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APPLYING CONFUCIUS PHILOSOPHY THOUGHTS ABOUT HUMANS
INTO VIETNAM SOCIETY TODAY

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ABSTRACT:

In ancient Chinese philosophy, Confucius (551 - 479 BC) appeared as a philosopher with a crucial role and influence. His ideas about humans have become China of political and moral orthodox ideology during its more than 2,500-year history and influenced other countries and cultures of East Asia in general, including Vietnam in particular, until the 21st century. The article analyzes and clarifies the points of application of human thought in the philosophy of Confucius with Vietnamese society today.

INTRODUCTION

For over 2500 years, Confucianism is an ethical system, social philosophy, educational philosophy, and political philosophy proposed by Confucius and developed by his disciples to build a harmonious society. Which humans know how to behave according to purpose and morality, the country is peaceful and prosperous. Confucius ideas and concepts in general, including the conception of the origin, role, position, and nature of humans; the role and duty of humans in society; promote the education of goodness in every human being; Human education has had a crucial influence on many Eastern countries, including Vietnam.

Research Questions

Question 1: What are the elementary contents and characteristics in the idea about humans of Confucius philosophy?

Question 2: In what fields can we apply when researching the idea about humans of Confucius philosophy in Vietnam today?

Research Goal

The purpose of the article is to analyze and clarify the contents and characteristics in the idea about humans of Confucius philosophy, thereby indicating some points that we can apply to Vietnamese society today.

RESEARCH METHODOLOGY

The article utilizes a combination of research methods such as analysis and synthesis, the deductive and inductive, logic and history, compares and collates theories with realities, and text ology.

LITERATURE REVIEW

Research works related to the thought of humans in the philosophy of Confucius can be generalized in the following basic directions:

The first research direction includes research works related to contents in Confucius of thoughts. First of all, the Analects by Doan Trung Con (translation), Tri Duc Publishing House, Saigon, 1950. The Chinese philosophies of conspectus, upper and lower by Gian Chi and Nguyen Hien Le, Cao Thom, Saigon, 1970. The History of Eastern philosophies by Nguyen Dang Thuc, Ho Chi Minh City Publishing House, 1991; The Eastern philosophical thought evokes reference points by Cao Xuan Huy, Literature Publishing House, 1995. The History of Chinese philosophies by Ha Thuc Minh, Ho Chi Minh City Publishing House, 1996. The Conspectus of Chinese philosophy history by Doan Chinh (eds.), National Political publishing house, Hanoi, 2004 and the History of Eastern philosophies also edited by Doan Chinh (eds.), National Political publishing house, Hanoi, 2012. In general, all of the above works are respectful accomplishment surpassed the hard work of authors in researching. Researchers present logically and rationally the philosophical arguments of philosophers, schools of philosophy. However, the amount of knowledge transmission is too vast for a particular study, that authors also stop at the general features.

The second research direction includes works on the assessment and evaluation of human thought in the philosophy of Confucius. The second research direction contains work on the assessment and evaluation of human thought in the philosophy of Confucius. That consists of Confucianism comments essays by author Dao Duy Anh, Quan hai Tung Thu Publishing House, Hue, 1938. The Lamp of Confucian Learning by Phan Boi Chau, Khai Tri Publishing House, Saigon, 1957. The work Discussion on Confucianism by researcher Nguyen Khac Vien, World Publishing House, Hanoi, 1993. The Confucianism past and

present by Quang Dam, Culture Publishing House, 1994. Confucianism and the development of Confucianism in Vietnam by Vu Khieu, Social Science Publishing House, 1995. The Some Confucian issues in Vietnam by Phan Dai Doan, National Political Publishing House, Hanoi, 1998. The Eastern philosophies - values and historical lessons by Doan Chinh, National Political Publishing House, Hanoi, 2005. The most recent is Values of Confucian ethics today by Tan Dai Dong, National Political Publishing House, Hanoi, 2014; The Social responsibility of Confucianism in the history of Vietnam and Korea, Social Science Publishing House, 2015; The Confucianism and its effects on Vietnamese social life today by Tran Mai Uoc, Hong Duc Publishing House in 2017.

