

VIEWS ON GENDER EQUALITY IN THE WORK “THE ORIGIN OF THE FAMILY, PRIVATE PROPERTY AND THE STATE” AND ITS SIGNIFICANCE FOR VIETNAM

VISÕES SOBRE A IGUALDADE DE GÊNERO NA OBRA “A ORIGEM DA FAMÍLIA, DA PROPRIEDADE PRIVADA E DO ESTADO” E SEU SIGNIFICADO PARA O VIETNÃ

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Abstract

The article aims to clarify the views on gender equality expressed in Friedrich Engels's *The Origin of the Family, Private Property and the State*. The hypothesis is whether the role and status of women have changed over historical periods. To clarify the purpose and hypothesis, the author focuses on clarifying issues such as: analyzing the deep roots of the existence of gender inequality and explaining the changes in the status of women over historical periods; clarifying the origins leading to gender inequality and the way to shorten the gender gap according to Friedrich Engels's point of view. Pointing out the significance of women's liberation, ensuring gender equality in all areas of life in Vietnam today.

Keywords: Gender Equality. The Origin of the Family. Private Property and the State.

Resumo

O artigo visa esclarecer as visões sobre igualdade de gênero expressas em *"A Origem da Família, da Propriedade Privada e do Estado"*, de Friedrich Engels. A hipótese é se o papel e o status das mulheres mudaram ao longo dos períodos históricos. Para esclarecer o propósito e a hipótese, a autora se concentra em esclarecer questões como: analisar as raízes profundas da existência da desigualdade de gênero e explicar as mudanças no status das mulheres ao longo dos períodos históricos; esclarecer as origens que levaram à desigualdade de gênero e a maneira de reduzir a disparidade de gênero de acordo com o ponto de vista de Friedrich Engels. Destacar a importância da libertação das mulheres, garantindo a igualdade de gênero em todas as áreas da vida no Vietnã hoje.

Palavras-chave: Igualdade de Gênero. A Origem da Família. Propriedade Privada e o Estado.

1 INTRODUCTION

Gender equality has always been one of the important and urgent issues for every country, including Vietnam. In the development process, ensuring the rights and roles of women as well as eliminating gender inequality plays an important role in building a fair and progressive society. One of the fundamental, historical ideas about gender equality, mentioned in the work *"The Origin of the Family, Private Property and the State"* by



Friedrich Engels, has provided a sharp and scientific perspective on the origin of inequality between men and women, especially in the context of the emergence of private property and the state.

In 1877, L. H. Morgan, a representative of the American spontaneous materialism, completed the work *Ancient Society* or studies of the paths of human progress from the age of savagery through the age of barbarism to the age of civilization (or "Ancient Society"), clarifying many historical issues before humanity entered the age of civilization - the slave-owning regime. In 1884, a year after Marx's death, Friedrich Engels found a handwritten manuscript summarizing L. H. Morgan's work *Ancient Society* written by Marx in 1880, 1881 and learned that Marx intended to write a work around this issue but had not yet done so. Continuing Marx's intention, Friedrich Engels was considered the person who carried out the will left by Marx. From the end of March to the end of May 1884, Friedrich Engels wrote the work "*The Origin of the Family, Private Property and the State*". When writing this work, Friedrich Engels used Marx's comments and criticisms of L. H. Morgan's *Ancient Society*, brought in materials from his previous studies on the history of ancient Greece, Rome, Ireland and Germans, etc., and inherited and criticized many research works of British, French, German, North American and Russian scientists to prove the correctness of Marxism's materialist conceptions of history. The work was first printed in Sürich (Germany) in early October 1884, then reprinted many times and translated into many different languages.

In this work, Engels scientifically analyzed the earliest stages of human history, the process of disintegration of the primitive communal regime, the formation process, the characteristics of class societies based on private ownership of the means of production and explained the characteristics of the development of family relations in different socio-economic forms. In particular, Friedrich Engels argued many theoretical and practical issues surrounding the issue of the state such as the origin and nature, characteristics and functions of the state; at the same time, he proved the inevitable destruction of the state when the civilized communist society completely won.

This work not only analyzed the development of the family and society from the primitive communist period to the emergence of the patriarchy, but also emphasized the change in the position and power of women in different historical periods. Engels's views on gender equality have opened up a new approach to understanding and solving this issue, especially in the women's liberation and social reform movements.

