

PHAN BOI CHAU'S PATRIOTIC THOUGHT AND REVOLUTIONARY ACTIVITIES IN THE EARLY TWENTIETH CENTURY AND THE SIGNIFICANCE IN VIETNAM TODAY

[O PENSAMENTO PATRIÓTICO DE PHAN BOI CHAU E AS ATIVIDADES REVOLUCIONÁRIAS NO COMEÇO DO SÉC. XX, E SEU SIGNIFICADO PARA O VIETNÃ NA ATUALIDADE]

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ABSTRACT: Phan Boi Chau's thoughts are a valuable historical heritage and a practical source of inspiration, contributing to building a civilized, modern and unique Vietnam in the future. In building a strong and developed country in Vietnam, studying Phan Boi Chau's thoughts provides a comprehensive perspective on economic, political, and social issues, thereby finding appropriate solutions to face modern challenges in the context of globalization and ensuring sustainable and harmonious development. This study therefore examines the patriotic thought and revolutionary activities of Phan Boi Chau (1867–1940), a prominent Vietnamese thinker and activist in the early 20th century. Employing materialist dialectical, analytical-synthetic, and historical methods, the research investigates Phan Boi Chau's role in inspiring the Vietnamese struggle against French colonialism and his ideological evolution from Confucianism to democratic and socialist principles. The findings reveal Phan Boi Chau's leadership in movements such as the Duy Tan Hoi, Dong Du, and Vietnam Quang Phuc Hoi, highlighting his strategic emphasis on education, enlightenment, and national revival. Despite the limitations of his path to national salvation, Phan Boi Chau's ideas

RESUMO: Afilosofia de Phan Boi Chau caracteriza-se com valiosa herança histórica e fonte prática de inspiração, a qual aponta para uma ideia de civilização moderna e única para o Vietnã. Com foco num país forte e desenvolvido, o estudo da filosofia de Phan Boi Chau oferece uma perspectiva abrangente sobre questões econômicas, políticas e sociais, para o Vietnã, e oferece soluções apropriadas para o enfrentamento dos desafios modernos advindos da globalização, ao mesmo tempo em que apela para um desenvolvimento sustentável e harmonioso. Este artigo aborda o pensamento patriótico e as atividades revolucionárias de Phan Boi Chau (1867–1940), que foi um pensador e ativista político vietnamita no século XX. Investiga, ainda, o papel de Phan Boi Chau como inspiração da luta vietnamita contra o colonialismo francês e sua evolução ideológica do confucionismo para princípios democráticos e socialistas, através de métodos materialista-dialéticos, analítico-sintéticos e históricos. A guisa de conclusão, a pesquisa revela a liderança de Phan Boi Chau em movimentos como Duy Tan Hoi, Dong Du e Vietnam Quang Phuc Hoi, com destaque para suas estratégias em educação e reconstrução nacional. Apesar das limitações de suas ideias para uma

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and efforts created the foundation for later revolutionary movements. Phan Boi Chau's legacy inspires patriotism, resilience, and intellectual development in Vietnam's modern development trajectory.

KEYWORDS: Capitalism; national revolution; patriotism; Phan Boi Chau; socialism; Vietnam

reconstrução nacional, os esforços de Phan Boi Chau serviram de base para movimentos revolucionários posteriores. Deste modo, Phan Boi Chau inspira patriotismo, resiliência e desenvolvimento intelectual na trajetória de desenvolvimento moderno do Vietnã.

PALAVRAS-CHAVE: Capitalismo; revolução nacional; patriotismo; Phan Boi Chau; socialismo; Vietnã

1. INTRODUCTION

Phan Boi Chau (1867–1940) is widely regarded as one of the most influential thinkers in the Vietnamese revolutionary movement, whose legacy still resonates in discussions of national development and cultural identity. His life and work unfolded during a pivotal era marked by French colonial domination, the gradual decline of feudal structures, and the influx of Western ideas into Vietnam. By examining Phan Boi Chau's intellectual trajectory, one gains valuable perspectives on how a committed patriot strove to reconcile traditional Confucian values with emerging democratic and socialist ideologies. This exploration not only highlights the richness of Vietnam's historical experiences but also offers guiding principles for contemporary efforts to balance global integration with cultural preservation.