In the above works, most of the authors have thoroughly grasped the objective, comprehensive and historical viewpoints - specifically, put, assess, and comment on the human thought of Confucius in particular and Confucian in general in the context of Chinese society Spring-Autumn period. However, there has not been any work that has gone into full depth research, the problem system that the article is interested in is analyzing and clarifying the content and ideological characteristics of people in Confucian philosophy, thereby denoting out the points that apply to Vietnamese society today.

RESULTS AND DISCUSSIONS

Contents And Features of Thought About the Humans in The Philosophy of Confucius

In ancient Chinese history, the Spring and Autumn - Warring States period had begun in the 8th century BC and lasted until the end of the 3rd century BC. This period was when ancient Chinese society changed from slavery to feudalism; the society had enormous economic changes, which inevitably led to changes in socio-political aspects; this is the transition period from the genealogy mode into paternalism. Social, moral values had only just appeared rekindled, had not yet been formed, but social and moral values had corrupted, increasing the need to stabilize the social order and educate people. Facing the trend of the times, many thinkers were very enthusiastic about studying the position of humans and philosophies carried out in this period. The viewpoint of Confucius of humans in philosophy was born during a comprehensive and landmark transformation in ancient Chinese history. Confucius of thought and ideas on man are not the pathfinders of the Confucian school but the entire history of Chinese philosophy.

The view of Confucius of man duty in social life is closely related to his idea of human origin and nature. Originating from the Mandate of Heaven, Confucius believes that human beings are born from Heaven; Heaven is a supreme god who arranges human destiny. Believing in "Will of Heaven," but Confucius believed that humans control themselves, advising people to have an attitude of "respect but dare not approach" with ghosts and gods. Recommending people not to fall into the evil of worshipping devil and gods because the human mind ease enthralled by it and becomes confused and unintelligent, Confucius said: "Focusing on studying mythical theories, harmful to me." (*Analects* (translated

by Doan Trung Con, 2015), Thuan Hoa Publishing House, p. 23). Confucius upholds individual efforts, always requires people to persevere and cultivate themselves to work wholeheartedly despite difficulties and obstacles; that people receive Heaven mandates. Confucius knew that pacifying and saving lives is extremely difficult because "If people are ambitious madness, they will be dissolute, ... If they are arrogant, they will be resentful and dissident against life, ... If they are ignorant and illiterate, they are often spurious and cheating." (*Analects* (translated by Doan Trung Con, 2015), Thuan Hoa Publishing House, p. 279.) However, he persisted in carrying out his mission with the thought, "if there are dogmas, then why need to change?" (*Analects* (translated by Doan Trung Con, 2015), Thuan Hoa Publishing House, p. 289). Confucius only worried that he was not capable, not stable enough to study to help the world, so he always checked himself whether he had been conscientious and dedicated: "Thinking about morality in silence to keep it in mind, learn the way without being dull, teach people without getting exhausted; are these three virtues flowing in me?" (*Analects* (translated by Doan Trung Con, 2015), Thuan Hoa Publishing House, p. 99). Accept command of God, work diligently, and succeed or fail is already minded for by God. This thought forms the Confucius people model of "wait for the command." Accepting orders to act is a man duty, or failure is God vocation: "If my religion followed, it is also from Heaven. If my religion is to destroyed, it will also be due to Will of Heaven" (*Analects* (translated by Doan Trung Con, 2015), Thuan Hoa Publishing House, p. 233).