For Vietnam - a country that is actively implementing international commitments on gender equality (Văn Dũng, V. 2024), absorbing and applying the theories in Friedrich Engels's work is of great significance. It not only provides a theoretical basis for social policies on gender, but also helps us better understand the historical process and factors affecting the position of women in modern society. The idea of gender equality was first expressed by Friedrich Engels in the history of human thought, in the famous classic work "*The Origin of the Family, Private Property and the State*". In it, although he did not use the terms gender and gender equality, the ideas about the deep and direct origin of gender inequality, the basis for women's liberation, and gender equality, contained profound content about gender and gender equality. That viewpoint is the methodological basis for the international Communist and workers' parties to constantly fight for human liberation, including women. Those ideas are expressed in a number of contents:

2 RESEARCH METHOD AND THEORETICAL BASIS

2.1 Research methods

To conduct research on the topic "*Views on gender equality in the work 'The Origin of the Family, Private Property and the State'*" by Friedrich Engels, we use the following research methods:

Textual analysis method is used to focus on Engels' arguments about the role of women in the family and society. Using this method helps to explore the formation of private property that affects gender equality. Analyzing the work allows to grasp the historical and social context that Engels is criticizing. It creates conditions to see the development of views on gender in different periods. Engels' ideas can be compared with the actual situation of gender equality today, from which lessons can be drawn for Vietnam.

The historical method is used to examine the context in which Engels wrote this work and how his views reflected the social situation of that time. Analyzing the period in which Engels lived and worked helps us to identify prominent social issues, such as the development of capitalism, the rise of the working class, and the social movements that took place in the 19th century. Studying the social context will help us to understand why Engels emphasized the emancipation of women. Engels' views not only reflect his

personal thoughts but also are reactions to specific social situations. Using this method also helps us to see the influence of Engels' works on later social and political movements, and at the same time, shed light on his legacy.

The comparative method allows the author to compare Engels' views on gender equality with other thinkers such as Simone de Beauvoir, or Judith Butler. The comparison helps us to clarify the strengths, weaknesses, opportunities and challenges of Engels's view of gender equality. While Engels defined the role of women from the perspective of historical and economic materialism, Beauvoir and Butler focused on clarifying the views based on theories of ontology and gender. Comparing the thinkers creates space for dialogue and debate, helping to clarify the views on gender equality and promote the development of this theory.

Using the theoretical frameworks of gender and power to analyze the effects of private property on the position of women in society. Private property is an important element in the economic and social structure of many societies. Analyzing it from the perspective of gender and power helps to understand how this system contributes to creating or reinforcing gender inequality. Gender theoretical frameworks allow us to explore the underlying power relations between men and women in society, especially the division of labor and control of property, two important factors that affect women's status. Using these theoretical frameworks is not only to understand the problem but also to find solutions to the problem of gender inequality. Using gender and power theoretical frameworks to analyze private property not only helps to decode the social structures that create inequality but also provides insights into how property ownership and the gendered division of labor shape women's position in society. This is the basis for finding measures to promote gender equality in a sustainable way.

Empirical research methods in specific cases in Vietnam are expressed in the family and in society. Examine policies and laws related to gender equality in Vietnam. In addition, by observing the reality to consider how Engels's views have influenced the implementation of gender equality in Vietnam. Clarify the role of Engels's works in raising awareness of the role of women and issues related to gender equality in Vietnamese society.

2.2 Theoretical basis

To study the topic of views on gender equality in the work "The Origin of the Family, Private Property and the State" and its significance for Vietnam by Friedrich Engels, we base on the following main arguments:

The history of family development and the role of women in the family and society (Zimmerman, C. C. 2023; Engels, F., & Untermann, E. 2021; Lemire, B. 2020; Dinh, D. Q., & Van Dung, V. 2024; Vo Van, D. 2023). Studies show that the family is a social institution that changes over time. In ancient societies, families often had larger structures, including many generations living together (Thompson, P. 2020; Smock, P. J., & Schwartz, C. R. 2020; Sassler, S., & Lichter, D. T. 2020). These studies emphasize that traditional families (with multiple generations living together) are often based on blood relations, power is divided according to the patriarchal system and the role of the head of the family is very important. Nowadays, modern families are gradually shifting to the nuclear form (parents and children) and are more equal in terms of roles and positions of family members. Some studies suggest that the development of the family in the historical process can be divided into many different stages (Bryceson, D. F., & Vuorela, U. 2020; Mehta, C. M., et al. 2020; Alhussein, M., Aurangzeb, K., & Haider, SI 2020). This division is associated with historical socio-economic forms. The increasingly specialized division of labor has become an important factor promoting gender equality. We believe that gender inequality is not fundamentally the same in all periods but exists in different forms. Women's responsibility for housework is not necessarily an injustice, but rather a division of labor. Inequality is ideological and is transferred into culture by the will of the authorities. On the surface, we can easily see that women are being exploited, but the reality inside the family is completely different.