The significance of studying Phan Boi Chau's thought lies in understanding how a Vietnamese scholar navigated complex political and social challenges at the dawn of the twentieth century. Born into a Confucian family steeped in scholarly traditions, Phan Boi Chau initially held deep respect for classical teachings and the existing imperial order. However, as colonial pressures mounted, he recognized that conventional models alone were insufficient to address the urgent crises facing the Vietnamese people. Seeking practical solutions, he gradually absorbed new currents of thought from Japan, China, and the West. His intellectual transition, informed by this wide-ranging encounter with modern ideas, captures both the persistent influence of Confucian ethics—emphasizing moral responsibility and communal duty—and the appeal of democratic principles that championed individual freedoms and political representation. Through his writings and activism, he emerged as a visionary figure who endeavored to chart a path toward national liberation that was inclusive of diverse influences yet firmly rooted in Vietnamese cultural identity.

Methodologically, this research on Phan Boi Chau employs a combination of materialist dialectical analysis, historical inquiry, and analytical-synthetic approaches. By situating Phan Boi Chau's work within the broader historical context of colonial Indochina, scholars unravel the interplay between external factors (such as French military, economic, and cultural pressures) and internal dynamics (including the resilience of Confucian ideology and the burgeoning nationalist fervor). Examining primary sources—like his literary works, letters, and public declarations—enables researchers to trace his ideological evolution with greater accuracy. Moreover, synthesizing these findings with existing academic studies illuminates how his pragmatic stance allowed him to adapt to rapidly changing

circumstances, incorporating both bourgeois liberalism and socialist thought without abandoning his core commitment to national sovereignty.

From this rigorous analysis, key insights emerge regarding Phan Boi Chau's role as a mediator between traditional norms and modern ideologies. His adoption of democratic and socialist elements did not occur in isolation; rather, it was driven by the imperative to liberate Vietnam from the yoke of colonial rule and to uplift the Vietnamese people through education, self-reliance, and political empowerment. Recognizing that each framework—be it Confucian, liberal, or socialist—contained valuable tools for social transformation, Phan Boi Chau demonstrated remarkable flexibility. He often sought to unite patriotic groups across divergent political spectrums, advocating collaboration over factionalism. This capacity to harmonize seemingly incompatible ideologies underscored his belief that national independence required an inclusive, forward-looking vision rather than a narrow adherence to any single doctrine.

Phan Boi Chau's enduring legacy is especially pertinent to modern Vietnam, where questions of globalization, economic development, and cultural identity remain central to policy and practice. By championing education as a catalyst for social progress, he foreshadowed the importance of investing in human capital—an approach that continues to inform contemporary developmental strategies. His persistent call for self-reliance, drawn from Confucian principles of personal responsibility, resonates with efforts to maintain economic independence amid an increasingly interconnected global market. Meanwhile, his receptivity to Western and socialist ideas points to the necessity of balanced engagement with diverse cultural and political models, a lesson that holds relevance in Vietnam's ongoing search for sustainable growth paths.

Furthermore, Phan Boi Chau's life story is a source of inspiration for Vietnamese youth who seek to combine patriotic passion with innovative thinking. His example underscores that resilience, adaptability, and a firm grasp of one's cultural roots are essential for navigating the complexities of the contemporary world. By embracing progressive ideologies without forfeiting national identity, Phan Boi Chau exemplified the potential of hybrid strategies that draw upon the best aspects of various traditions. His writings, organizational activities, and enduring reputation as a scholar-activist reinforce the notion that intellectual curiosity and moral conviction can fuel societal transformation.

In sum, Phan Boi Chau's intellectual contributions provide a deeply relevant framework for understanding Vietnam's past and shaping its future. His evolution from a traditional Confucian scholar to a pioneer of modern political thought serves as a testament to the power of adaptability and open-mindedness. Although specific historical conditions have changed, his core messages—educational advancement, national resilience, and the necessity of creative synthesis—continue to guide Vietnam's aspirations for a resilient and thriving nation. By bridging historical experience with present demands, Phan Boi Chau's thought remains a beacon for those seeking to forge a balanced path between global integration and the preservation of cultural identity.

