

Lessons From Studying Welfare-Care Idea Of Phan Chau Trinh In Vietnam

Dr. Tran Mai

Assoc. Prof. Uoc Banking University of Ho Chi Minh City, Vietnam

E-mail: maiuoctran@gmail.com

ABSTRACT: *Phan Chau Trinh (1872-1926) was a patriot, thinker, and prominent culturalist of modern Vietnam. During his revolutionary career, depending on different historical periods, his thought developed both in content and form, and one of the outstanding ideas was the people's welfare caring (Hậu Dân Sinh). The article explores Phan Chau Trinh's ideology of people's welfare caring (Hậu Dân Sinh) and lessons applied to the construction and development of Vietnam today.*

Keywords: *Phan Chau Trinh; thought, ideology, people's welfare caring, lesson*

1. INTRODUCTION

In the cause of Vietnam's national liberation struggle, Phan Chau Trinh contributed to enriching the vitality of the bourgeois democracy. Phan Chau Trinh's thought and activities had made an important contribution to creating a change in the thinking of the Vietnamese people, which was to make a step-by-step movement of ideology from monarchy to democracy, from monarchy to democracy, feudalistic thinking to the near-modern period in the early years of the twentieth century. Phan Chau Trinh's thought of people's welfare caring (Hậu Dân Sinh) was one of the lights that illuminated and awakened our nation, which made an important contribution to the renovation movement in the early twentieth century in our country. Although Phan Chau Trinh's ideology of people's welfare caring (Hậu Dân Sinh) has certain limitations, it is limited in terms of history and class stance. If these limitations are overcome, Phan Chau Trinh's thought is always useful and valuable lessons for economic development, political innovation and building an advanced culture imbued with indigenous culture ethnicity in Vietnam, especially in the current integration context.

2. MATERIALS, METHODS AND TECHNIQUES

Theoretical basis

Based on the theoretical basis of Marxism-Leninism, Ho Chi Minh's thought, guidelines and policies of the Party and State on teaching, researching and studying political theory subjects, social economic development.

Practical basis

The process of leadership, direction and implementation of the Party, State, and localities (higher education institutions) in the research, teaching and learning of political theory subjects.

Methods

The article uses dialectical materialism and historical materialism in research and specific methods include: analysis, synthesis, logic and history.

Techniques

The article using the technique of document analysis are the works of Phan Chau Trinh, mainly the Anthology of Phan Chau Trinh, Da Nang Publishing House in 1995 by Nguyen Van Duong as well as a system of related documents, research, teaching and learning political theory subjects in particular and Vietnam's socio-economic development in general.

CONTENT

"People's welfare caring" (Hậu Dân Sinh) - One of the outstanding ideas of fervent patriotic philanthropist Phan Chau Trinh

Phan Chau Trinh (1872 - 1926) courtesy name Tu Can , pen name Tay Ho or Hy Ma. He was born in Tay Loc village, Ha Dong district, Tam Ky district, Quang Nam province in An Nam (now is village 5, Tam Phuoc commune, Tam Ky town, Quang Nam province, Viet Nam). Phan Chau Trinh was a true Confucianist, but he had a tendency to revolutionize, which was the general trend of the Vietnamese patriotic movement at that time. Confucian scholars such as Phan Boi Chau, Phan Chau Trinh had gradually removed the Confucian ideology to focus on political thinking. Phan Chau Trinh's innovative thinking had been expressed through his works, which were briefly explained in "Letter to Nguyen Ai Quoc" on 18th February, 1922 with three objectives: people's knowledge development (Khai Dân Trí), people's spirit adjustment (Chán Dân Khí), people's welfare caring (Hậu Dân Sinh) in order to make the country prosperous, restore the heroic spirit of the nation. Absorbing progressive innovation ideas, Phan Chau Trinh had inherited reasonable values such as: career expansion, pragmatic learning, national renewal. Compared with other thinkers, Phan Chu Trinh was more progressive, he saw the role of the people in the national revival movement, his thoughts and actions were always directed towards the people.

