PHAN BOI CHAU’S THOUGHTS ON FEMINISM AND THE STRUGGLE FOR WOMEN’S RIGHTS

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ABSTRACT

Objective: The study clarifies Phan Boi Chau's views on feminism expressed in the right to life, human rights, freedoms, equal rights with men, and the viewpoint of fighting for women's rights.

Methods: Dialectical method was chosen as the main research method.

Results: The study sheds light on Phan Boi Chau's views on women's rights and the fight for women's rights through the following main issues: the position of women is not only reflected in their role in the family and society. On the basis of criticizing views that do not respect the legitimate rights of women and the inequality between men and women, Phan Boi Chau advocates fighting for women's rights, protecting their legitimate rights and status. that is, the right to life, the right to be a human being, the right to freedom, and the right to be equal with men.

Conclusions: The value of the study helps us to realize the role of women's rights in current socio-economic development. Thereby providing the Vietnamese government with policies to promote women's rights in the socio-economic development of Vietnam today.

Keywords: ideology, feminism, equality, men and women, struggle for feminism.

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PENSAMENTOS DE PHAN BOI CHAU SOBRE O FEMINISMO E A LUTA PELOS DIREITOS DAS MULHERES

RESUMO

Objetivo: O estudo esclarece as opiniões de Phan Boi Chau sobre o feminismo, expressas no direito à vida, nos direitos humanos, nas liberdades, na igualdade de direitos com os homens e no ponto de vista da luta pelos direitos das mulheres.

Métodos: O método dialético foi escolhido como principal método de investigação.

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Resultados: O estudo esclarece os pontos de vista de Phan Boi Chau sobre os direitos das mulheres e a luta pelos direitos das mulheres através das seguintes questões principais: a posição das mulheres não se reflecte apenas no seu papel na família e na sociedade. Com base na crítica das opiniões que não respeitam os direitos legítimos das mulheres e a desigualdade entre homens e mulheres, Phan Boi Chau defende a luta pelos direitos das mulheres, protegendo os seus direitos legítimos e o seu estatuto. das mulheres, ou seja, o direito à vida, o direito a ser um ser humano, o direito à liberdade e o direito a ser igual aos homens.

Conclusões: O valor do estudo ajuda-nos a compreender o papel dos direitos das mulheres no desenvolvimento socioeconómico atual. Deste modo, o governo vietnamita pode definir políticas para promover os direitos das mulheres no desenvolvimento socioeconómico do Vietname de hoje.

Palavras-chave: ideologia, feminismo, igualdade, homens e mulheres, luta pelo feminismo.

1 INSTRUCTION

Among the thinkers of the early twentieth century in Vietnam, Phan Boi Chau was among the radical Confucianists who had the earliest conceptions of women's issues and “feminism” with profound and valuable ideas. until today. His thought on feminism has many progressive and humanistic things, in stark contrast to the concept of women under the contemporary semi-feudal colonial regime.

Phan Boi Chau's greatest contribution to the viewpoint of feminism and the Vietnamese women's movement during the years of revolutionary activities and the last years of her life in Hue was the parallel combination of activities to fight for women's rights with the Vietnamese women's movement. Writing articles and books on women's issues. Many of his articles and works deeply express his views on feminism, and at the same time realize that view by taking concrete actions to promote the Vietnamese women's movement in the early twentieth century.