2. LITERATURE REVIEW

Phan Boi Chau (1867–1940) was a prominent thinker and revolutionary activist of early 20th-century Vietnam, renowned for his contributions as a culturalist, historian, philosopher, and poet. Phan Boi Chau's extensive intellectual legacy has attracted considerable scholarly attention both domestically and internationally. The seminal work *Phan Boi Chau: The Man and His Revolutionary Career* (Institute of History, 1981) systematically elucidates key aspects of his life, political thought, and revolutionary career. Contributions from Vietnamese scholars such as Dinh Xuan Lam, Ton Quang Phiet, and Luu Tran Thien provide a comprehensive analysis of the historical and social context of his activities, emphasizing his significant role in Vietnam's revolutionary movements. The study also traces the evolution of Phan Boi Chau's ideological transformation from traditional Confucianism to modern revolutionary thought, offering profound insights into his influence on Vietnam's nationalist and reformist agenda. Meanwhile, international scholars from China, Japan, and France, including Huang Dat Cau, Tu Thien Phuoc, **Shiraishi** Masaya, and Georges Boudarel, have enriched the global understanding of this influential historical figure through their significant contributions.

The *Complete Works of Phan Boi Chau* (ten volumes), collected and compiled by Chuong Thu, represents a cornerstone of research on Phan Boi Chau's literary, philosophical, and historical contributions. First published in 1990 and reprinted numerous times, this collection has become indispensable for studying his revolutionary ideology and activities. Additional works, such as *Vietnam Vong Quoc Su*, *Overseas Blood Letters*, and *Vietnam National History Surveys*, vividly articulate his patriotic aspirations and the evolution of his political ideology across different periods.

Research on Phan Boi Chau's works can be categorized into two primary directions. The first focuses on his life and career, exemplified by works such as *Phan Boi Chau's Biography and Poetry*, *Phan Boi Chau and a Historical Period Against France* (Ton Q. P., 1949), and *Phan Boi Chau: The Man and the Cause of Saving the Country* (Institute of History, 1981). These studies analyze his era's historical and social contexts, underscoring his pivotal role in Vietnam's revolutionary movement. Georges Boudarel's *Phan Boi Chau and Vietnamese Society in His Time* (1997) extends this analysis by providing a multidimensional perspective on Vietnamese society and its revolutionary movement within the broader Southeast Asian and global contexts.

The second direction explores Phan Boi Chau's political thought. Key contributions include *The Development of Thought in Vietnam from the 19th Century to the August Revolution* (Tran V. G., 1996) and *Phan Boi Chau's Philosophical and Political Thought* (Nguyen V. H., 2000). These works deeply examine his patriotic ideals, advocacy for self-reliance, and evolving views on humanism. Notably, *Vietnam Vong Quoc Su*, a revolutionary text, is a testament to his efforts to awaken the nation through literature, highlighting his intellectual transformation from Confucianism to modern political ideologies.

International scholarship has further enriched the understanding of Phan Boi

Chau. Shiraishi Masaya's *Vietnam's National Movement and Relations with Japan and Asia: Phan Boi Chau's Thought on Revolution and the World* (2000) explores the influence of Japanese reformist thought on his revolutionary vision. Georges Boudarel's *Mémoires de Phan Boi Chau* (1969) provides a chronological account of his life and political ideologies, focusing on exchanges between Phan Boi Chau and Phan Chau Trinh and emphasizing divergent revolutionary strategies—violent versus peaceful methods—within the early 20th-century nationalist movement.

Contemporary studies continue to delve into his ideological legacy. For instance, *Phan Boi Chau's Process of Transforming His Ideology to Save the Country for the Vietnamese Revolution* (Le T. N., 2020) and *Humanistic Values in Phan Boi Chau's Thought* (Nguyen A. Q. & Trinh T. K. C., 2016) highlight his humanistic principles, emphasizing the importance of human rights, equality, freedom, and education in national liberation. Overall, research on Phan Boi Chau illuminates his revolutionary contributions and provides enduring lessons in patriotism and reform. In contemporary contexts, Phan Boi Chau's ideas on national unity and self-reliance remain relevant and inspire efforts toward national development and cohesion.