As the leader of the "Reform" movement, Phan Chau Trinh had clearly defined the purpose of the movement as using education - by sending students to study abroad or opening schools and classes in the country which contributed to raising people's intellectual level, regaining independence and self-reliance, and renewing society. During that period, the dignitaries of the Duy Tan movement in particular, including Phan Chau Trinh, agreed on the notion that our country at that time, being plunged into darkness and humiliation, was only because of the monarchy whose foundation was feudalism that had penetrated into people's minds for thousands of years. The new historical moment of mankind had long arrived. The European countries, the United States, and Japan had developed and were strong enough to suppress many countries. Renewal such as Japan in the direction of Western Europe was a must. That was the urgency of education. Therefore, it was urgent to replace Confucian education with a new education in terms of educational form and content. From that point of view, Phan Chau Trinh advocated a revolution in education for students and people.

According to Phan Chau Trinh's concept, "People's welfare caring" (Hậu Dân Sinh) is to improve people's lives, comprehensively improve the material and spiritual life as well as in other aspects such as economy, culture and society. To do this, according to Phan Chau Trinh, first of all, we must remove all remnants and obstacles of feudalism, step by step strive for national independence, and build a democratic bourgeois state. To be strong, a just and prosperous society, to realize social equality, the country must have law and discipline... To do so, we must make the people innovate from within. By means of propaganda to refute "Outdated Confucianism" (Hủ Nho) which had been deeply ingrained in our people's subconscious, feudal moral and ethical rituals were used to strengthen their position. They had

built into the quality of each person absolute loyalty, but loyalty here was loyalty to the king, loyalty to the current dynasty, not loyalty to the motherland, to the country and people. It was not easy to make people get rid of the "Stupid loyalty" (Ngu Trung) mindset. In addition, it was necessary to observe the "Thái Tây" customs, use the national language to propagate patriotism, the sense of compatriots and the moral standards (which are essentially bourgeois) of the citizens. On the one hand, it made people realize the "customs" of Confucianism. On the other hand, making people understand the trend of the times, making people understand that Vietnam is also a civilized country, in a favorable geographical position, rich in resources. However, the Vietnamese people did not enjoy these resources, the country was: "still the same ", while other countries were civilized. In Vietnam at that time, there were people who either "put their wisdom in vain", such as passionate about the flute, gambling, fortune-telling ... or just worried about sharpening literature, "sitting and holding on to smuggled taxes. ", or the last thread under the title "reinforces a slave identity by himself". In particular, the Vietnamese people needed to get rid of the ideas: first, that the "Nội hạ ngoại di" did not bother to ask about the political techniques and skills of other countries. Second, it was necessary to abolish the thought of the noble Dao King. Third, it was necessary to remove the view that the past was right, then it was wrong. Fourth, remove the important concept of Mandarin, not paying attention to the situation of the people or dismantling the village.

Like all contemporaries, Phan Chau Trinh believed that "whoever controls commerce, masters the world" (Qui tient le commerce tien le monde), so he advocated business development, establishing shops, expanding commerce, teaching people to have livelihoods, setting up reclaiming associations, expanding plantations to the fullest extent. If the expenses were not enough, asked the government for subsidies. He especially condemned corrupt people, calling them "licensed robbers", for those with a real mind, he highly respected them. He said that anyone in the world who wanted to be rich, and uncompromising with conscience, only go to trade, farm for a living, and earn a lot of money without committing the crime of taking bribes from the nation. According to Phan Chau Trinh, a nation that wants to develop its economy must develop industries to create many products for social life. In particular, in the process of exchanging with Western civilization, as well as when reading Nguyen Truong To's statements, Phan Chau Trinh was very interested in Nguyen Truong To's suggestion to the king to quickly send people from the royal palace to West apprentice. In his speech in Saigon (1925) there was a passage where he said: "Cũng có người học hành như Nguyễn Trường Tộ xem vua đạo qua bên Tây xem xét cái văn minh của họ, rồi cho người qua học..." (Duong, N.V. (1995). Therefore, when the exchange with Western civilization movements developed, there were learning opportunities, he called on everyone to actively participate and serve the development of the country. The expansion of professions for the purpose of economic development was one of the contents Phan Chau Trinh is very interested in. The nature of the economy that Phan Chau Trinh conceived was not a self-sufficient and self-sufficient economy but a commodity economy. That production must exchange with foreign countries, must ensure many goods to serve domestic demand and export to create accumulation for the economy. Phan Chau Trinh was aware of the role of career development for socio-economic development in general. He setted up a program to set up tree planting, weaving, merchant associations, commodity production establishments, and boarding shops to serve and revive the country's production. That could be said to be a new discovery that contributed to creating positive changes in society. According to Phan Chau Trinh, in order to develop the country's economy, it was necessary to focus on promoting the development of industry and trade industries, at the same time renovating agriculture, reclaiming land for agricultural production, and expanding economic exchanges with other neighboring countries. Phan Chau Trinh himself was also very