2 LITERATURE REVIEW

and career, Publishing House. Hanoi National University, 1997… In particular, research on Phan Boi Chau has also attracted many foreign scientists' interest. In France, there were monographs on Phan Boi Chau by G. Buodarel such as: Mémoires de Phan Boi Chau, France - Asie/Asia XXIII - 4, 1969; or Phan Boi Chau et la société Vietnamiennede son temps. Marn and the 100th Anniversary of the Dong Du Movement: Phan Boi Chau Cuong De by Do Minh Thong... In Germany, at the Institute of Southeast Asian History, Passau University, in 1987 Professor Bernard Dam published an Announcement on the topic Phan Boi Chau - Vietnamese culturalist... Phan Boi Chau's Philosophical and Political Thoughts of Nguyen Van Hoa, Publishing House. National politics, Hanoi, 2006; The Vietnamese National Movement and Its Relations with Japan and Asia: Thoughts of Phan Boi Chau on World Revolution, consisting of 2 volumes by Shiraishi Masaya (translated by Nguyen Nhu Diem, translated by Tran Son, edited by Chuong Thau), publisher. National politics, Hanoi, 2000; Phan Boi Chau's thoughts on people by Doan Chinh and Cao Xuan Long, Publishing House. National politics, Hanoi, 2013; and scientific articles such as Thoughts of Phan Boi Chau on personality issues, Journal of Social Sciences, No. 12 (136), 2009; Human values in Phan Boi Chau's thought: Doctoral thesis of Trinh Thi Kim Chi, University of Social Sciences and Humanities, Ho Chi Minh City, 2016…

In addition to the article Law Enforcement and Social Security of Public Events: Organizational and Legal Solutions, the authors said that: Administrative-legal and organizational-tactical measures used by domestic and law enforcement and social security resources in the preparation and organization of various types of public events. The authors highlight the legal and organizational bases for law enforcement and social security in the preparation and organization of public events abroad, including women's rights (Pauzin, Vasyukov, Krasheninnikov & Yudina, 2022); Reflections on the regulations of euthanasia, the right to life and dignity: the Ana Estrada case, Peru states that: "The results allude to the rights to free disposition of the body, to life and to human dignity, as axes to make assisted death possible. This is a doctrinal research based on human rights, constitutional law, comparative law, and alludes to the jurisprudence on the subject at the national and international level" (Pulido Del Pino, Chero Vergaray, Arias Soto, & Pulido Capurro, 2023). Finally, the study Social Justice Ensures Sustainable Development in Vietnam stated that “In the process of international integration, Vietnam has actively implemented policies to achieve social justice and has
achieved certain results, contributing to improving the living standards of all people. Certain limitations need to be addressed to realize social justice in all of social life. The article analyzes the viewpoints and practices of implementing social justice in Vietnam, thereby proposing solutions to effectively implement social justice in Vietnam today” (Hoan & Tri, 2023)

3 RESEARCH METHODS

The research is carried out based on the worldview and methodology of dialectical materialism and historical materialism; In addition, the study also uses a combination of specific methods such as unity between logic and history, analysis and synthesis, deduction and induction, comparison and comparison, and textual form study to research and present research. Research is approached from the perspective of human philosophy.

4 RESULTS AND DISCUSSION

4.1 CONTENTS OF PHAN BOI CHAU’S THOUGHTS ON FEMINISM

The work Women's Issues - an important work that focuses on Phan Boi Chau's views on issues related to women, is also a step towards ideological maturity in general, the sense of women. rights in particular of Phan Boi Chau. In a separate column on feminism, in which he said that the emergence of “Feminism” in East Asian countries: “In the late 19th century, early 20th century, the wave of civilization in Europe and America pushed more or less foam. When ducklings entered East Asia, suddenly the two words “Feminist” popped up in some newspapers, and the person was faintly in their ears, and they also had the two words “Feminist” (Chau, 2000b, p.112).

At the beginning of this work, Phan Boi Chau affirms the rights of women as human beings as well as citizens of a country by asking the question: “Are women and girls also human or not? ?”, “Are women and girls also citizens?” and he resolutely affirmed: “No one can answer that: “isn't” (Chau, 2000b, p. 107).