In the point of view of human origin, Confucius believed that all things and phenomena in nature operate on the laws of yin and yang. Human existence is not outside of that rule, so in terms of the body, humans must obey the laws of yin and yang and the principles of God and earth. Confucius considered the natural world an integral part of the evolution of humankind, which is a very progressive point of view at that time. In his viewpoint, Confucius emphasized the role and position of humans in society. He considered humans to be the most crucial issue leading to the rise and fall of a dynasty. However, Confucius believes that each man in society has a sure role. The role of each is not the same, so people have different thoughts and actions. He divided socie into two types of people: the Junzi (gentleman) and the Xiaozhen (petty-man), the Junzi has the role of leading, and the Xiaozhen has the act of obeying. If humans are in a relationship with nature, humans have a subordinate character. Confucius holds God to be the supreme being, so man must always obey the orders and will of God. From birth and death, short life, luckiness, success, wealthiness, the preciousness of humans, and the fate of the prosperous and downfall of dynasties determined by God. Confucius highly appraised the Mandate of Heaven. He said that human beings depend on the Mandate of Heaven, "If my religion followed, it is also from Heaven. If my religion is to destroyed, it will also be due to Will of Heaven " (Confucius (2006), *Four Books*, Thuan Hoa Publishing House, p. 233). Because he believed in the Heaven Mandate, Confucius considered recognition and acting of people according to the orders of heaven as an indispensable condition for becoming a perfect person.

Confucius's concept of the status of human beings manifested in his rectification of names. He said: "the word “御” (to rule) came from the word “正直” (to be

righteous): To rule means leading people to become righteous and straightforward.” However, the morals collapsed, Confucius lamented the disordered: “name” was not “proper” in the society of his time: “The container for wine had angles called “decanter.” Nowadays, people use that without angles, how can we call it a “decanter”?” (*Analects* (Translated by Doan Trung, 2015), Thuan Hoa Publishing House, p.95). Being aware of the status and role of human beings in society, Confucius discovered the hazard to the wrong position placement of human beings, leading to improper role performance. He saw it and was concerned with the roles and power of the masses. Despite their low condition and status in society in his time. He advocated to enter the government, set a model of “scholar,” “magnanimous man,” “macho” as a sample of the man with love. Disposition to do good things, wisdom, good judgment, and willingness to take action for the sake of the nation: “When the scholar sees difficulties befalling to the other people, he should risk his life to help. When seeing benefits, he should remember the disposition to do good things: Consider whether to take the benefits or not. While making ceremonial offerings, one should show respect. While in the funeral rites, one should consider the grief. ““To magnanimous man working for the nation, there is nothing he did on purpose as well as there is nothing he abandoned on purpose; he does it when it is right.” (*Analects* (Translated by Doan Trung, 2015), Thuan Hoa Publishing House, p. 55). In the period of Confucius, there came the idea of living alone and avoiding other people because of chaotic situations; therefore, he cared about it and researched to define the cause, leading people to choose a lifestyle away from the secular. According to *Analects*: “The sage who lives in seclusion has four ranks: 1. The highest rank is *ty thê* (world-secluded), which means they isolate themselves from the world because of the degenerate lifestyle of the others. The next is *Ty địa* (region-secluded), which means they are remote from the nation in chaos. The third one is *Ty sắc* (seclude the lack-manners), which means they keep away from people who lack courteous manners. The last one is *Ty Ngôn* (divergent-secluded), which means distances from those with different ideas. He concluded: “there are currently seven recluses in Lu state.” (*Analects* (Translated by Doan Trung, 2015), Thuan Hoa Publishing House, p. 233) Confucius encouraged people to be proactive in learning, practicing and devoting themselves to others and society. Otherwise, he admonished people to play their proper roles and responsibilities within the scope of assigned tasks based on their social status and rank because “names corresponding to the responsibilities and roles.” In terms of purpose, Confucius created the rectification of names to preserve the hierarchy and rank of the society. Building a social structure with ranking, each person has a position and a duty and requires people to know the details. Observe and have the proper manners, properly perform their duties and responsibilities, not worry about matters that are not theirs so as not to trample on others, disrupting social activities. All aimed at the ultimate goal of social stability, turning society from chaos to rule, to end the scene of fighting and killing each other, making the society peaceful. It is a purpose imbued with profound humanity.

