



INTERNATIONAL JOURNAL OF ADVANCE RESEARCH, IDEAS AND INNOVATIONS IN TECHNOLOGY

ISSN: 2454-132X

Impact factor: 4.295

(Volume 5, Issue 3)

Available online at: www.ijariit.com

The view of Confucianism about the importance of men, disregard for women and its influence on Vietnam

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ABSTRACT

For 2.000 years of dissemination in Vietnam, particularly in three periods such as Tran (1225-1400), Later Le Dynasty (1428-1527) and Nguyen Dynasty Early Period (1802-1883), Confucianism caused vigorous impacts on politics and culture of Vietnam. It mainly influenced upper classes and strata in society, but it did not take root in lower social classes and strata. For politic, Confucianism was used by Vietnamese feudal dynasties to govern the country; for the spiritual culture, Confucianism made a contribution towards formation of an orthodox culture besides folk that was attached closely with ethnic sense, resulting in the core of ethnic culture. Confucianism made the spiritual culture of Vietnamese people in the medieval time significantly Chinese-inclined; at the same time, it held back and caused negative impacts on Vietnamese traditional culture, both spiritually and materially. The more significant Confucianism was considered, the weaker Vietnam became and the more regressive Vietnamese culture was kept. Eventually, Confucianism became powerless and faded, when Vietnam encountered the situation of losing the country in the middle 19th century (1858). In Vietnam as in other Asian countries, Confucianism has exercised a powerful influence in the formation of society and continues to be a major cultural factor. The traditional Vietnamese, the man plays an important role in family and society; women spent her whole life taking care of her parents, husband and children. These famous Confucius statement express that ideal: “trai anh hùng năm thê bảy thiếp” (a man who is considered a hero must have five to seven wives), “tại gia tòng phụ” (serving the father at home), “xuất giá tòng phu” (upon marriage serving the husband), “phu tử tòng tử” (after the death of the husband serving the children). The view “trọng nam khinh nữ” (the importance of man, disregard for women) of Confucianism has been used by Vietnamese feudal dynasties and existed in Vietnamese society until today. In the history of Vietnam, that idea has created a distinction, treatment and lowering the role of women, adversely affecting the distribution of society. Although today, in the society of Vietnam, that idea has no longer affected the development of society it still exists and creates gender inequality in social relations, hindering the development of Vietnamese society.

Keywords— Vietnamese, Confucianism, Men, Women, Importance of Men, Disregard for Women

1. INTRODUCTION

Over the years in Vietnam history, one thing that still stands strong and continues to influence the lives of the people and society at large are the deeply rooted principals of the Chinese philosopher Confucius. The teachings of Chinese philosopher Confucius have had a deep influence on Vietnam. So much so, that the country is sometimes referred to as the most Confucian society on earth. His teachings about family; the importance of man, disregard for women and respect for elders (“kính lão đắc thọ”) continue to feature highly in Vietnam life.

The view “trọng nam khinh nữ” that considers men more important than women. This was a thought system that existed in many parts of the world, especially under the feudal regime. Although women’s rights are now recognized, the feminist ideology system is still in some countries, especially attached to religious ideas. In other regions, many people still carry this idea at different levels. According to Confucianism men and women have had specific roles that they need to fulfill in order to live a balanced life, this role has been taught to both the genders for centuries now and has been embedded in their way of life. The content of ethical education for Confucian people was concentrated in basic categories such as Tam Cung, Ngũ Thuong, and Chính danh (for man). For women, the content of Confucian moral education is expressed through doctrine the Tam tòng. (There are three issues that women absolutely must listen to: When they are with their families, the women must absolutely listen to their parents, When married, the woman must absolutely listen to her husband, and When her husband died, the woman had to live alone all her life to take care of her children) Tu dục (Four qualities that women must have: Công (skillful of work), Dung (a pretty face), Ngôn (soft speech), Hạnh (gentle temperament)).