Since then, in the context of Vietnamese society at that time, with different ideas about women, such as feudalism and bourgeois thought, Phan Boi Chau gave a very clear definition of women. rights, ie women's rights or women's rights, that “According to the words, “women's rights” means the rights of women and girls, just as “men's rights” means the rights of men, but Considering the origin of truth, visiting the source of philosophy, the period of “women's rights” and “men's rights” all boils down to two
words “Human Rights”. “Human Rights” is a human right but also a human right. That is his right, that right, every time he deserves it. That the right to be a human is to be a human being, everyone has the right to be a human being, but not to be a horse. Boys are people, girls are people, in the word right, people have wrapped both boys and girls, no need to distinguish between men's rights and women's rights. If we distinguish between men's rights and women's rights, it is also redundant” (Chau, 2000b, p.112).

This can be considered as a classic definition of feminism, according to which, if distinguishing “men's rights” from “women's rights” is “excess”, it is unnecessary, because whether women or men are human, so “women's rights” or “men's rights” are both “Human rights” ie human rights. Human rights create human values. As long as people lose their right to be human, it means that people lose all their values, people are no longer human but just buffaloes and horses. Phan Boi Chau believes that the distinction between men's rights and women's rights is due to the authoritarian monarchy associated with the Confucian doctrine of the “Three main ties” (Three main social relationships), which denies or limits women's human rights: “The doctrine of “Three main ties” harms some people a lot, loses all human rights, looks like the picture is no different from buffaloes and horses. the power of men is getting heavier and heavier, but girls have no rights at all” (Chau, 2000b, p.113).

To prove her point of view on women's rights is inevitable, a natural law that no one can deny, in “Speech at Dong Khanh School for Girls, March 17, 1926”, Phan Boi Chau has come from the physiological aspect to affirm the equal rights of men and women: “Sisters are not the same with eyes and ears, brains, limbs, enough human mettle, Is that human heart enough? From the physiological inference, what is the difference between the organs of the sensory and the effector lines, what is the difference between boys and girls? But why is it that the old family debauchery, the old social vice, only respected boys and despised girls?” (Chau, 2000b, p.45).

Among women's rights, a very basic right, which governs all other rights of women, is the equal right of men and women. In this respect, Phan Boi Chau also used physiological laws to affirm and prove the equal rights of men and women, which is the freedom of perception and freedom of action of women “What is worth listening to?, boys' ears can hear when girls' ears also have the right to hear; what is worth seeing, boys' eyes can see, while girls' eyes have the right to see; whatever is worth resisting, a boy's limbs can resist, a girl's limbs also have the right to resist; what is worth talking about, if
a boy's mouth can say it, then a girl's mouth has the right to say it; what is worth thinking about, a boy's brain can think about it, a girl's brain has the right to think” (Chau, 2000b, p.114).

Based on the principles of physiology, he affirms that women's vocation and noble status are equal to men's in terms of “labor of birth and upbringing”, in terms of maintaining the race and maintaining the family line. Female compatriots are an indispensable force in society, they are noble because they are the ancestors of Vietnam, bearing the burden of sex to create human beings, which is the law of creation, no matter what country or continent. For example: “Because for the breed to flourish and the family line to be long, it must be due to sex work, but that sexual work, must be compatible with both boys and girls to be able to cause...” (Chau, 2000b, p.108). Thanks to female compatriots, the Vietnamese national race is maintained and continued from generation to generation, avoiding the danger of extinction: “Without the women of our Vietnamese nation, how would we have twenty-five million compatriots? If twenty-five million of our compatriots have no sisters, twenty-five million of our compatriots will perish in the future” (Chau, 2000b, p.45).

With the spirit of fierce struggle against the strict orders of the feudal society to win the human rights for women, Phan Boi Chau emphasized the rights and obligations of women in equality with men in a world both economically, politically, ethically, professionally, i.e. in all spheres of social life, from the economic to the political, the social and the spiritual: “We sisters have known our obligations like sons, and often perform our duties like sons, so many of the rights of sons, we must have a share. enjoy. That is, just as economic affairs are equal to boys, in the future, our sisters' morals, our sisters' intellectuals, and our sisters' talents are all culminating in the climax, then the right politically, they are also equal to boys” (Chau, 2000b, p.49).