About human education, Confucius assumed that education aims to make human beings play their proper role and responsibilities and get the immoral one into shape. He generalized and divided social relationships into king and servant, father and son, husband and wife, brothers, friends. Undeniable

standards and ethical values are regulated within those relationships to ensure that each person has legitimate responsibilities and obligations. According to that, the king must be kind, and servants must be loyal. And the father must be kind, the children must be familial, the husband must be affectionate, the wife must be obedient, the older brother must be worth-respect, the younger brother must be respectful, and the friends must be faithful. Confucius thought whoever bears a name must live and work with that name for society to stabilize. The most effective method for stabilizing society was to educate humans with courtesy. Confucius emphasized: “To lead the people, the rulers must use virtue; To rule the people, the rulers must use rituals” (Confucius (2006), *Four Books*, Thuan Hoa Publishing House, p.15).

With the content mentioned above, we notice that the thoughts of Confucius about humans manifested those features are the unity between politics and ethics, humanity, and intense practicality.

Firstly, about the unity between politics and ethics, it is not contingent that human thoughts of Confucius philosophy always show the close connection between ethic problems and socio-political aspects. This characteristic originates from the reality of Chinese society during the Spring and Autumn-Warring state period when it had mass changes: the transition period from the chattel slavery system to early feudalism. The historical obligations set forth force thinkers to explain the causes of the chaotic social situation and find a solution to bring the society from chaos to rule. Therefore, like other philosophical schools in this period, Confucius tried his best to study humans in all aspects, especially moral and ethical issues. To understand the causes that lead and govern human behavior, the motivation of their actions, so that he can effectively devise methods, ways to educate people effectively for the ultimate goal of social stability. The unity between politics and morality is clearly and consistently shown in the Confucian philosophy about the thought of humans by the views of the emperor on political philosophy, policy, and method of governing society, building the nation are closely intertwined with the philosophy of life, ways of treating people, and moral education and cultivation. In Confucius' point of view about the human position, he asserted that people could not separate politics and morality in social life. And there is a unity between politics and morals. That unity is reflected in the viewpoint of people "self-cultivation" closely associated with "regulate family, rule the nation, pacify the world" and in the policy of educating people to serve the mission of social stability and build a peaceful and prosperous country.

Secondly, humanity. The essence of Confucius's concept about the status of humans originates from “仁” (humanity). Based on the idea about “仁”, Confucius build a model of charitable man to realize the ideal of stabilizing social order, and to make the nation peaceful. From principles to actions for that ideal of Confucius is imbued with humanity. The humanity in Confucius's concept about humans also expresses through his ideas in discovering humanity, acknowledging humans' genuine values and their competence for self-improvement through the process of “cultivation”. Affirmed that the humanity in Confucius philosophy is shown in the ideas that humans are always

considered the center, Humans' roles and values are always praised and the potential development of humans is always believed.

Thirdly, the practicality. Confucius always appreciated life, so he advocated the use of human education instead of law. Confucius assumed that the authorities had to show their virtues in the ruling, making the masses honest for social stability. He emphasized the use of talented people for ruling the nation because he thought that brilliant people could humanize brutal ones in society. He also attended that every man had to know how to appreciate their life; when they knew how to value their own life, they would know how to care, persevere, protect human life, and help others. On the other hand, those who lived without appreciating their own lives could not be realists and rule the country.

Thus, in Confucius's doctrines and conceptions, he considered humans the center of them. However, we can still notice mysterious idealism and caste in doctrines, which are the limitations of his epistemology. However, Confucius came up with a new interpretation about humans that is different from his time: recognizing the values of human-being with material and spiritual desires, accepting each human being's presence in social life with their own subjective and objective limitations, forte, and failing of them. Confucius defined the first responsibilities of the government and required: "The authority should not retard the employment of the masses." (*Mencius*, The Upper Volume (Translated by Doan Trung Con, 2015), Thuan Hoa Publishing House. p. 153) Material factors are essential, but not enough; Confucius deeply cared about the spiritual field. They asked the authorities to "educate" the masses after helping them "improve" their living conditions.