Some researchers believe that ownership is the main cause of the decline in women's position from within the family to society (Yoosefi Lebni, J., et al. 2020; Maseda, A., et al. 2022; Ojediran, F., & Anderson, A. 2020; Robinson, A. L., & Gottlieb, J. 2021). When private property appears, power transfers control of property from women to men. This leads to the consolidation of patriarchy, in which men dominate in the family and society. We believe that this statement is correct about the phenomenon, but the nature of the problem has changed. In some countries, typically in Vietnam, if observed from the outside, men are the head of the family, but all the assets he makes are brought

back to the woman for safekeeping. With their ingenuity, women spend material wealth according to their wishes in a proactive manner. On the contrary, when a man needs to use assets, he must discuss with his wife.

Studies show that the development of patriarchy not only destroys gender equality but also reinforces social, economic and power inequality (Goetz, A. M. 2020; Agadjanian, V. 2024; Hiller, V., & Touré, N. 2021). Studies emphasize that the birth of the nuclear family has pushed women into a state of dependence on men. We believe that this is a one-sided view. Specialization has brought the genders closer together because it has created equal employment opportunities for the genders. Women only depend on men when livestock farming has not been separated from farming. Livestock farming and farming on vast grasslands require men's muscular strength. At this time, women have to take on household chores, including raising children. The family economy is shouldered by men alone, while housework is often a nameless job. However, as science and technology develop, housework is gradually being liberated thanks to the application of science and technology. This process has made men begin to share household chores with women. The economic challenges of the family require both genders to work to earn money to maintain their lives. In some big cities, some women can earn more than men, at this time they replace the role of women in the house and raising children. Obviously, the more the division of labor is deeply differentiated, the more gender equality is promoted.

Some studies emphasize that to achieve true gender equality, it is necessary to abolish private property and other forms of class exploitation (Korolczuk, E. 2020; Rigby, S. H. 2024). Studies show that women's participation in productive labor and control of the means of production will be the way to restore gender equality, in which both men and women have equal economic and social rights. We agree with this view, but in this study we argue that gender equality does not mean that all genders have equal roles in work. The production of material wealth is the responsibility of all genders, but it is necessary to talk about its flexibility. There are some jobs that are more suitable for one gender than another. For example, nursing requires the gentleness of women, while jobs that require assertiveness require the role of men. If both sexes develop in harmony and respect, they will together weave a beautiful and vivid picture.

Studies on gender equality in Vietnam also emphasize that in Vietnam, gender inequality has existed for a long time in feudal society. Gender inequality was gradually

eliminated when Marxism-Leninism was spread to Vietnam (Dung, V. V., Minh, T. N. ., & Dinh, D. Q. .2023). This statement is not wrong, but to say that in feudal Vietnamese society, the status of women was trampled is completely untrue. The feudal regime in Vietnam was a system of male superiority, female inferiority, and respect for the eldest son, which is true, but that does not mean that women lost their status. Engels's work helps us deeply realize that the fundamental cause of gender inequality lies in the social structure and the private ownership regime. Therefore, in the process of national development, the construction of economic and social policies must be consistent with the goal of gender equality. Engels's work is an important theoretical basis in analyzing and solving gender equality issues, not only in the global context but also has special significance for Vietnam in the process of modernization and development of a fair society.

3 RESEARCH QUESTIONS

To conduct research on the topic of “*Views on gender equality in the work “The Origin of the Family, Private Property and the State”*” and its significance for Vietnam, the author poses the following research questions:

How is the view on gender equality expressed in the work “The Origin of the Family, Private Property and the State”?

The purpose of the question is to analyze the role of gender in society, as well as the influence of the family and private property on equality between men and women. Engels argued that gender equality is not a natural concept but has been distorted by the development of private property and traditional family structures. He argued that in primitive society, equality between the sexes existed, but the emergence of private property led to the division of gender roles, causing women to fall into a state of dependence and oppression. The question also aims to analyze the measures and methods that Engels proposed to achieve gender equality in future societies, as well as the need to change social and economic structures to ensure women's rights.