In particular, Phan Boi Chau emphasized the position and responsibility of women in equality with men in the cause of the national liberation struggle. He wrote:

“Whether it's a girl or a boy
Sharing the country's duties” (Chau, 2000c, p.25).

Phan Boi Chau's analysis on the issue of feminism finally came to a conclusion: “Carrying the nation's duties, taking revenge against the enemy, if a man can do it, why should he forbid girls from doing it!” (Chau, 2000b, p.114).
Thus, Phan Boi Chau's conception of feminism contrasts with the Confucian view of the position and role of women in society, which has been deeply imprinted in the minds of every Eastern person. According to Phan Boi Chau, men, and women are completely equal in all areas of social life. This shows a very deep humanist thought, on which he gives his stance on fighting for women's rights.

4.2 PHAN BOI CHAU'S THOUGHTS ON FIGHTING FOR WOMEN'S RIGHTS

For Phan Boi Chau, fighting for women's rights is also fighting for human rights, because “feminism means human rights and human rights are already available when God was born, why are women and girls warding women and girls lost his right to be human” (Chau, 2000b, p.125). Human rights are inherent, no one gives, no one has the right to infringe. It is not a commodity that can be exchanged, bought, or sold, born as a human being must have human rights. It is the conscience, the most sacred dignity of every human being. Since then, he not only affirmed the position and important role of women in the relationship with the nation - nation but also awakened women to stand up and fight to break the strict order of religious rituals, feudalism and unreasonable institutions of contemporary society to regain the right to be a human oneself.

Based on clearly defining the position and role of women in society, Phan Boi Chau believes in women in the struggle for women's rights and the struggle for national and human liberation. Referring more deeply to the rights and obligations of women, and at the same time envisioning the position and role of Vietnamese women today, Phan Boi Chau said: “God gave birth to sisters, then the Women also have wisdom and can be independent. Vietnam has produced women, so the sisters must have the ability and can be self-sufficient. Sisters, if one day they know how to be enthusiastic to think about being human, the rights of mankind will decide to fight for it, and human dignity will try to keep. That bad society will one day be rectified, that evil family will one day be reformed, and then we will use our body to dig a willow to support the river, gather our strength to build a good fortune” (Chau, 2000b, p.46-47).

With belief in the “wisdom”, “capacity” and sense of “self-reliance”, ”and elf-reliance” of women, Phan Boi Chau encouraged, encouraged, and urged women to know how to “fight" take”, “hold” their legitimate rights; must determine one's responsibility to the family – “that evil family, one day we will reform”, to society – “that old society,
one day we will correct it”, to the nation and nation – “Using willow trunks to carry the burden of mountains and rivers, gathering strength to build a fortune”.

But to cultivate and enhance the role and status of women, he advised female students to focus on studying and raising awareness, at least, according to him, reflected in four things: “One is that women must know you are human too. Second, you must also know that you are domestic. Third, sisters must know that sisters should also have the same obligations as boys. Fourth, women must know that they should have the same rights as boys” (Chau, 2000b, p.47-48). In it, the third and fourth articles, he emphasized the obligation to the family, to society, and the woman herself; How should women build self-control and independent status so as not to be considered “parasites”. Performing obligations to society, whether a girl or a boy, male or female, will all contribute to the development of society, because, if we are good, society will be a better part. bad, society adds a bad part. This shows the radicality in Phan Boi Chau’s perception of feminism and the direction of the struggle for equality between men and women.

Connecting women with the nation, Phan Boi Chau emphasized and encouraged female compatriots to participate in social activities in the patriotic movement. According to him, taking on social work is what women “should do”, is the responsibility of each person, and is an objective necessity, regardless of male-female, so that all activities in the Each new individual and community take place, a new society exists and develops. From the perspective of the Marxist philosophical worldview, with the materialist view of history, according to which society as well as the natural world obey the objective laws, Phan Boi Chau pointed out that, because society has plowers, We only have food to eat, because society has weavers, we have clothes to wear, because society has work and traffic, so we have a place to stay, a place to play and entertain. Therefore, he advises, believes, and expects the realization of the indispensable rights and obligations of women: “We wholeheartedly shoulder the social work, which is the end of human obligations, but only human rights can be restored. Human rights have restored the time when women's rights need not be said anymore” (Chau, 2000b, p.114).