Application Into Contemporary Vietnam

With just mentioned points and analyses above, if we disregard the limitations about classes and certain historical conditions, the fundamental ideas about humans in Confucius philosophy have some elements that we can apply to Vietnam today.

Firstly, we can apply the aspect of promoting the human role in the current stage of Vietnam.

In the current context, in essence, consistent with development trends and is objectively necessary. Freeing humans and looking after building and comprehensive development of Vietnamese people are the secular and consistent goals of the Communist Party of Vietnam. This goal throughout many sessions of Congress. As the same in all the policies of the Party and State.

The 7th National Party Congress (1991), "Platform for national construction in the transitional period to socialism" affirmed that: "Promoting human factors based on ensuring fairness and equality in civil rights and obligations; successfully combining economic growth with social progress, material life with spiritual life, short-term needs with long-term benefits, individual with groups and social community" (Communist Party of Vietnam

(1996), *Document of the 8th National Congress of Deputies*, National Political Publishing House, Hanoi, p.87). The 8th Congress (1996) Party asserted that the cause of industrialization and modernization in our country is a profoundly revolutionary development process in all the fields of social life. It was not because of any supernatural forces that bestowed us, but it was the cause of the crowded public as a fundamental resource. This crucial, tremendous, and positive resource had to have an increasingly high level of intellect and quality to possibly meet the requirement of this great cause of industrialization and modernization: “Improving people’s intellectual standard, cultivating and promoting Vietnamese’s great resource are the decisive factors for industrialization and modernization” (Communist Party of Vietnam (1991), *Platform for national construction in the transitional period to socialism*, National Political Publishing House, Hanoi, p.13). Resolution of the Second Central Committee of the 8th Party Conference (December 1996) about the strategic orientation for educational and training development in the period of Industrialization and modernization, together with the mission till the year of 2000, affirmed that: “Promoting human resource considered being a fundamental element for rapid and sustainable development.” (Communist Party of Vietnam (1997), *Document of the 2nd Conference, the 8th Central Committee*, National Political Publishing House, Hanoi, p. 85). In the 10th Congress, the Party on comprehensive renovating education and training, improving education to develop high-quality human resources. The report summarized several theoretical and practical issues over the past 20 years of renovation (1986-2006). The Party kept asserting that: “Humans is the most precious resource. Promote humans both in the form of motivation and goal of revolution and cause of national renewal. Connect human factor issues with the humanistic spirit that facilitates humans to comprehensively develop and live in an equitable and humane society with positive social relationships. Humans and their development considered the center position of socio-economic strategy, broadening opportunities and enhancing conditions for human development.” (Communist Party of Vietnam (2005), *Summary report on some theoretical and practical issues over 20 years of renovation 1986 - 2006*, Hanoi, p.78-79). In the 12th Congress, our Party asserted that: “Implementing the human building mission to meet the requirements of the period of industrialization, modernization, and global integration has important changes: connecting culture and human building mission with the mission of constructing and developing country; connecting cultural environment building with the human building; initially forming new values about human with qualities about social responsibilities, civic-mindedness, democracy, initiative, creativity, aspiration for progress.” (Communist Party of Vietnam (2016), *Document of the 12th National Congress of Deputies*, National Political Publishing House - Su That, Hanoi, p.123). And, most recently, in the political report in the 13th Congress of the Party specified: “Combining the power of nation with the power of times; heightening independent, self-control, proactive, actively integrated will and enhancing the efficiency of International Cooperation, fully promoting internal resources and courting external resources. Of the two resources, the internal one, especially human resources, is the most important.” (Communist Party of Vietnam (2021), *Document of the 13th National Congress of Deputies*, National Political Publishing House - Truth, Hanoi, volume 1, p.110-111). It can be said that the above changes are not only theoretical supplements but are also

concretized into specific tasks, solutions, orientations in guiding practical activities for socio-economic development in the country during the past time and in the future.