focused in practical activities in the movement of production and career development, he was the one who directly taught himself the profession when he was exiled in Con Dao (1908-1910), learned to work as a photographer while in Paris... Thus, in Phan Chau Trinh, thoughts and actions had unity, which was the importance of professional development. He realized that the strength of national independence revival depends on the strength of career revival and improvement of the country's economic and financial potential. In addition, Phan Chau Trinh also called on people to change their customs and lifestyle to suit the new lifestyle, thereby creating a change in the lifestyle of our society at that time. Thus, he had overcome, broken the patterns of the old, backward life, preparing to pave the way for a new and more progressive way of life. Therefore, Phan Chau Trinh's thought and activities had the meaning of criticizing the old customs and practices, coming to establish a new style with the colors of civilization, progress and humanity. Through Phan Chau Trinh's point of view, we can see that he was a man with a modern vision (Uoc, T. M (2012)), innovative thinkers, including Phan Boi Chau, who only looked at the country's economic development in general with the aim of improving people's living standards. And Phan Chau Trinh believed that the country's economy must be a commodity economy. Besides, in order to develop and improve people's living standards, he mentioned a series of issues such as solidarity, trade association, vocational training, building a simple and healthy lifestyle, fighting superstition , improving technology, organizing health care, education,...to serve the people's life (Duong, N.V. (1995)).

With the aim of making the people happy and improving the lives of the people, it greatly influenced the way Phan Chau Trinh's patriotic movements were organized and activities, and especially influenced the way the school worked "Dong Kinh Nghia Thuc". In the propaganda materials taught at Dong Kinh Nghia Thuc schools, the work "new civilization of the book" was a typical work showing how patriotic Vietnamese Confucianists at the beginning of the century applied in the bourgeois ideology that they absorbed through the "Tân Thu" and policy of rebuilding the country. The basic thesis of the work was that the barbaric or civilized state of a country was determined by the level of people's intellectual level. Therefore, if you wanted to advance to civilization, you would have to expand people's knowledge. On the contrary, the more civilized, the higher the intellectual level. No matter how he acted, the ultimate goal of Phan Chau Trinh was still to make the people rich, a strong country, and a civilized society.

Through what we have studied and analyzed, we see that the "People's welfare caring" (Hậu Dân Sinh) thought clearly showed the bourgeois democratic spirit in Phan Chau Trinh's thought, showed a courage, with an indomitable spirit daring to confront powerful forces to fight for the rights of the people.

Historical lessons for today's renovation

Through studying the "People's welfare caring" (Hậu Dân Sinh) thought, it can be seen that, if we ignore the limitations imposed by historical conditions, cognitive levels and class views, we can draw lessons, studies have historical significance for the current renovation and integration of our country from the past .

Lessons on promoting the internal strength of the nation, and at the same time must know how to take advantage of cooperation from the outside

The sense of self-reliance, self-reliance and national self-reliance is very important in promoting the historical development of our nation. The process of finding a way to save the country of their predecessors, including Phan Chau Trinh, after the failures of the policy of relying on foreign countries to make the national revolution, they all came to the conclusion that a nation wants to save the country, to make a successful revolution, that nation must be

self-reliant. Phan Chau Trinh once wrote that "a race that wants to be like a civilized race can only be independent and self-sufficient" (Duong, N.V. (1995).

In order to promote the people's mastery and arouse the synergy of the whole nation, a comprehensive and synchronous renovation must be carried out in all fields of socio-economic life with a roadmap and steps appropriate, focusing on expanding democracy in the Party and society in association with strengthening discipline, improving capacity and creating a mechanism for the people to fully exercise their right to mastery and promote their creativity.