It can be said that more than any other social activist, Phan Boi Chau has had profound views on feminism, and at the same time realized that view by taking concrete actions to promote the women's movement in the community, national liberation. This has established the image of Phan Boi Chau - a typical feminist activist in Vietnam in the early twentieth century. When wholeheartedly shouldering social work and fighting for
women's rights, women not only fulfill their human obligations but also restore their human rights. It is a noble cause, a great responsibility to rise to the top of the human rights pyramid. Therefore, with deep affection and faith and expectation in women, Phan Boi Chau encouraged, encouraged, and called on women: “Do your best, look up to the top of the human rights tower, floor by floor. Step forward” (Chau, 2000b, p.49).

Thus, fighting for women's rights is one of the important contents of Phan Boi Chau's revolutionary thought. He has placed women in close relationships with the nation-nation, their position is associated with the destiny of the nation-nation. At the same time, he also affirmed and upheld the position, role, obligation, and responsibility of women in the struggle for national liberation. With passionate patriotism, great responsibility for the nation's destiny, and love for compatriots women, Phan Boi Chau called on women to unite to break the "immoral gong" and cut off what "inhumane" shackles to step on the platform of equality, restore the human rights of women themselves. With a firm spirit and a decisive attitude, he pointed out: "If you want to restore human rights, you must gather all people with one mind, with one strength, to break the “immoral shackles” and cut off the shackles. “inhumane”, causing the ghost who plundered his rights to falter, bow my head and give me an equal position” (Chau, 2000b, p.117).

It can be seen that, although he has not confirmed the view that women must first liberate the nation, Phan Boi Chau has placed the fate of women in association with the destiny of the nation - nation, as well as the nation. such as upholding the position, role, responsibilities, and obligations of women in the struggle for national independence for women's rights and the restoration of human rights. On that basis, he criticized the concept of inequality between men and women, fighting to defend and protect the rights and legitimate status of women.

However, besides the attitude of praising women who wholeheartedly shoulder the social work, especially in the cause of national liberation, under the influence of Western bourgeois democratic ideas and Western lifestyle, With a disgruntled attitude, Phan Boi Chau vehemently criticized the so-called “feminist movement” advocated by some urban women, especially Western-educated women, to justify their actions. They have been corrupted to follow a pseudo-civilized and formal lifestyle (falling into the evils of gambling, fortune-telling...). Phan Boi Chau criticized the “new girls”, the “modern girls” “the face never fades the chalk, the head never stops the cotton water”, “only know how to eat tall and long, know Western food, know how to stay awake.
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Chinese, know how to wear Western clothes, know how to play at the table, and have four colors” (Chau, 2000b, p.437). Those are women who are not worried about cultivating their careers, are not independent and self-reliant; but only enjoy, and lose the traditional beauty of the nation. They just like to live according to their own will, only worry about following a luxurious lifestyle, like to read romance novels, and refuse to do housework. They forgot all their blood and blood because of cotton wax, wasted precious time because of "racing the green face", bought a diploma, and watched their parents, uncles, and aunts not worth a penny, watching their country. scent is not equal to a hair. Their lifestyles and concepts are gradually moving away, which is a challenge and goes against the nation's traditional morality about women. With discontent about the fact that a part of women “throw away all money and blood because of cotton wax,” Phan Boi Chau had to exclaim: “What a freak! Bored instead!” (Chau, 2000b, p.54).