Confucianism was transmitted into our country since Northern domination. When entering Vietnam, it was modified to suit the inherent temperament of the Vietnamese people. In the course of existence, Vietnamese feudal dynasties used Confucianism as a tool to establish social order and maintain the dominance of the ruling class. Through the ups and downs of history, Confucianism had a certain place in the ideological life of Vietnamese people. Among the moral contents of Confucianism, Tam tong, Tu duc was the basic moral education rules for women. This thought has had a profound effect on the role, position and life of Vietnamese women. The Tam tong and Tu duc, the four virtues on the long way of national history have contributed certain values to the traditional beauty of Vietnamese women. However, in modern Vietnamese society, this thought is no longer appropriate and needs to be changed in accordance with the general development trend of the world.

2. SCOPE OF STUDY

This study focuses on the importance of man, disregard for women of Confucianism in the history of Vietnamese feudal dynasties, on the man and women roles and the changes in them that we have observed in the 21st century. Vietnam has a deeply rooted Confucian philosophy and our scope is limited to how this philosophy defines the role of men and women of the country, in comparison with the changes due to modernization.

3. OBJECTIVES OF STUDY

- To understand the traditional roles of men and women according to Confucianism in Vietnam.
- To study and understand the changes that have taken place after Vietnam has made important changes in the development of the country.
- To understand more changes between traditional and modern, about the position and role of women in modern society of Vietnam.

4. RESEARCH METHODOLOGY

4.1. Research problem

From ancient times to now, women have always been an important and large force in the team of workers who created society. Women play an important role in all areas of social life. It can be said that, in modern life, women have a great role. If the family is considered a cell of society, the woman is considered the nucleus of this cell. A family is a place that shows the true nature of equality and enhances the status of women. Besides, women of modern times are inseparable from family and social reality. Women in any era, nation and ethnicity also play a crucial role in creating and preserving the traditional cultural values of each ethnic group. Vietnam is a country strongly influenced by feudal and Confucian ideology. It is rooted in many generations of life. There are sentences that “nhất nam viết hữu, thập nữ viết vô” with the meaning of “a son is there but ten daughters are still not”, demonstrating how to judge a son or woman in Confucianism. Accordingly, families or lineages from the past (and even today) still have the thought of attaching importance to the birth of a son. Without a descendant, grandchildren are still considered to be great and when the parents or grandparents die, there will be no people and places of worship. So most families still have to try to give birth to a son. In addition to the positive aspects of moral education, the idea of male and female disrespect is no longer appropriate.

In Vietnamese society, there are still many restrictions on gender inequality, especially the “domestic violence” is still happening very often in Vietnamese families today. The husband in the family also prohibits the wife from participating in social activities or economic development, they still have the concept that women only need to take care of the housework in the family, in a few also realize The role and responsibility of the women in the family and shared the housework to help the wife to have time to participate in social work. In order to understand and help such women, men in the family must have innovative and intellectual thinking and recognize the importance of women in modern society.

Vietnam is highly appreciated for gender equality in Southeast Asia, the proportion of women participating in social, political, economic and especially state management is high (highest Southeast Asia). To achieve the current achievements, it is necessary to highlight the role of the “Vietnam Women’s Union” which has stood up to fight for the rights of Vietnamese women today.

Study the view “trong nam khinh nữ” and its influence in the present in order to find the limited issues from which to have more correct views on the role of women in modern society in Vietnam.

4.2. Methodological approach

This paper uses a qualitative approach when the author tries to access ancient literature on Confucianism, in which searching for Confucian views on the position and role of men and women in the social; that thought was applied to Vietnamese feudal dynasties. The author also has research activities in many places of Vietnam, in many areas of social life, considering the views of many people about the role and position of men and women in modern Vietnam social.