Despite extensive research on Phan Boi Chau's life, career, and political thought, specific gaps still need to be addressed. First, while much attention has been given to his ideological transformation, the particular mechanisms and external influences driving these changes -beyond Japan- require deeper exploration. Second, the interplay between his literary works and their impact on shaping public consciousness during the revolutionary movement is not thoroughly analyzed. This study seeks to address these gaps by examining the nuanced evolution of Phan Boi Chau's revolutionary strategies, the broader international influences on his thought, and the role of his literary output in fostering national unity and resistance against colonialism.

3. RESEARCH METHOD

To accurately, objectively, and comprehensively study Phan Boi Chau's patriotic thought and revolutionary activities, this research employs various scientific methods, each serving a distinct purpose. The historical method situates Phan Boi Chau's thoughts and actions within the broader context of early 20th-century Vietnamese history, examining their relationship to significant events such as French colonial domination, the decline of feudalism, and the influence of reformist ideas from the West and Japan. This method faithfully reconstructs the historical environment in which he operated. The analysis and synthesis method are used to systematize primary sources, such as *Vietnam Vong Quoc Su* and *Hải Ngoại Huyết Thư*, enabling a comprehensive evaluation of his patriotic ideology and the progression of his revolutionary activities. Simultaneously, the comparative method juxtaposes his ideas and strategies with those of contemporaries like Phan Chau Trinh and global figures such as Sun Yat-sen and Lenin, emphasizing the unique aspects of Phan Boi Chau's revolutionary thought. To ensure data accuracy, the textual analysis method examines original works and cross-references various

versions, ensuring objectivity and consistency in interpreting Phan Boi Chau's ideas.

The research's core is the materialist dialectical method, guided by comprehensiveness and historical specificity principles. The comprehensive principle evaluates Phan Boi Chau's revolutionary ideas across cultural, social, political, and international dimensions, analyzing the interplay of internal and external factors. This approach provides a multi-faceted view of his role in movements such as the Duy Tan Hoi, Dong Du, and Vietnam Quang Phuc Hoi, clarifying the dialectical relationship between influences on his thoughts and actions. The principle of historical specificity contextualizes his ideas within distinct historical periods, from traditional Confucianism to the adoption of modern democratic values. This principle explains his ideological shift from constitutional monarchy to bourgeois democracy, shedding light on its causes and consequences. Applying these methods, the study accurately reconstructs Phan Boi Chau's ideological development, offering a balanced assessment of his contributions and limitations. The findings provide valuable historical lessons for Vietnam's revolutionary movements, contributing to understanding the nation's ideological evolution.

4. RESULT AND DISSCUSION

4.1 Phan Boi Chau, a patriotic Confucian

Phan Boi Chau (1867–1940), also known as Sao Nam, was a preeminent Vietnamese revolutionary whose ideas significantly shaped the nation's political trajectory in the early 20th century. Born into a Confucian family in Nam Dan district, Nghe An province, his upbringing and education were steeped in Confucian traditions, which laid the foundation for his patriotism and deep compassion for the suffering of the Vietnamese people. These values would later evolve in response to Vietnam's colonial subjugation under French rule and the inadequacies of traditional Confucian approaches in addressing the nation's crises. Through his intellectual and political journey, Phan Boi Chau developed a dynamic form of patriotism rooted in the principles of Confucian morality while embracing progressive global ideologies.

Phan Boi Chau's early life and education were heavily influenced by Confucianism, which emphasized moral virtues such as loyalty, filial piety, and a commitment to serving society. In his worldview, the Confucian concept of "loyalty" shifted from its traditional focus on serving the monarch to prioritizing loyalty to the people and the nation. This adaptation was crucial in reorienting Confucian values toward addressing the broader suffering of the Vietnamese under French colonial rule. Phan Boi Chau's reinterpretation of Confucianism as a tool for national salvation marked a significant step in bridging traditional and modern politics (Long, C. X., Hoang, N. H., 2024).