Phan Boi Chau recognized the reality of a society where women were separated from traditional morals and pointed out that the cause of that situation was the false education system. Those who have enthusiasm, affection, and responsibility for the country, looking at the state of women in our society at that time, couldn't help but get bored. He bitterly commented: “The most miserable thing is today's education, not worrying about shaping from the age of three to seven, caring about cultivating all the people in the countryside. Although the outer form still has the mask of education, the inner spirit is meant to destroy true human nature! As much as education is false, women's age is so low, the danger of oppression in the family is not equal to the enchantment in education” (Chau, 2000b, p.438).

It can be affirmed that Phan Boi Chau is the first Vietnamese who is aware of the role of women in society, considering women as effective soldiers in the cause of anti-imperialism and colonialism. Women can play an active role in patriotic movements, serving national ideals. To fight for women's rights, Phan Boi Chau attaches great importance to the education of women, who are responsible for being mothers, helping husbands and children, and having a great influence on children's emotions, personality, and intelligence. and are also very influential people in national politics. Educating women is a very important job, so it is necessary to choose good books and good teachers to teach so that every woman wants to be a good mother, a good wife, and a talented person, who will help her country and be remembered forever as men. He wrote: “Women are responsible for being good mothers, good wives, good at writing poetry or doing
business, skillfully teaching children, helping soldiers. A good mother can give birth to a
good child, and a good wife can help a good husband... Only if we focus on education,
we will be able to give up our privacy and follow the public interest, only to make the
country rich and strong, so what should we spend in the country? If there were no patriotic
women, that country would only have to be his servants” (Chau, 2000a, p.185).

Phan Boi Chau highly values education for women, but he criticized contemporary
education as false and formal education. Therefore, he called on women to know how to
improve their knowledge with real education. In the context of real society, how to change
that sad reality, the best way to educate women is a matter of their own, they must decide
for themselves: “Only through self-reliance of our sisters, We educate ourselves, that is
the best book” (Chau, 2000b, p.439).

In the work, New Vietnam, Phan Boi Chau mentioned an important issue that is
education to implement the reform program, which, according to him, “in education, the
education of soldiers and women is essential weakest” (Chau, 2000b, p.185). It can be
seen that, when Phan Boi Chau placed a woman next to the soldier, he did not consider
women in terms of gender, but as a basic part, a very important social force in his career.
national liberation struggle.

Then he added if you want to realize feminism, you have to cultivate the inner,
the inner strength, the noble quality of a woman, on the other hand, if you only care about
cultivating lipstick, laughing and smiling, shiny hair, long nails, all sayings about
feminism are just bragging: “to be independent, one must first be self-sufficient; But if
you want to build a foundation of self-reliance, you must first have a self-sustaining
profession, that is the vanguard for self-reliance. If we were sisters, we wouldn't have
paid attention to our profession first.... in the past, many feminist and value sentences
were all just bragging” (Phan Boi Chau, 2000b, p.439).

Although fighting fiercely for women's rights and human rights for women, Phan
Boi Chau has not yet paid attention to the sense of a woman's body. This is understandable
because the society at that time, with very diverse and complex thoughts about women,
was under the oppression and misery of an entire nation before the domination of the
imperialists., colonialism, but the appearance of a part of “special” women, “throw away
all money and blood because of cotton wax,” is difficult to accept. That is why, for the
moral corruption of some urban women, besides harsh criticism, Phan Boi Chau still
expressed deep sympathy: “Rightly speaking, the time of personality It's not the fault of
women, but the history of our country is a history of no education, and first of all, education about women is nothing” (Chau, 2000b, p.438).