4.3. Research instruments

This paper is based completely on secondary data collection. We have used literature in the form of:

- Books were written about Confucianism
- Journal articles
- Newspaper Articles
- Websites

5. CONFUCIANISM WAS POPULARIZED INTO VIETNAM

Confucianism was disseminated for 2,000 years in Vietnam, from the beginning of its dissemination to its decline. During the period under the domination by Northern invaders, for the first centuries AD Chinese administrators such as Guang Xi (1-5 AD), Yan Ren (29-33 AD), Shi Xie (187-226 AD), and Du Huidu (early 5th century) made every effort to disseminate Confucianism in Jiao-Zhou

(Vietnam). At the same period, flows of acclimation migrants and refugees continually moved from the north, bringing the culture of the Han Dynasty to Jiao - Zhou. Yet, it was the thriving time of Việt - Mường culture. Thus, the internal culture was so great that it selected and converted imported cultural factors into its own power. In the meanwhile, Confucianism was used as a tool to strengthen the invaders' State institutions. As a result, although Confucianism was disseminated for a thousand years in Vietnam, it could not penetrate into Việt - Mường culture. Việt - Mường people were successful in preserving the ethnic culture, maintaining the national consciousness and keeping the indomitable will to fight for independence.

Only at the time of monarchical systems (from the 11th century), was Confucianism highly appreciated by the feudal governments. To build and complete the State institutions, the feudal class found sharpened weapons from Confucianism, which could not be provided by the contemporary Buddhism and Taoism: the mystique could create royalty; the sacredness could create the king and subject relationship; the norms and content of the government official training could help to extend to power of the King. At the time of the Later Le Dynasty, Confucianism became the "monolatry" in the royal culture, making Buddhism and Taoism become the folk culture. Especially, Confucianism was considered as the national religion at the time of Nguyen Dynasties. For this period, the absolutely centralized system did utilize the Confucian principles of "three moral bonds" and "five constant virtues" to protect the king - subject hierarchy and to maintain the constant ruling of the King family line. In the pinnacle of power, Confucianism developed its power to the maximum, leading to a period of chaos and stagnation that lasted until the late 19th century, when the country was invaded by the French colonialists. Together with the decline of the feudal system and the feudal class, from the beginning of the 20th century, Confucianism was no longer viewed as an orthodox ideology and it no longer played a role in regulating behavior and morals of people. The uprising of the Duy Tan and Dong Du Movement (Vietnamese for Modernization and Eastern Study, 1905 - 1908) ended completely the time of Confucian domination in Vietnam.

We can realize that Vietnamese feudal class highly respected Confucianism because it was somewhat helpful for national building. The major reason, however, is that Confucianism was used as an effective tool to rule over the people. That's why Confucianism always played the role of a lifebuoy for all feudal dynasties from 1070 (when the Ly Thanh Tong king built the Temple of Literature in Thang Long) to 1883 (when the treaty of Hue capital was concluded to recognize the French protectorate over Vietnam), despite all vicissitudes of history.

Owing to active and persistent dissemination made by the feudal class at the medieval time, Confucianism step-by-step infiltrated into a part of Vietnamese cultural actors, including the aristocrats, government officials, scholars, and village notables. Confucianism also took root in a part of the spiritual culture in society, forming an orthodox culture in addition to folk spiritual cultural activities. As a result, the cultural and spiritual activities of the Vietnamese people were affected. On the contrary, Confucianism was also partly Vietnamese after its dissemination in Vietnam.

Confucianism mainly caused impacts on spiritual activities. In community-based culture, at the household level, Confucianism combined with Han culture to create the patriarchal regime with the male extreme chauvinism. This regime co-existed with the tradition of male chauvinism of our folk culture. At all levels, including household, family line, and national ones, Confucianism caused a direct impact on building the regulation of heir-ship, according to which the heir-ship and the right of inheritance were determined to be given to the paternally eldest son; whereas, the folk custom determined that the heir-ship and the right of inheritance were provided for the youngest son. At the whole national aspect, Confucianism was used as a foundation for the establishment of Daiviet state body, including the administrative system, the military forces, the civil system, salaries etc. as a simulation model of those in China. This model co-existed together with the community-based organizational model at the village level, which was built from the time of Vanlang- Aulac state.