In the past period, we notice the dynamic role of humans in socio-economic development, so there have been many specific policies to make more effective use of this resource. The Party and State have repeatedly emphasized the crucial role of human resources. However, in the new context of current Vietnam reality, the development of humans is posing hereunder fundamental issues:

The first is that there are still defects in exploiting and utilizing as well as in developing humans. Specific manifestations: education, training, and society have not well implemented sustainably developing humans in terms of intellect and physical enhancement for young generations, together with personality, are the two particular aspects in sustainable development.

The second is that job creation for laborers, improving living standards, ensuring security and safety for citizens in a stable and healthy environment with standards about discipline, order, rule, and law are still inadequate. According to Karl Marx, this is the premise for humans' realistic existence.

The third is that the foundation is domesticity and the education of family culture, which are not moderately concerned and appreciated. It is one of the substantial barriers to human personality formation and social development.

Secondly, application into the aspect of Vietnamese culture

“The unique feature of Vietnamese culture is that when acquiring an outlandish idea, Vietnamese do not absorb the whole system, but absorb separate elements to restructure the system into a new and distinctive one in their way. That is Vietnam Confucius system” (Tran Ngoc Them, *Finding Vietnamese cultural identity*. City Publishing House. Ho Chi Minh, 1997, p.518). To the whole society, Confucius used the three fundamental bonds and five constant virtues to bind humans. The three essential bonds are the most prominent relationships, including Ruler to the subject, parent to child, husband to wife. Five constant virtues consist of benevolence, righteousness, propriety, wisdom, fidelity. The three fundamental bonds are considered a backbone that facilitated the expansion of the five moral bonds, and it was considered the most essential for way of living. Thus, Confucius actively participated in the creation of social order and discipline. In that long-term process, his general modality was to combine knowledge, morals, and legalities, making humans trample on regulations easily if they do not keep themselves. Therefore, the influence of Confucius on this issue is very positive; it considers to be a model of morals and law, which is a tie between humans and society.

In terms of state management, Vietnamese kings and lords absorbed Confucius doctrines and moral thought to build and develop the feudal ruling apparatus, from the concept of "*Heaven Mandate*" to the "*loyalty*" and "*patriotism*" ideology in the relationship between the squires to strengthen and preserve the throne. Along with concept and ideology, the

Vietnamese feudal also absorbed legal of Confucius's legal and educational system for stabilizing social order. In terms of family and society, humanism is an ideology imbued with Vietnamese cultural identity and views such as benevolence, righteousness, filial piety to enrich the Vietnamese thought of humanity and morality. "Filial piety" is the word especially emphasized by Confucius, considering knowledge, ethics, and the law. That has made an essential contribution in protecting the good moral and ethical foundation inherent in our ancestors for thousands of generations. The process of the cultural intake of Confucianism is also a very rigorous process of selection and transformation. In Vietnam, the strict formulas of three principles, five virtues, three obedience - four virtues, especially women, are less developed.