What is the significance of Engels's views on gender equality for the development of policies to promote gender equality in Vietnam?

The purpose of this question is to understand Engels's views on the impact of private ownership and family structure on gender equality, thereby reflecting on the issue

of inequality in Vietnam today. From the analysis of Engels's works, there will be a theoretical basis to help policy makers improve the position of women in society. Gender equality is not only a human rights issue but also an important factor for the sustainable development of society. Applying Engels's views can help Vietnam develop more effective policies, contributing to the goal of economic and social development.

What contribution does this research make to promoting gender equality in Vietnam in particular and the world in general?

The purpose of the question is to determine the contributions of the research to improving the status of gender equality, not only in Vietnam but also in other countries in the world. Research on gender equality is an area of interest to many countries in the world, so providing specific solutions to improve gender equality creates a bridge between theory and practical application. The question helps to clarify how the research contributes to raising public awareness and promoting policy changes related to gender equality.

4 RESEARCH CONTENT AND DISCUSSION

4.1 Research content

The content of the work discusses gender equality.

The work has pointed out the deep roots of social inequality between men and women, originating from changes in social structure through historical periods. Engels argued that, in primitive communist society, when private ownership and class division had not yet appeared, men and women had relatively equal roles in maintaining community life and production. However, when private ownership and class society gradually formed, especially with the appearance of ownership of means of production, the status of women began to decline seriously. This transformation was not only related to economic changes but also deeply affected family and social relations. In class society, women were gradually pushed into a dependent role and were dominated by men, especially in family relations. Engels argued that gender inequality is a consequence of private property and the consolidation of power by the ruling class, in which the role and status of women are limited and closely linked to family management and reproduction. Through analyzing the change in the status of women from primitive communist society

to class society, the work has deeply argued that gender inequality is not a natural phenomenon but a consequence of social and economic changes in human history. This has laid the foundation for the awareness of the underlying causes of gender inequality and opened up a direction for solving this problem in the future.

In primitive communist society, when the level of production was still low, women were mainly responsible for reproduction and taking care of family members, so they had a particularly important position and role in the family and society. Engels said: “It is also obvious that, as far as group marriage exists, descent can only be traced on the mother's side and, hence, only female lineage be acknowledged” (Engels, F. 1909, Pp. 50). When the productive forces increasingly developed, relative surplus appeared, private property and the ownership of means of production appeared, and society was divided into classes, then the status of women in the family and society changed fundamentally. Men in the primitive communist regime were dependent on women, but now they became the ones occupying a higher position in society, women from a position of authority and control became dependent on men in the family and society. That was the change from matriarchy to patriarchy. Engels said: “*The men seized the reins also in the house, the women were stripped of their dignity, enslaved, tools of men's lust and mere machines for the generation of children.*” (Engels, F. 1909, Pp. 70). From here, in the family, women become servants and are not allowed to participate in the main issues of social production, even becoming slaves of men. The enslaved and oppressed status of women increases with the increase in the level and nature of exploitation of hired labor by the private ownership regime.

In primitive communist society, when the level of production is still low, women play a major role in reproduction and care for family members. Therefore, they have a particularly important position not only in the family but also in the whole society. At this stage, the kinship relationship is determined through the mother and women play a decisive role in maintaining and developing the community. However, when the productive forces develop, there is a relative surplus, the private ownership regime and the possession of the means of production gradually take shape. At the same time, the class division in society also became clear, leading to a fundamental change in the status of women. From the central position in the family and society, women gradually lost their power when men began to take on a dominant role. Men, from being dependent on women in primitive communist society, became those holding higher positions, while women

were pushed into a dependent role. This was also the time of transition from matriarchy to patriarchy. This shift completely changed the role of women in the family and society. They became dependent, excluded from political and economic activities and no longer participated in social production. Along with the rise of private ownership and the system of exploiting hired labor, the enslavement and oppression of women became increasingly serious. The status of women in class society became worse when they were considered as men's property, their power and role were limited, and they no longer held the status they had in primitive communist society. This marked an important historical step backward in women's rights and status, contributing to the gender inequality we still see today.

