



# THE EDUCATION PHILOSOPHY OF CONFUCIUS AND ITS IMPLICATIONS FOR THE PHILOSOPHICAL INNOVATION OF EDUCATION IN VIETNAM NOWADAYS

Dung XUAN BUI<sup>1</sup>  | Kien THI PHAM<sup>2,\*</sup> 

1 Ho Chi Minh City University of Technology and Education, Vietnam

2 University of Economics Ho Chi Minh City, Vietnam

\* *Correspondence*

Kien THI PHAM, 59C Nguyen Dinh Chieu, District 3, Ho Chi Minh City, Vietnam, postcode 740000, Vietnam  
E-mail: kienpt@ueh.edu.vn

*Abstract:* In the history of human thought, Confucius' thought is prominent in Chinese philosophy. The value of Confucius' philosophical thought has transcended space and time and influenced the social life of China, Vietnam, and the world. In general, Confucius thought in particular and Confucian ideas became the ideology of the feudal class during its development through feudal dynasties in China and many other Asian countries, including Vietnam. The report describes the educational philosophy of Confucius. The article clarifies the limitations and existing values in the educational innovation of Vietnam today. The paper uses dialectical materialism methodology and synthesis, analysis, and comparison methods to explain the system of views on education, educational objects, educational program content, and educational plans to educate people in socio-political and moral ways to stabilize society. The article also clarifies Confucius's thoughts as the man who laid the foundation for the development of Confucianism in Chinese history.

*Keywords:* Confucius, education, philosophy, innovation, Vietnam.

## Introduction

Today, in the country's sustainable development, Vietnam focuses on the quality of education and training. Vietnam is implementing new education, but it does not mean a phase-out of the old teaching; on the contrary, education still absorbs and promotes the positive elements of the previous instruction. The Confucian educational ideology influenced Vietnam's education. Confucius is the founder of his philosophical thought with many views on social management, includ-

ing education. Today, the philosophy of Confucius has certain limitations, but the educational thought of Confucius has the positive values to continue studying and applying in the new context effectively. The article with the methodology of dialectical materialism with broad principles and specific historical directions to clarify the thesis on the purpose of education, the object of education, the content of the educational program, and the teaching method of Confucius. From there, evaluate the educational philosophy of Confucius to clarify the values of this doc-

trine. Today, the educational philosophy of Confucius still has outstanding contributions to humanity in general and Vietnam in particular. At the same time, the article uses the synthesis and analysis method to evaluate the entire philosophical thought of Confucius, thereby analyzing to clarify the educational thinking of Confucius. The paper uses comparative methods to point out limitations and outline values to absorb, apply and develop the values of Confucius' educational thought for the fundamental and comprehensive renovation of education in Vietnam today. Vietnamese education educates Vietnamese people to master the state and create and build the country. Therefore, Vietnam must educate Vietnamese people in knowledge, ethics, and skills so that learners themselves can develop comprehensively. Currently, Vietnam is implementing a comprehensive renovation; education must also undergo a comprehensive reform to have people suitable for society. In the process of a primary and complete renovation of Vietnamese education, Vietnamese people's morality focused. It is necessary to educate the Vietnamese traditional but modern students to be proactive and creative in learning. Teachers must be standard and ethical to educate future land citizens in a prosperous and happy country.

### Research Problem and Research Problems

The main research paper in the study is to connect to the philosophical content of Confucius. It identifies the meaningful role and value of Confucius's philosophy for education reform in Vietnam today.

#### *Research Question*

The following initial locations and research problem formulas are questions identified for further analysis of the stated problem:

1. What is Confucius's educational philosophy?
2. Why does Confucius's educational philosophy affect education in China and the world?
3. What does Confucius's educational philosophy mean for Vietnam's education reforms today?

#### *Conceptual and Theoretical Framework*

The philosophy of education must answer questions such as: what is education, what is the purpose of education, what should learners learn, and how should teachers teach?... The core prin-

ciples govern the overall educational program and the specific differences in their academic programs. Philosophical theories of education point out the value of their educational programs. From there, the requirements of their educational objects and methods are suitable to the political, social, and historical context and the resource conditions implemented at a specific. That is, interpret educational ideas and practices from the perspective of philosophers. Philosophical questions about education:

1. What is education?
2. What is the purpose of education?
3. What should learners learn and how to learn?
4. How should teachers teach?