As Vietnam grappled with colonial domination at the turn of the 20th century, the limitations of Confucian ideology became increasingly apparent. Phan Boi Chau recognized these shortcomings and began seeking inspiration from global reform

movements, notably Japan's Meiji Restoration. He admired Japan's ability to modernize while retaining its national sovereignty, believing that Vietnam could emulate this model of self-reliance and progress. Through works such as *The People's Covenant*, Phan Boi Chau articulated a vision of national renewal that combined patriotism with practical reforms in education, governance, and economic policy (Duiker, 1976).

The reformist ideas of thinkers like Liang Qichao in China and Nguyen Truong To, Nguyen Lo Trach in Vietnam also left a deep impression on Phan Boi Chau. Nguyen Truong To's advocacy for modernization and Nguyen Lo Trach's emphasis on systemic reform informed Phan Boi Chau's belief that education and enlightenment were essential to empowering the Vietnamese people. This belief culminated in the Dong Du movement, through which he sent hundreds of Vietnamese youths to Japan to study and prepare for the struggle for independence. The movement reflected Phan Boi Chau's compassion for the people's plight and his conviction that a well-educated populace was critical to national liberation (Akagawa, N., 2014).

Phan Boi Chau's patriotism and compassion were not static but evolved in response to historical circumstances. In 1904, he founded the Duy Tan Hoi (Duy Tan Association), which sought to unify the Vietnamese struggle for independence through modernization and reform. Phan Boi Chau's subsequent establishment of the Viet Nam Quang Phuc Hoi (Vietnam Quang Phuc Association) in 1912 signified a shift from constitutional monarchy to supporting a bourgeois democratic state model. This transition demonstrated his ability to adapt his strategies to align with the changing demands of the independence movement.

During his time in China following the suppression of the Dong Du movement, Phan Boi Chau's exposure to socialism and Leninist ideas marked another critical phase in his ideological evolution. Although he never fully adopted socialism, his writings from this period reflect a growing interest in addressing the socio-economic disparities that underpinned Vietnam's colonial subjugation. Phan Boi Chau's engagement with these ideas underscored his enduring compassion for the marginalized and his commitment to finding practical solutions to their struggles (Marr, 1981).

Phan Boi Chau's patriotism and compassion for the suffering Vietnamese people laid the intellectual groundwork for subsequent revolutionary movements. Phan Boi Chau's reinterpretation of Confucian values to prioritize the nation's interests and his embrace of global reformist and revolutionary ideas provided a model of adaptive leadership. Although Phan Boi Chau's immediate efforts did not result in independence, his ideas inspired later generations of revolutionaries, including Ho Chi Minh, who recognized the value of combining patriotism with practical reforms.

In contemporary Vietnam, Phan Boi Chau's legacy remains a source of inspiration for addressing modern challenges. Phan Boi Chau's emphasis on education as a means of empowerment resonates with Vietnam's current focus on developing a knowledge-based economy. Similarly, Phan Boi Chau's belief in balancing traditional values with progressive reforms offers valuable lessons for navigating globalization while preserving national identity.

Phan Boi Chau's thought reflects a remarkable synthesis of traditional Confucian morality and modern political ideologies. Phan Boi Chau's patriotism and compassion for the Vietnamese evolved in response to historical challenges, enabling him to develop innovative strategies for national liberation. By adapting traditional values to contemporary realities, Phan Boi Chau addressed his people's suffering and laid the foundation for Vietnam's revolutionary transformation. His legacy continues to inspire Vietnam's pursuit of a harmonious and sustainable development path, demonstrating his ideas' enduring relevance.

4.2 Phan Boi Chau's patriotic thought

Phan Boi Chau is recognized as one of Vietnam's most influential revolutionaries and thinkers, embodying a unique blend of fervent patriotism and innovative thought. Phan Boi Chau's patriotic ideology synthesizes Confucian moral values and progressive Western ideas, developed to address the pressing need for Vietnam's independence from French colonial rule. Phan Boi Chau's ideology encompasses three primary components: the prioritization of national sovereignty, the liberation of the people's intellect, and the establishment of democratic governance. To realize these ideals, Phan Boi Chau advocated for educational reform, revolutionary organization, and the active participation of the Vietnamese people.