6. CONFUCIANISM VIEWS ON THE POSITION AND ROLE OF MEN AND WOMEN IN THE OLD VIETNAMESE SOCIETY (IN VIETNAMESE FEUDAL DYNASTIES)

In the primitive period, men were mainly on the hunt - a job that was not very simple, it was not always easy to get products and required health, strength and risk; and women are in charge of gathering and taking care of their families so that in this period, the role of women is taken seriously, children often bring their mother's surname. However, when entering the feudal period, the man was considered the pillar of the family, they were the main labor force and also the object that social institutions aim to. Men were entitled to participate in social activities, hold important positions in society and they had many conditions and opportunities to study and advance. Men always had the role of a leading family.

In ancient China and Vietnamese society, Confucian ideology clearly distinguishes the roles of men and women. Men are the pillars of the family, the backbone of all relationships. In China society, many talented generals such as Tan Thuy Hoang, Quan Van Truong, and Khong Minh were praised; In Vietnam, there are Ngo Quyen, Ly Thuong Kiet, Tran Hung Dao, Tran Quoc Toan, Le Thanh Tong, Nguyen Trai. They were talented generals, outstanding people, educated people, educated. "To the point". In the husband's family, the wife must listen. Women were people "raising towels to fix clothes" for husbands, taking care of family work. There are frequency wives raising parents in law and raising children to replace husbands and husbands to practice their history and take a name.

The Analects, the main Confucian text that dates back to the Classical Period, has relatively little to say about women. One passage on "On Women and Servants" says: "Women and servants are most difficult to nurture. If one is close to them, they lose their reserve, while if one is distant, they feel resentful" (The Analects).

In a traditional male' dominated Confucian family, the eldest son is held in the highest esteem and is responsible for carrying on the family name and lineage, keeping the property in the family and presiding over ancestral rites.

The preference for boy babies over girls in Asian society is tied up in part in the Confucian belief that a male heir is necessary to carry on the family name, provide leadership for the family, and take care of the family ancestors. Chinese parents worry that if they don't produce a male heir no one will take care of them in their old age and no one will keep them company or look after them in the afterlife.

Confucius famously said that a good woman is an illiterate one. Women often suffered under the Confucian system. Not only are they ordered around by men, but they are also often ordered around by each other in very vicious or mean ways. Older sisters have traditionally pushed their younger sisters around with impunity, and mothers of sons are notorious for treating their daughters-in-law like servants.

It could be seen in a feudal society that men participate in all social relations, hold important positions in society so that men were valued and women were disregarded. Confucianism had caused unequal thoughts between men and women. The religion also imparts four moral instructions to women for a virtuous life called “tứ đức”: Công (skillful of work), Dung (a pretty face), Ngôn (soft speech), Hạnh (gentle temperament). Traditionally, women avoided contact with men who were not family members. Women stayed in the kitchen, not the living-room where the husband welcomed guests. Even modern life has defined the position of the women; their place in the kitchen cannot let them forget their role in the family.

In addition, Confucianism appraises the virtuous character of women by their social behaviors. Their dignity will be recognized by the community if they can control their feelings in family and social activities. Foreigners will rarely see Vietnamese women kiss their husband in public; even if they haven't seen each other for a long time. It is one of the faithful expressions of the culture to express sentiment privately and delicately.

The most obvious consequences of Confucianism is the mother-in-law's continuing unfair treatment of the daughter-in-law. The measure of unfair treatment has lessened nowadays because women are very busy with work and normally don't live together with their partner's mother. But the older generations of women often want the modern wives of their sons to obey the admonitions and rites of Confucianism, so the seeds of discord are always there. In the West, it is interesting to contrast with the discord usually occurring between mother-in-law and son-in-law.