Engels pointed out that the direct source of inequality between men and women is not the result of a single factor, but a combination of many different factors. However, he emphasized that there are three basic factors that are the core of gender inequality: *economic factors, socio-cultural traditional factors, and factors from women themselves*. According to Engels, economic factors are the deepest and most fundamental cause leading to gender inequality. When society moved from primitive communalism to a class society and private ownership, the status of women in the family and society changed significantly. In communal society, women played a key role in reproduction and maintaining the community. However, when the means of production and wealth were concentrated in the hands of men, women gradually lost economic power and became dependent on men. Men's control of the means of production is a major factor in undermining women's economic status and power in the family and society; Long-standing traditions and customs of society also contribute to maintaining gender inequality. Gender role concepts are deeply ingrained in culture, viewing men as active and powerful, while women are associated with the role of caring for the family and being subservient to men. These social norms are reinforced through generations and are reflected in religious, legal and cultural institutions. The maintenance of these traditional concepts contributes to making gender inequality durable and difficult to change; Engels also pointed out that women themselves, in some cases, are a contributing factor to gender inequality. As society changes and divides gender roles, many women accept and adapt to this dependence, not standing up to fight for their rights. The lack of awareness of one's own power, or the acceptance of a subordinate role imposed by society, is an internal factor that perpetuates inequality. However, Engels did not consider this to be the main

factor, but rather the result of the pre-existing social and economic system. From these three factors, Engels emphasized that gender inequality is not a natural problem but a product of social and historical development. Only when economic, socio-cultural and cognitive factors change, can equality between men and women be truly achieved.

In addition to economic and socio-cultural factors, Engels also believed that women's resignation in society and family is one of the causes of gender inequality between men and women. This resignation has both objective and subjective causes, contributing to maintaining and reinforcing inequality in the family as well as in society. **Objectively**, women have had to accept and endure male exploitation throughout thousands of years of history, from socio-economic forms such as slavery, feudalism, to capitalism, and even during the transition to socialism. During this process, women were excluded from social production activities and forced to focus on household chores, becoming economically dependent on men, especially their husbands. This is a consequence of the development of private ownership, in which men control property and power, while women only play a dependent role, without a voice in important family and social decisions. **Subjectively**, women's acceptance and resignation to this exploitation and inequality also contribute to maintaining it. Over many generations, women have become accustomed to their imposed roles, accepting their inferior position and not fighting strongly for their rights. This is not only a consequence of oppression but also a product of a society that has shaped the submissive mindset in women's minds. They are bound by society and family in traditional gender stereotypes, without the opportunity or conditions to resist.

Engels believes that the *resonance* of both objective and subjective factors has created a vicious circle, in which gender inequality not only originates from social and economic mechanisms but is also reinforced through women's acceptance. Therefore, inequality between men and women cannot be easily eliminated overnight but requires fundamental changes in economic and social structures as well as the awakening and awareness of women's own power. The resignation over many generations has created a deep and sustainable foundation for gender inequality, making it a complex problem that requires not only changes in social policies but also a strong shift in awareness and culture to be able to completely eliminate it.

Engels outlined the path and solutions to liberate women and achieve gender equality.

It is the development of productive forces in capitalism that has created economic and social premises for the struggle to liberate oppressed classes, including women. However, when capitalism rose to power on the political stage, it could not bring true liberation to people in general and women in particular. Capitalism even increased the oppression, exploitation and degradation of women. According to Engels, the liberation of people in general and women in particular can only be achieved through a proletarian revolution. To liberate women and achieve gender equality, the following conditions must be ensured:

Women need to participate equally in social production activities, and at the same time must be liberated from the burden of housework by turning these jobs into part of social activities. The prerequisite for achieving this goal is to abolish private ownership of the means of production. In addition, it is necessary to build a progressive model of marriage and family, in which marriage must be voluntary and based on true love. Only when marriage is built on love can it become ethical and sustainable. Engels affirmed: *"Not until now was there a possibility of developing from monogamy-in it, by the side of it or against it, as the case might be - the highest ethical progress we owe to it: the modern individual sexlove, un-known to all previous ages."* (Engels, F. 1909, Pp. 84). In addition to ensuring progressive economic and family conditions, it is necessary to pay attention to other important social factors to promote gender equality. First of all, it is necessary to eliminate backward customs and practices that disregard and devalue women. These traditions have been deeply ingrained in the thinking of many generations, creating a major barrier to achieving gender equality. At the same time, education and awareness raising for all members of society must be carried out regularly and continuously. Thereby, not only encouraging the correct perception of the role of women, but also promoting specific actions to achieve the goal of gender equality. All social classes need to participate in this process, from family and school education to public policies, in order to turn gender equality from theory to reality.