National Independence as the Core of Patriotism

Phan Boi Chau's patriotism was deeply rooted in the belief that the nation's destiny lies in the hands of its people. Born into a Confucian family in Nghe An province, he absorbed traditional values such as humanity, filial piety, and loyalty, initially shaping his worldview. However, witnessing the Can Vuong movement's failures and the feudal monarchy's inability to resist French domination, he concluded that national independence required a new path. His reinterpretation of Confucian principles emphasized "loyalty to the nation" over loyalty to the monarchy, reflecting his shift from feudal ideals to revolutionary patriotism (Long, C. X., Hoang, N. H., 2024).

Phan Boi Chau's early works, including *Vietnam Vong Quoc Su (The History of the Loss of Vietnam)*, exemplify his call for collective action against colonial oppression. These writings not only criticized the passivity of the Vietnamese elite but also sought to awaken national consciousness among the broader population. He consistently argued that independence could not rely on external forces or divine intervention but must be achieved through the solidarity and determination of the Vietnamese people (Duiker, 1976).

The Liberation of the People's Intellect

Central to Phan Boi Chau's patriotic ideology was the belief that intellectual liberation was key to national independence. He viewed ignorance as a tool of colonial oppression and believed that an enlightened populace was essential for the success of any revolutionary movement. This conviction led to his emphasis on educational reform and promoting knowledge among Vietnamese youth.

In 1905, Phan Boi Chau initiated the Dong Du movement, sending hundreds

of young Vietnamese to Japan to study science, engineering, and military tactics. He admired Japan's success in modernizing while maintaining its sovereignty, notably its victory over Russia in the Russo-Japanese War (1904–1905), which he saw as proof of the potential for Asian nations to resist Western imperialism. The Dong Du movement reflected his strategic vision of creating a generation of educated leaders who could spearhead Vietnam's struggle for independence. Despite its eventual suppression under pressure from French and Japanese authorities, the movement left a lasting impact on the Vietnamese revolutionary tradition (Akagawa, N., 2014).

Phan Boi Chau also used literature to educate and inspire. His works, such as *Vietnam Vong Quoc Su* and *Hai Ngoai Huyet Thu (Letter from Overseas)*, were widely distributed to promote patriotism and a sense of responsibility among the Vietnamese people. Through these writings, he sought to awaken national pride and instill the belief that education and knowledge were indispensable for liberation.

The Establishment of Democratic Governance

Phan Boi Chau's vision of independence extended beyond the mere expulsion of colonial powers; he also sought to establish a democratic system of governance. Initially, he supported the idea of a constitutional monarchy modeled after Japan, believing it could provide a transitional framework for modernization. However, his exposure to the Xinhai Revolution (1911) in China and the success of Sun Yat-sen's republican ideals led him to abandon monarchism in favor of bourgeois democracy. This ideological shift marked a turning point in his political thought, as reflected in the establishment of the Vietnam Quang Phuc Association in 1912, which aimed to overthrow colonial rule and feudalism to build a democratic republic (Marr, 1981).

Phan Boi Chau's advocacy for democratic governance was further influenced by his engagement with socialist ideas following the Russian October Revolution (1917). Although he did not fully adopt Marxism, he praised Lenin's leadership and recognized the potential of socialism to address colonial exploitation. His work *The Story of Li Ning* illustrates his admiration for Lenin and his belief in empowering the working class. However, due to the limitations of his time and the absence of a cohesive proletarian movement in Vietnam, Phan Boi Chau's integration of socialism into his revolutionary strategy remained incomplete (Long, C. X., Hoang, N. H., 2024).

Actions to Realize Patriotic Ideas

To realize his patriotic ideals, Phan Boi Chau emphasized the importance of revolutionary organization, education, and self-reliance. The founding of the Duy Tan Association in 1904 was a critical step in mobilizing support for national independence. This organization sought to unify Vietnamese patriots and promote modernization as a means of resistance. Similarly, the Vietnam Quang Phuc Association served as a platform for advancing his vision of a democratic republic.

Phan Boi Chau also recognized the need for international alliances, particularly with Asian nations such as Japan and China. However, his reliance on external support, such as Japan's assistance, proved a double-edged sword. The failure of the Dong Du movement and Japan's collaboration with France highlighted the risks of depending on foreign powers. This realization prompted him to build internal strength, emphasizing self-reliance and grassroots mobilization as the foundation for a sustainable revolution (Akagawa, N., 2014).