To society, it is a selective and inherited process to apply to the construction of family breeding. Mentioning family breeding is to note a specific notion, but this notion is also broad. In any society, no matter where they always suggest family breeding. Family breeding is different from that of other periods, and the same goes for social classes. The most common features of ancient family breeding are human decency, filial duty, marital fidelity, the morality of brotherhood, the morality of friendship, and social communication method. All of the mentioned things create customs and lifestyles of the people. Human decency firstly expresses and focuses on the process of ceaselessly practicing themselves in all aspects. Confucius assumed that it was self-improvement and always emphasized self-improvement with a generous man. As for wide society, it was human decency; humans had to exist together in the relationship of father and son, elder brother and younger brother, friend, and friend, which creates disciplines of society. Although there are some differences in the methods of Confucius' self-improvement and human decency of society, their final goals are still the same. They even share the same points: keeping an open mind and not doing wrong roles, not transcending part, not being greedy. Confucius's filial duty particularly emphasized that it is not only knowledge and morals, but it is the law as well. It goes the same for Vietnamese society. The one who is considered undutiful to their parents is remote by their family, relatives, and the stranger. Confucius praised the father in the family, so it also means showing dutifulness to the father first when mentioning filial duty. In folks, there still have many rich forms of education to promote filial piety. That has made an essential contribution to knowing how to assimilate Confucius values, protecting the good moral foundation inherent in the past with thousands of generations of the Vietnamese nation. Marital fidelity is considered one of the three principles and regulations of Confucius. Our society also attaches great importance to marital fidelity, the happiness of husband and wife is the cause of all achievement in family life. But according to Confucius's concept, the marital fidelity of society is somewhat different from the conjugal one. In Confucius, it is a dependent relationship; the husband has mass authority, Confucius is too generous with men but very strict with women. Our ancestors' husband and wife piety seem to be simple but very delicate and profound, where love and meaning are always closely intertwined, and loyalty is considered the most critical factor. Brotherly piety (morality of brotherhood), Confucius often combines filial piety with fraternal duty called "hiếu đễ" (filial piety and fraternal duty). To talk about "孝, hiếu" is to be obedient to parents, and to talk about "悌, đễ" is to show respect to the elder brothers. Thus, the primary trend in filial piety and fraternal

duty is to honor the father's position. The brother in the family has the right to the concept of "older brother is father," i.e., his right is the same as his father's right. As for our society, there is a high level of responsibility for the elders, but the main thing is not to uphold the elders, but the brotherly love. Brothers and sisters love and care for each other "Blood are thicker than water." In Vietnamese society, the brotherhood has two dimensions, honoring the older is the role of a younger brother and the older one has the responsibility to yield. With Confucius as one of the Five Morals, the morality of friendship has the explicit purpose of helping benevolence. Confucius was very interested in choosing friends before meeting friends. In terms of general principles, like Vietnamese society, this point often teaches that choosing a friend must be careful because "Evil communications corrupt good manners." Confucius, as an educated person, often gave himself the right to judge society. We respect the word "ceremony" in our community, but it is simple, dignified, and humble, without strict rules.

Thirdly, apply in terms of promoting the role of education and training.

In the "Analects," devoted *Duke Ling of Wei* wrote: "Confucius said: "On teaching, there is no distinction between people." (*Tzu wrote: "有教无类," "teaching without distinction"*) (Nguyen Duc Lan (translated and annotated) (1998), *Chu Hy's Four Notes*, Culture and Information Publishing House, Hanoi, p. 588). From that revolutionary educational point of view, Confucius taught all who had the desire and the sense to learn, whether rich or poor, elegant or impecunious. Confucius emphasized: "From the man bringing his bundle of dried flesh for my teaching upwards, I have never refused instruction to anyone." (Nguyen Duc Lan (translated and annotated) (1998), *Chu Hy's Four Notes*, Culture and Information Publishing House, Hanoi, p. 347) (*自行束脩以上, 吾未嘗無誨焉*—*The Analects, Shu Er*). It is the progressive thought of Confucius, showing his profound humanity.

Long ago, the Party, State, and Government of Vietnam have always paid attention to and highlighted the importance of education and training (E&T) as part of the growth and ascension. Therefore, no investment grants as many advantages as an investment in E&T because this is the field and foundation that helps to construct and build a requirement personality for each citizen. Workers who are talented, energetic, and creative are the foundation of economic and social growth. The following stated in the 2013 Constitution of the Socialist Republic of Vietnam: "Citizens have the right and obligation to study" (Article 39); "Education development is the leading national policy to raise the intellectual level, promote human resources, foster talents, the State prioritizes investment in education and attracts other investment sources for education; take care of preschool education; ensure requisite elementary education, the state does not collect tuition fees; gradually universalize secondary education; promote higher education and professional education; execute policies on scholarships and fair tuition costs. The State prioritizes the development of education in mountainous areas, islands, ethnic minority areas, and areas with exceedingly difficult socio-economic conditions; prioritizes the use and development of talents; and creates conditions for people with disabilities and the poor to receive cultural education and vocational training"