Engels' views on women's liberation and gender equality are noble humanistic thoughts, playing a fundamental role in the policies of the Communist Party of Vietnam in the fight for women's rights. These thoughts not only affirm the value of equality between men and women but also demonstrate the desire to build a fair society where everyone has equal rights in all areas of life. In the historical context of Vietnam, the idea of gender equality was included in the Political Platform in 1930, for the first time clearly

demonstrating the recognition of equal rights between men and women. The Communist Party of Vietnam's official establishment of this idea not only marked a turning point in the women's liberation movement but also laid the foundation for building policies and laws on human rights and gender equality in Vietnam later on. This can be considered Vietnam's first "Declaration" on gender equality, clearly demonstrating a progressive view on the role of women in society, thereby creating a premise for the development and progress of Vietnamese women through many generations.

It is the inheritance of Engels's ideas that has contributed to helping the Communist Party of Vietnam formulate correct policies in the cause of women's liberation, from promoting equal rights in education and labor to protecting other social rights. This demonstrates the close connection between the humanistic ideology of Marxism-Leninism and the Vietnamese revolutionary practice, aiming to build a sustainable, equitable and civilized society. In the Party Congresses, the issue of gender equality has always been supplemented, improved and developed. The Resolution of the 10th National Party Congress clearly stated: *“For women, improve all aspects of material and spiritual life, and implement gender equality. Create conditions for women to fulfill their roles as citizens, workers, mothers, and first teachers of humanity. Nurture and train women to participate more and more in social activities, leadership and management agencies at all levels.”* (Communist Party of Vietnam. 2006, Pp. 120). The 11th Party Congress documents affirmed: *“Develop and implement a national strategy on gender equality and women’s advancement, focusing on regions and areas with high inequality and risk of inequality; prevent and repel trafficking of women and domestic violence”* (Communist Party of Vietnam. 2011, Pp. 231).

At the 12th National Party Congress, in addition to the contents of continuing to direct and lead the implementation of gender equality policies proposed at the 11th National Party Congress, the 12th National Party Congress continued to perfect and supplement a number of solutions to lead the implementation of gender equality, considering the task of implementing gender equality an important content that needs to be actively implemented. The Congress determined the direction of implementing gender equality: *“Improving all aspects of women's material and spiritual life. Researching, supplementing and perfecting laws and policies for female workers, creating conditions for women to fulfill their roles and responsibilities. Resolutely fighting against social evils and strictly handling acts of violence, trafficking and violation of women's dignity*

according to the law". To achieve the set goals and directions, the Congress required the good implementation of three basic contents: raising awareness of gender equality; identifying and implementing specific requirements to ensure gender equality rights; implement measures to promote and ensure women's rights in social life.

The Law on Gender Equality was passed by the National Assembly on November 29, 2006, effective from July 1, 2007. This demonstrates the determination of the State and the will of the entire people on the issue of promoting gender equality and implementing women's rights. The Law consists of 06 chapters and 44 articles, generalizing women's equal rights reflected in previous legal documents, and at the same time promoting basic principles such as: men and women are equal in all areas of social life and family; men and women are not discriminated against or treated based on gender; implementing gender equality is the responsibility of agencies, organizations, families and individuals. In Article 4, the Law on Gender Equality states: *"The goal of gender equality is to eliminate gender discrimination, create equal opportunities for men and women in socio-economic development and human resource development, move towards genuine gender equality between men and women and establish and strengthen cooperative and supportive relationships between men and women in all areas of social and family life"*. On November 21, 2007, the Law on Prevention and Control of Domestic Violence was passed by the National Assembly. The law consists of VI chapters and 46 articles, clearly defining acts of domestic violence as well as measures to protect and support victims of domestic violence. The provisions of the law aim to create equality between men and women in the family, moving towards building equal, progressive, prosperous and happy families, for the advancement of women. The National Strategy on Gender Equality for the 2011-2020 period defines: *"By 2020, basically ensure substantive gender equality between men and women in terms of opportunities, participation and enjoyment in the political, economic, cultural and social fields, contributing to the rapid and sustainable development of the country"*. The specific objectives are: Increase women's participation in management and leadership positions, in order to gradually reduce the gender gap in the political field; reduce the gender gap in the economic and labor fields, increase access of poor women in rural areas and ethnic minority women to economic resources and the labor market; improve the quality of female human resources, gradually ensure equal participation between men and women in the field of education and training; ensure gender equality in access to and enjoyment of health care services;

ensure gender equality in the field of culture and information; Ensuring gender equality in the family sector, gradually eliminating gender-based violence; improving state management capacity on gender equality.