In the current renovation process, we must build, strengthen and develop the nation's bravery on a par with other countries and with the times in both awareness and practical activities to develop the country. The sense of self-reliance and self-reliance in the current context is very important, which is the basis for us to rise to integrate with the world actively, not passively, not being oppressed. The sense of self-reliance and self-reliance must be synchronized in all aspects from economy, politics, culture, science - technology, theory... to ensure sustainable development. In addition, the trend of integration and cooperation is inevitable, so it is necessary to take advantage of all external resources to serve the renovation process to achieve great achievements in all aspects of social life.

Lessons on taking the opportunity

During the movement of history, each period has requirements and tasks set forth for that period, requiring thinkers to have a keen understanding of the times and to have a change of thinking in accordance with the current trends. keeping up with the change of history and in patriotic knowledge at that time, Phan Chau Trinh was one of the most typical people of the early twentieth century.

While the society was dark, Phan Chau Trinh gave up class interests to find a way to save the country, get rid of all constraints to realize the nation's revolutionary strategic problems, and promptly set out a policy of renovation, renew. Through surveying the situation in the country and in the world, Phan Chau Trinh once wrote: "Our country's people have always been deeply immersed, sleeping for a hundred years. Raise your eyes not to hear the peoples of the whole earth; incline one's ear not to hear the movement of the five oceans" (Duong, N.V. (1995). His sensitive views of the times have given us a much-needed lesson in the current period, which is to promptly grasp the general situation of the country and the world, promptly take appropriate measures, and strategic, long-term policy for the current renovation and integration. If you want to take a shortcut and take the lead in developing your country to keep up with developed countries, you must have a modern mindset, look around the world, go directly to developed countries to grasp the specific situation, draw out the Practical lessons for today's renovation work. In addition, we must fight conservative, stagnant ideas, refuse to learn, and refuse to rise to a new level of awareness of the times, only then will we reform the country to achieve the goal: Rich people , a strong country, a just, democratic and civilized society, creating a foundation for sustainable development.

Lessons on community and ethical values in business

In the context that Vietnam is increasingly integrating deeply and widely into the regional and global economy as it is today, the lesson of community needs to be strongly promoted in joint ventures and associations. The philosophy of "trade with friends, sell with wards" is still highly valued and has great practical value in the context that Vietnam is increasingly integrating deeply and widely into the regional and global economy today. The traditional patriotic spirit when switching to a market economy has become national pride. Many Vietnamese businesses are proud of the Vietnamese brand name and have developed it in many countries around the world. In international economic relations, Vietnamese

entrepreneurs are the pioneer soldiers on the economic front and have the backing of the entire Vietnamese ethnic community.

In addition to the lessons learned above, if we ignore the limitations caused by historical conditions, awareness levels and class views, we can draw lessons about the use and exploiting the traditional cultural values of the nation into business activities, making them become business cultural values of the Vietnamese people, such as patriotism and national spirit, community character, In addition, it is a lesson in overcoming the limitations of traditional culture that can become barriers in business such as the mentality of disdain for entrepreneurs, vulnerability petty, petty, jealous... . Phan Chau Trinh's "People's welfare caring" (Hậu Dân Sinh) thought also leaves us with a lesson about the responsibility of entrepreneurs, which is responsibility to the nation and nation, responsibility to the community, the spirit of mutual affection, support and help each other in difficulties and tribulations....

3. CONCLUSION

In general, the thoughts of Phan Chau Trinh in particular and of other thinkers in general in this period outlined very basic issues for the Vietnamese revolution in the late 19th century and early 20th century, especially in the early years of the twentieth century. That is the setting of revolutionary tasks, issues of civil rights, democracy, people's livelihood, the role of the people in the revolutionary movement... Phan Chau Trinh's thought is a shining light and an awakening for the nation. We came out of a millennial totalitarian monarchy. It has a worthy place in the history of Vietnamese thought, especially in the early years of the twentieth century. Although there are certain limitations, with that era, in terms of his socio-political thinking, he showed a superiority compared to his contemporaries, showing a far-sighted, far-sighted vision. understand historical trends.