Another critical element of his strategy was literature and propaganda to raise awareness and inspire action. By disseminating revolutionary ideas through accessible language and compelling narratives, Phan Boi Chau sought to bridge the gap between intellectuals and ordinary citizens. His writings testify to his ability to combine intellectual rigor with practical activism.

While Phan Boi Chau's efforts did not achieve immediate success, his contributions to Vietnam's revolutionary thought were profound. His reinterpretation of Confucian values, emphasis on education, and advocacy for democratic governance laid the groundwork for subsequent movements, including those led by Ho Chi Minh. Phan Boi Chau's legacy continues to inspire generations of Vietnamese in their pursuit of independence, freedom, and national development.

However, Phan Boi Chau's thoughts were not without limitations. His early reliance on external powers and his incomplete understanding of Marxist principles illustrate the challenges of adapting revolutionary strategies to Vietnam's unique conditions. Additionally, his inability to fully recognize the role of the working and peasant classes as revolutionary forces limited the inclusiveness of his movement (Duiker, 1976).

Phan Boi Chau's patriotic ideology represents a remarkable synthesis of traditional and modern values rooted in a deep commitment to national independence and social progress. His belief in the power of education, solidarity, and democratic governance continues to resonate in Vietnam's ongoing struggle for development and integration into the global community. By examining his life and thoughts, we gain valuable insights into the challenges and opportunities of nation-building in the context of colonial resistance and modern transformation.

5. CONCLUSION

Phan Boi Chau is one of Vietnam's most iconic revolutionaries, who has left a profound ideological legacy of patriotism, the will to innovate, and the spirit of learning from the outside world. In the current context, when Vietnam is integrating internationally and building socialism, it is extremely necessary to promote his patriotic thought and renew his revolutionary thinking. It is essential to focus on three feasible and efficient solutions.

First, it is necessary to strengthen patriotism and social responsibility education among the younger generation because intense patriotism is the central driving force in Phan Boi Chau's thought. Education needs to innovate and integrate national history and modern challenges to foster a love for the homeland and the sense of responsibility of the younger generation in protecting and developing the country. This educational program not only conveys the spirit of patriotism but also helps the young generation understand their role in the cause of building the country and, at the same time, be ready to integrate internationally with confidence and a high sense of responsibility. Next, it is necessary to encourage innovation and creativity in political and economic thinking based on the lessons learned from transforming Phan Boi Chau's thinking from traditional feudalism to the reception of progressive values such as democracy, freedom, and equality. Vietnam now needs to

promote creativity in the political and economic fields by developing mechanisms to encourage innovation and, at the same time, apply governance models that align with global realities while maintaining national identity. This not only helps to improve national competitiveness but also arouses the spirit of self-reliance in building a knowledge economy, promoting technological innovation and governance to meet the requirements of sustainable development. Finally, promoting international cooperation associated with preserving cultural identity is a necessary solution based on the lessons learned from Phan Boi Chau's spirit of learning to enrich the Vietnamese revolution.

Vietnam must actively participate in international forums on the economy, politics, education, and the environment and promote knowledge exchange through scholarship programs, research cooperation, and talent training abroad. However, in this process, the preservation and promotion of national cultural identity should be taken seriously so that Vietnam can absorb the quintessence of the world and affirm its own identity. Therefore, inheriting the patriotic spirit and revolutionary thinking of Phan Boi Chau is also a strategic orientation to help Vietnam develop sustainably in a turbulent world. His patriotic spirit, revolutionary will, and relentless innovation will continue to inspire and guide generations of Vietnamese in building an independent, prosperous, and globally integrated country. In the context of international integration and socialist construction, Phan Boi Chau's patriotic thought and revolutionary thinking renewal still have profound practical value. Strengthening patriotic education, encouraging thinking innovation, and promoting international cooperation associated with preserving cultural identity continue his spirit and strategic directions for Vietnam's sustainable development in a rapidly changing world. These efforts will ensure that, under any circumstances, Phan Boi Chau's patriotism and revolution will continue to be a source of inspiration and guideline for generations of Vietnamese people in building an independent country: prosperity and global inclusion.

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