined to be negative, the traditional Vietnamese people also have built-in flexibility, even though it is an agile, variable. But without that flexibility from the flesh and blood of the Vietnamese, it is impossible to have the dynamism of the South today. It can be said that dynamism is a new development of traditional flexibility in the South.

Secondly, the traditional synthesis of the national culture, the synthesis of advantages is the meeting place of international sea transport routes, the meeting place of people of many ethnic groups, and other factors have contributed to this importance to create dynamism and creativity.

Thirdly, the most dynamic and creative feature inherits the advantage of the South being a product of the process of politicization: The South is the meeting place of three axes shifting from static to dynamic - the subject axis, the time axis and the space axis.

The historical process of the South was different from other lands, it was not continuously developed but interrupted by the Funan kingdom with a brilliant and fading Oc Eo culture until Trinh - Nguyen divided the war. The unspoiled land, the sacred forest of the poisonous water, the leopard lobster, the serpent are full of new fields to be exploited. Here, it was a severe challenge for the people who reclaimed this land, and Thoai Ngoc Hau, Nguyen Trung Truc each of them has been able to promote diligence, dynamism, creativity, and courage. The inherent sympathy of the Vietnamese people against nature, the enemy’s enemies to their descendants will not only have great economic value but also have an important role in politics and military especially in relations with today’s Cambodia. At the same time, the great victories of the ancestors are the product of the endogenous strength of the creative and solidarity spirit of the Southern people in the struggle for national resolution as well as improving this land.

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