ACKNOWLEDGEMENT

We would like to sincere gratitude should go to other relevant parties who have given comments and supported us during our study. Without their unconditional help and support, we would have never been able to finish this study.

4. REFERENCES

- [1] Communist Party of Vietnam. (2021). Document of the 13th National Congress of Deputies. Hanoi: National Politics Publishing House.
- [2] Duong, N.V. (1995). Anthology Phan Chau Trinh. Da Nang: Da Nang Publishing House.
- [3] Kinh, L. T (2003). Phan Chau Trinh through new documents. Da Nang: Da Nang Publishing House.
- [4] Ho Chi Minh (2000). Hanoi: National Politics Publishing House.
- [5] Thau, C (2003). Contributing to understanding some historical figures in Vietnam. Hanoi: National politics Publishing House.
- [6] Uoc, T. M (2012). Education development thought of Huynh Thuc Khang and Phan Chau Trinh and historical significance, Journal of Science and Technology, Quang Nam, No. 110,111
- [7] Uoc, T. M (2017). Political thought of Phan Chau Trinh. Hanoi: Political Theory Publishing House.

- [8] Trinh, Phan Chu, “Morality and Ethics in the Orient and the Occident,” in Phan Châu Trinh and His Political Writings, ed. and trans. Sinh, Vinh (Ithaca, NY: Cornell Southeast Asia Program, 2009), 116Google Scholar. Hereafter ME.
- [9] Puett, Michael and Gross-Loh, Christine, *The Path: What Chinese Philosophers Can Teach Us about the Good Life* (New York: Simon and Schuster, 2017), 21Google Scholar.
- [10] Lee, Seung-hwan, “Liberal Rights or/and Confucian Virtues?,” *Philosophy East and West* 46, no. 3 (1996): 367–79CrossRefGoogle Scholar; Wei-ming, Tu, “Confucianism and Liberalism,” *Dao* 2, no. 1 (2002): 1–20CrossRefGoogle Scholar.
- [11] Bell, Daniel A., *Beyond Liberal Democracy: Political Thinking for an East Asian Context* (Princeton: Princeton University Press, 2009), 166Google Scholar.
- [12] Chan, Joseph, *Confucian Perfectionism: A Political Philosophy for Modern Times* (Princeton: Princeton University Press, 2014)Google Scholar.
- [13] Angle, Stephen, *Contemporary Confucian Political Philosophy* (Cambridge: Polity, 2012), Google Scholar.
- [14] For the best treatment of this period in English, see Marr, David G., *Vietnamese Anticolonialism, 1885–1925* (London: University of California Press, 1971)Google Scholar, and *Vietnamese Tradition on Trial, 1920–1945* (London: University of California Press, 1981); Duiker, William, *The Rise of Nationalism in Vietnam, 1900–1941* (Ithaca, NY: Cornell University Press, 1976)Google Scholar; Tai, Hue Tam Ho, *Radicalism and the Origins of the Vietnamese Revolution* (Harvard, MA: Harvard University Press, 1996)Google Scholar.
- [15] Dutton, George, “革命, Cách Mạng, Révolution: The Early History of ‘Revolution’ in Việt Nam,” *Journal of Southeast Asian Studies* 46, no. 1 (2015): 18CrossRefGoogle Scholar.
- [16] For more about Trinh's time in France, see Sinh, Phan Châu Trinh and His Political Writings, 27–36.
- [17] March, Andrew, “What Is Comparative Political Theory?,” *Review of Politics* 71, no. 4 (2009): 531– 65CrossRefGoogle Scholar.
- [18] Chau, Phan Boi, *Overturned Chariot: the Autobiography of Phan Bội Châu*, trans. Sinh, Vinh and Wickenden, Nicholas (Honolulu, HI: University of Hawai‘i Press, 1999), 108Google Scholar.
- [19] Feminist scholars have criticized these and other aspects of Confucianism as promoting the idea of men's superiority to women. See Li, Chenyang, ed., *The Sage and the Second Sex: Confucianism, Ethics, and Gender* (Peru, IL: Open Court, 2000)Google Scholar.
- [20] Sinh translates thiên hà as “empire,” though the term means “all under heaven” or “world,” probably because for the Chinese at the time, the knowable world was their empire.