According to Phan Boi Chau, if you want to realize feminism and fight for feminism, a very important task is the way to mobilize women. Only through specific programs, plans, and mottos in women's advocacy can the struggle for women's rights be successfully implemented. Phan Boi Chau's affection and responsibility towards women is the root cause that helps him put his trust in women in campaigning to save the country and home. At this time, apart from the Communist Party, perhaps Phan Boi Chau was the only one who raised the issue of mobilizing women and linking women's organizations to the cause of the liberation struggle. Phan Boi Chau devoted a lot of effort to guiding the organization of the socially inclined women's movement. He believes that the women's movement is a necessity in today's society. Before specifically analyzing the work that should be done, he said, first of all, it is necessary to be aware of the role of women in society, in the country, and in the human race. Phan Boi Chau pointed out: “If you want to start working on advocacy, in the past, you must have transparently acknowledged these things:

1. It must be known that women are an indispensable person in the human race.
2. It must be known that women are an indispensable part of the population in the country.
3. It is necessary to know that women are a very large part of society.

Those three things are well known and then the motto of the movement can be determined.

The campaign motto has four things:
1. Expanding the intellectual path of women.
2. Union of women.

Of the above four things, according to Phan Boi Chau, the most urgent and important thing is the first, which is to open the intellectual path for women, because it is only based on improving the intellectual level for women can carry out the enhancement of women's status. It is from a feeling of respect for women, a belief in women's ability to integrate into the general movement of the country. With a strong passion for the strength of that association, he wrote: “The union in Vietnam, although the boys' side is
still very small, let alone the girls, but people are sure that girls are not better than boys? Spring flowers have not yet bloomed, when they have bloomed, they will be thousands of purple flowers, the tide has not yet risen when they have risen, the river will overflow” (Chau, 2000b, p.117).

In the context of that time, amidst diverse and complex thought streams on women's issues, such proposals were specific, clear, and urgent, showing a correct perception and appropriate solutions, to fight for women's rights in society. To do that, Phan Boi Chau has not only expressed his views but also actively contributed to women's movements. In a situation of strict house arrest, being isolated and confined, his patriotic enthusiasm was not reduced because of that, even more boiling, burning, and yearning. Phan Boi Chau made great contributions to the growth of the Vietnamese women's movement in the early decades of the twentieth century. It is the efforts to raise awareness and action, to connect women with the nation, to advocate for social reform, etc., which have affirmed the noble qualities and erudite intellectual capacities for the cause of fighting for prizes. national liberation in general, and for feminism in particular, of the thinker and revolutionary Phan Boi Chau.

It can be said that while many contemporary thinkers and revolutionaries still suffer from Confucian barriers in their conception of women, Phan Boi Chau has overcome those barriers. Moreover, he absorbed Western culture but surpassed the bourgeois intellectuals in accepting bourgeois democratic ideas in the conception of women in general. Therefore, Phan Boi Chau became one of the first speakers on women's issues, and feminist issues in the early twentieth century in Vietnam. However, Phan Boi Chau's conception of feminism and the struggle for feminism is still limited. That is, he has not yet paid attention to women's physical rights, and promoted women's self-education, but did not have a specific direction. Therefore, Phan Boi Chau's thought on the issue of women has not been thoroughly and completely liberated for women. However, in the context of Vietnamese society in the first half of the twentieth century, Phan Boi Chau's feminism and struggle for women's rights had great significance and became a part of Phan Boi Chau's revolutionary career in particular, of the Vietnamese people in general.
5 CONCLUSION

During his life of revolutionary activities with adjustments in thought and action, the issue of women was always posed by Phan Boi Chau and gradually solved according to the development stages of the Vien Nam patriotic movement. early twentieth century.

For women's issues in general, feminism issues, and the struggle for women's rights in particular, Phan Boi Chau has contributed to awakening and opening the right path for women to free themselves from the shackles. oppression of the old society. He correctly assessed the role of women's forces in the national liberation movement in the early twentieth century. He mobilized women to participate in the nation's revolutionary movement, and consolidated and promoted the strength of the great national unity bloc in the resistance war against the French colonialists. Therefore, the women's forces have lit up the passionate patriotic flame, making an important contribution to the cause of our people's struggle for national liberation. Phan Boi Chau's interest in feminism issues and the struggle for women's rights has shown a great personality, a noble cause, and a profound thought associated with the history of the country's struggle to build and defend the country of Ethnic Vietnam.
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