Fully and correctly understanding and creatively applying Engels' views on gender equality, equality between men and women to the implementation of gender equality in Vietnam, in order to meet new requirements in building and developing the country sustainably is an urgent task. Over the past 90 years, whether in war or peace, Vietnam has always been consistent in its viewpoint of promoting the role of women, for the advancement of women, and at the same time promoting gender equality in the family and society. The increasingly large and mature contingent of female cadres at all levels, sectors and fields are vivid evidence of the progress of Vietnamese women. On January 25, 2024, Deputy Prime Minister Tran Luu Quang signed Decision No. 101/QD-TTg approving the National Action Program on Women, Peace and Security for the 2024-2030 period. Based on the Sustainable Development Goals (SDGs), Vietnam's ranking in the world on gender equality increased from 83rd to 72nd out of 146 countries (according to 2023 data on the World Economic Forum's global gender gap index).

4.2 Discussion

It can be said that Friedrich Engels's “*The Origin of the Family Private Property and the State*” is a classic work, of great significance in understanding the historical development of family forms, ownership and state power. One of the outstanding arguments of the work is the view on gender equality and the role of women in society through the ages, thereby providing a theoretical foundation for movements fighting for women's rights and gender equality, especially in developing countries like Vietnam.

Engels analyzed the development of the family from primitive family forms to monogamous families of class society. He argued that as human society developed through different forms of ownership and production, the role of women was gradually lowered due to the emergence of private ownership and male domination in the family. Specifically, Engels argued that the emergence of private property and class society created conditions for the oppression of women, turning them into the “property” of men. This view is the theoretical basis for finding the cause of gender inequality in human history. Engels believed that gender equality could be achieved through the abolition of

private property and the liberation of labor for both men and women. He emphasized the role of women in social labor and argued that only when women were allowed to participate in social labor could they achieve equality with men, because then they could be economically independent and free from dependence on men in the family.

The view on gender equality in Engels's work has great significance in building the theoretical foundation for gender equality policies in Vietnam. Vietnam, with its communist ideology, has absorbed and applied many of Engels and Marx's views on gender equality, considering it one of the important factors in the country's development. Vietnam's gender equality policy encourages women to participate in social labor activities. Engels emphasized that women need to be economically independent, so Vietnam's policy also promotes the creation of employment opportunities and equal working conditions for women. Many state programs have focused on reducing social barriers and creating conditions for women to have opportunities to develop and contribute to the national economy. Based on Engels' theoretical foundation, Vietnam has developed many policies to protect women's rights and promote gender equality in many areas, including education, health and politics. These policies not only create opportunities for women to participate in the workforce, but also encourage them to participate in leadership roles, ensuring women's voice in decision-making.

Engels's views also help Vietnam develop education and communication programs to change social awareness about the role of women and gender equality. The Vietnamese government has focused on raising people's awareness, encouraging women's equal participation in all aspects of life. Thanks to that, traditional values, in which women are often overlooked, have gradually changed in a more positive direction.

Despite many achievements in promoting gender equality, Vietnam still faces many challenges in implementing these policies. The influence of culture and traditional concepts sometimes hinder this process. Some rural areas and ethnic minority groups still have a male-dominated ideology, limiting the role of women in the family and society. This requires Vietnam to continue to promote gender equality policies and education programs at all levels, from schools to communities. In addition, it is necessary to improve the quality of current policies, ensuring that they are not just formal but also truly effective in improving women's lives. In particular, Vietnam needs to continue to learn and apply new approaches from developed countries in promoting gender equality, while maintaining its traditional cultural identity.

5 CONCLUSION

Engels's views on gender equality in “*The Origin of the Family Private Property and the State*” have provided an important theoretical foundation for the struggle for gender equality in Vietnam. This ideology not only helps identify the historical causes of gender inequality but also points out practical directions for women's liberation through labor and economic independence. In the current context, with social progress and the State's commitment, Vietnam has favorable conditions to promote gender equality and continue to promote the role of women in the overall development of the country.

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Authors’ Contribution

Both authors contributed equally to the development of this article.

Data availability

All datasets relevant to this study’s findings are fully available within the article.

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