(Article 61). The foremost goal of this policy is to increase awareness and intellectual ability, encompassing cultural, technical, scientific, and technological levels. The mental of the Vietnamese people comprises not only their attention but also their Vietnam strong will, spiritual power, and patriotism. In other words, there is only one way to improve the quality of human resources and human knowledge, not just in Vietnam but also in other nations. And that is via investment, to forcefully advance the quality of E&T. E&T are activities that directly influence the development of human intellect, comprehension, and application of scientific and technical knowledge in human production. Concurrently, this is the most effective approach for individuals to have timely access to the latest and updated information and expand their knowledge and creative potential. Furthermore, it supports the promotion of internal resources - the national intellectual level, in which labor brought about by E&T is what makes people critical, necessary, inexhaustible resources of production to develop the knowledge economy.

In the current context, before the impact of the fourth industrial revolution, E&T play an even more crucial role. So, they are always in need of a long-term sustainable development strategy. Alongside education and training serving as a breakthrough for the socio-economic development strategy, increasing sustainability in changing professions, moving labor and economic structures, attracting external resources, internal resources, and the efficiency of active international integration. Education and training need to focus on promoting positivity, and creative capacity, overcoming one-way transmission, machine stereotypes, encouraging people to learn, and gradually transforming the current educational model into a social learning model with a lifelong learning system. And continuous training is particular considerations points worth paying attention to in the process of “gaining new insights through reviewing old material.”

CONCLUSION

The subject of humans was one of the vast issues that attracted the attention of ancient Chinese philosophers. The thought of humans in Confucian philosophy has contributed to reflecting ancient Chinese philosophy's multiplicity, diversity, and richness. Ignoring the limitations stemming from class and age characteristics, the thought of humans in Confucian philosophy still has points of application to contemporary Vietnam today.

Looking back on 35 years of renovation, Vietnam has gained particular achievements of historical significance and development. The scale and standard of the economy have lifted, the material and spiritual life have improved markedly. Vietnam, after 35 years of renovation, has achieved proud achievements, reflected in: The scale of the economy has increased rapidly, and crucial economic zones have formed to serve as a driving force for regional and economic development; Developing concentrated economic zones and industrial parks to draw investment capital for advancement, and at the same time forming areas to specialize in crops and livestock, associated with industrial processing, etc. In general, all sectors and fields of the economy have strong development; Development has adhered to socio-cultural development harmoniously; link economic growth in harmonious with cultural advancement,

human buildups, social progress and justice, protection of natural resources, and environment. Economic growth goes hand in hand with ensuring social progress and law in every step of development. Deep international integration, enhancing position day by day. 35 years of renovation is also a journey of extensive economic integration on many levels and forms. The establishment of any particular strategic economic partnerships, actively building the ASEAN Community, and completing the domestic market more sufficiently according to WTO commitments. Participating in the Asia-Pacific Economic Cooperation (APEC), participating and implementing FTAs was elected to important UN agencies, such as the Human Rights Council for the 2014-2016 term, the UNESCO World Heritage Committee for the 2013-2017 term, the United Nations Economic and Social Council (ECOSOC) for the 2016 - 2018 term. Especially in 2020, Vietnam simultaneously assumes three responsibilities: a non-permanent member of the United Nations Security Council, President of ASEAN, and AIPA. In the context of the COVID-19 pandemic and heavy damage caused by natural disasters, storms, and floods, Vietnam has well fulfilled all three responsibilities, contributing to enhancing the prestige and position of Vietnam in the region and around the world. The successes and achievements that Vietnam has obtained in recent years stem from many reasons. Including the most basic one related to people, to the promotion of the human factor in practical implement the renovation, so in a certain respect, the concepts and ideas about humans in Confucius philosophy are still reserving their value for application in Vietnam today. /

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