In Vietnam when the wife passes away, the husband can remarry at any time without criticism from the community. The wife, however, will get a bad reputation if she remarries during her time in mourning for her husband, which usually lasts about two years. She will be recognized as a faithful wife and have people's respect when she doesn't remarry another man.

The effects of Confucianism on women are most apparent in rural areas. In urban areas, the line between modern and traditional values is quite blurred but the religion has not absolutely lost its influence. Women, however, are searching for independence and identity in the changing society.

In a feudal society, when considering personal relationships, people will rely on the “social status” relationship, which means considering the role and position of the individual in relationships with others and personal prestige brought by others. Therefore, the woman in the feudal society is like that, their life was closely linked to family and kinship relationships. This was reflected in all feudal laws, particularly clearly expressed through the Hong Duc and Gia Long laws.

Therefore, when the imperial court rules are all imbued with Confucian ideology, especially the laws for women. Although both laws have some provisions to protect women's rights, there are also a few strict rules and prejudices. Hong Duc law prohibiting officials from getting married was a good case. Article 40, chapter of the Marriage, vol. 3, the law of Hong Duc stipulates: “The mandarins and the followers took the woman who sang and acted as the first wife, the concubine, all punished 70 caduceus, cared for the Persian; The children of the officials who took the women above, punished 60 staff and had to divorce. Article 38 chapter of the marriage, vol. 3, Hong Duc law stipulates: “The first wife, the wife of the two arbitrarily left her husband's house, then condemned the criminals to make a fallow; Go and get married else, it is necessary to make a bed, a person and the property must be returned to the ex-husband's house. “In the worshipping ceremony of grandparents, ancestors must also choose the main lineage” (History Institute, 2009, p. 65); Hong Duc rule article 389 states, “making people serve incense, must respect the destination line” (History Institute, 2009, p. 67). If violating, they will be punished.

In property inheritance, when one of the spouses dies, Hong Duc's law still defends women's rights, but there are also laws that put the interests of men above. In article 1, the new section of the estate increases, the chapter of Estate, the law stipulates that when the husband dies, the property is divided “about the part wife, the part of the wife, only to feed her life, she is not allowed to do her own, wife death or reform, the part belongs to the heir. If the parents are alive, they belong to both parents; the wife died first, so did the husband, but he did not force him to marry another wife. Thus, in terms of inheritance, when the wife loses or re-sells it, she must return the property to her husband's house, and when the husband remarried, the number of assets will still be retained as his own. Gia Long's law influenced the deeper Confucian thought, so many laws for women are somewhat stricter.

For example, in article 2, chapter 6, a section of disappointing, the law stipulates: “The husband beating his wife was hurt, but he committed great meaning, but the wife without permission was allowed to abruptly leave her husband” (History Institute, 2009, p. 68). Thus, the law promotes men in the family, when men do not agree, the wife was not allowed to divorce. Regarding husband and wife relationship, in feudal society, the husband was allowed to have many concubines. This shows the inequality between men and women, the wife was not allowed to arbitrarily leave her husband, the wife was also not allowed to had an illegitimate relationship. If you commit that crime, you will be severely punished. Article 15, chapter 3 of the law of households, Gia Long's law stipulates: “Women consider meaning, they must follow their husbands, husbands can leave their wives, but their wives were

not allowed to end with their husbands. If you betray your husband and escape, you will be punished with 100 staff, depending on your husband's sale ((History Institute, 2009, p. 72). At the time of escaping from the Law, it was also required that when women commit crimes that affect religious order, festivals, feudal formalities such as adultery, disrespect ... they must enforce the punishment according to the law. Even had to pay higher penalties than husbands if they had the same crime. These were the limitations of Gia.

7. INFLUENCE OF THE VIEW ABOUT IMPORTANCE OF MEN, DISREGARD FOR WOMEN ON CURRENT VIETNAM

The idea of a thousand-year-old thought about male disdain seems to have no change in the minds of many people. Having to have a son, having a son to complete a "mission" always puts a heavy burden on the woman's shoulders. Sometimes that seemingly invisible burden has caused mental and physical harm to the mother. Many children also suffer from the viewpoint of their own family members.

7.1 Boys are still the desire of many people

In 2006, the sex ratio at birth in our country was 109.8 boys / 100 girls. Since then, although many intervention measures have been implemented, the ratio continues to increase and there is no sign of stopping.

Statistics from the Ministry of Health of Vietnam show that, in 2013, the ratio of sex ratio at birth reached 113.8 boys /100 girls. 2014 was 111.2 / 100 and in 2016 remained at 112.2 /100.

According to statistics from the Department of Population and Labor Statistics, the Red River Delta is a region with a high "stable" sex ratio at birth and always leads the gap in the country. This ratio increased continuously in the last 5 years, from 115.3 boys / 100 girls (in 2009) to 118 boys / 100 girls (in 2014). The 10 provinces with the highest rate of sex imbalance at present are Hung Yen, Hai Duong, Bac Ninh, Bac Giang, Nam Dinh, Hoa Binh, Hai Phong, Vinh Phuc, Quang Ninh, Quang Ngai province. Among these, there are local sex ratios at birth of up to 120 boys/100 girls.

Hanoi is also among the top localities with high son birth rates. Although many activities have been implemented to minimize sex imbalance at birth, Hanoi's sex ratio at birth is higher than the national average - with 114 boys/100 girls. In some districts, this number is up to 120 boys/100 girls.

7.2 Heavy thoughts are difficult to change

At the same time, the gender disparity in the Red River Delta does not seem to show signs of slowing, but in the Southeast, this ratio tends to decrease, from 109.9 boys/100 Children, girls down 108.9 boys/100 girls.

This proves that the psychology of having a son exists in the northern region, which is influenced by the feudal and Asian culture, always considers men to be the mainstay of the family.

Psychology like boys still exists so in one way or another, families, the above generation put pressure on their descendants in birth-death. According to regulations, the sex diagnosis of fetal sex is prohibited but about 85% of pregnant women are asked to know their child's sex before birth. Knowing the gender of the fetus from the womb will be normal if grandparents, parents consider children or girls to be "heavenly". But with families who are thirsty for boys, knowing gender will lead to many consequences. If the fetus is still young, the woman will be under pressure from her husband, from a loved one in giving up the fetus to give the baby the opportunity to be a baby.

The removal of the fetus is only because they are girls who cause serious health consequences, especially psychological for the mother, but only those who had to leave their children, once lying on the table to perform new tricks to understand and feel.

A recent study by the Ministry of Health and the Center for Health Initiative - Population shows that pressure to give birth to a boy is one of the leading causes of postpartum depression in women. On average, one in four women postpartum is depressed. But depression is worse (twice as much) in the second pregnancy in case the family had a daughter before.

A number of studies on domestic violence also demonstrate that women who give birth to girls are at risk of being abused by their husbands during pregnancy (including physical violence, mental violence) than twice as much with women with sons.

Not only causes mental, depression, or health effects but in severe cases, domestic violence or pressure to have a son can lead to suicidal thoughts and behaviors. Mother or harm to the child. This situation has occurred in many places, in many families but so far is not enough to wake people up to the consequences of the mentality of men and women.

8. THE ROLE OF WOMEN IN MODERN VIETNAMESE SOCIETY

In Viet Nam, it is commonly thought that if women are unable to manage their family affairs, they will be nothing, no matter how successful they are in society. In other words, women's achievements in careers, politics, economics and education will be disregarded if they fail to perform their roles as wife and mother. That way of thinking discourages women from opportunities to move forward, study further, develop their careers, as well as participate in social and political activities. That old - fashioned view is due to the influence of Confucianism "trọng nam khinh nữ". For today's modern Vietnamese society, that thought needs to be removed.

Vietnamese women play an increasingly important role in the nation's development, especially at present and in the future. When we look back at the development of Vietnamese society, particularly economic development, women hold a key position, as they directly participate in the national labour force and in paid labour.

In agriculture- one of the country's key sectors- women make up some 70 percent of the labour force, and in production alone, they make up not a modest workforce in export-oriented industries, such as garment and textile, footwear, light industry, and seafood processing. Also, women's economic roles will be much more significant in the future as Viet Nam more deeply integrates into the world, while these industries continue to spearhead the economy.

In many other countries, men are the families' breadwinners, but in Viet, Nam women make money at the same rate as men, or even better. Apart from economic fields, women also play a key role in building a happy home life. Saying so, I want to emphasize that society, though praising women's role, has not fully recognised women's monetary values, as well as psychological, spiritual and cultural values, brought about through their contributions. This is unfair.

According to the Vietnam Women's Union, after 10 years of implementing the Fourth Platform of the Fourth Conference on Women in Beijing, the role and position of Vietnamese women have improved markedly.

Currently, Vietnamese women contribute a great part to the development of the country, reflected in the high proportion of women in the labor force. With more than 50% of the population and nearly 50% of the social workforce, more and more women are involved in almost every aspect of social life and hold important positions in the state apparatus. Just look at a few numbers: There are currently 33.1% of women in the National Assembly (XIIth term) - the highest in Asia and one of the countries with the highest percentage of women in the National Assembly; The number of women participating in People's Councils at all levels is over 20% (Vietnam National Assembly, 2016).

More than 90% of women know how to read and write. The rate of female graduates is 36.24%; masters 33.95%; PhD 27.69% (Vietnam Women's Union, 2017). Even in the press world, the percentage of female journalists is also estimated at nearly 30%. Women dominate in a number of sectors such as education, health, and services. In professional work, women dominate in literature, language, medicine, social sciences, natural sciences and economics. Calculating the total number of working hours for women (both at home and outside) is much higher than that of men.

In the trend of integration and development of the country, Vietnamese women continue to promote and affirm their role and position in the development of society. As our economy grows, women have more opportunities. It breaks down the rigid division of labor by gender, allowing women to participate in the market economy and making men share their responsibility for family care. It can ease the burden of housework for women, giving them more leisure time to participate in other activities. At the same time, it also creates more opportunities for women in the labor market, etc. It is because the Party has the right choice for the development of the country that the role of women in Vietnamese society constantly improved. However, that is just a good start. Currently, we still have many limitations that need to be overcome in the issue of gender equality, especially in terms of ideology, people's views in society, including men and women. It is not only men who are not aware of or have the attitude of not accepting the role and position of women but also many women themselves have a vague understanding of the attitude of deviant and cannot have a solution correct decisions about the problems that arise in life are related to their gender roles and positions.

9. CONCLUSION

Confucianism made a considerable part of Vietnamese spiritual culture Sinicized at the medieval time. It caused impacts on both spiritual and material cultural aspects of Vietnamese people. With the dark side, it resulted in serious damage to Vietnamese culture. In the past, Confucianism was completely unnecessary for Vietnamese culture in many places and for many periods. At present, Confucianism is more unnecessary for Vietnamese culture. To form moral standards for Vietnamese people in the new period, we need to rely on theoretical grounds and a combination of traditional and modern spiritual values. For traditional spiritual values, it is essential to study Vietnamese native values, instead of digging up Confucianism as some xenophiles and nostalgic people used to do. "In conclusion, Confucian principles often restrained social development in our country, keeping us at a lower position. In the scope of the Confucian world, there is no way better than to go back to the Zhou and the Tang Dynasties. In the meanwhile, the Vietnamese tradition on national independence and legitimate right to life has incessantly shown its quintessence and identities that can never be removed by any influence. The ruling system by Han invaders and the past feudal dynasties did venerate Confucianism while preventing the development of Vietnamese tradition. The quintessence and mettle of the Vietnamese nation, however, always show an everlasting vitality in all situations".

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