The point of education is to create people in society. According to this approach, what is the purpose of education? And education wants to train what kind of people in a community?

Education is building a human model with knowledge and personality according to the orientation of society to effectively meet the requirements of socio-economic development in specific historical periods. Based on this conceptual framework, the educational philosophy is a generalization of core views and ideas, expressing education's purpose to meet society's requirements and students who meet the needs of developing a prosperous and peaceful country. With this approach, education trains people to live together peacefully, harmoniously, and lovingly in society. The educational philosophy of Vietnam is to build people with high professional knowledge and qualifications with ethical and cultural values to create Vietnamese values. Education is for the sake of a prosperous people, a powerful country, democracy, justice, and civilization. That is the purpose of building a socialist Vietnam.

The authors researched the philosophy of education to clarify the educational thought stemming from the practical needs of social management, which should have academic rules, contents, programs, and methods. Therefore, the educational philosophy of Confucius applied to social life must ensure the following requirements:

Globalization of education with educational models developed in the world has affected the educational innovation model in Vietnam. But the educational model of Confucius is still valid and meaningful for Vietnam's education today in

terms of awareness, quality of knowledge, and methods to gain understanding. Individuals who rank highly in the interpersonal field feel comfortable working with people of different social norms. It's easy for them to think about the question, What does the philosophy of education do to me? Highly ranked individuals in the internal sector have a solid educational identity. These research directions:

1. Clarify the difference between Confucius's philosophy and current educational philosophy.
2. Educational objectives of Confucius's educational philosophy.
3. Educational content and methods mentioned in Confucius' Educational Philosophy.
4. The educational role and function of Confucius' educational philosophy.

The influence of Confucius' philosophy on education in the world, Characteristics related to the question, what is the philosophy of education? It is cooperation in analyzing the problems of educational philosophy. These frameworks define educational objectives for those involved in educational management, using the fruits of education as recipients of educational products related to economic change, politics, and society.

These frameworks provide a conceptual framework for this educational philosophy that explains Confucius's educational philosophy to determine the value and meaning of Vietnam's educational innovation today.

## Literature Review

Confucius' philosophical thought refers to the philosophy of education from many different angles. There are many research philosophical analyses of Confucius' educational thought. The article clarifies the educational philosophy of Confucius by explaining the following essential contents:

*First, a general analysis of the socio-economic conditions, the premise of Confucius's educational thought formation*

Confucius (551-479 BC), Kong is his family name, then Fuzi, close in meaning to the owner, is a respectful way of addressing a man. He was smart, learned widely, and knew a lot. Confucius also served as an official, but he was the most prominent educator (Tu, 1998). When he opened

a teaching school, many students applied to study. Although the period in which Confucius was born was tumultuous, it was the golden age of Chinese philosophy. The founders of the Zhou Dynasty, King Wen and his son Duke Zhou laid the foundations for a humane government by emulating the ancient sage kings and perfecting the system of feudal rituals. However, by the Spring and Autumn Annals (Chunqiu) (770-476 BC), the social order of the Zhou dynasty had collapsed. The glory of the early Zhou Dynasty has waned but is still fresh in the people's minds (Dubs, 1951).

In the Spring and Autumn Annals (Chunqiu), when society turned to a feudal state, wars and power struggles made society corrupt. That tumultuous socio-historical condition has set rulers and thinkers to find ways to rule the country and keep the people safe. The Spring and Autumn Annals (Chunqiu) was the peak development of Chinese philosophy because philosophers always sought to answer how to avoid chaos in society. Among the philosophers of this period, Confucius was interested in preserving and transmitting traditional culture, especially the culture, ethics, and rituals created by Zhou Gong (Von Falkenhausen, 2006). He considers education a prerequisite for implementation and pays special attention to moral education for students to spread his ideas, the virtue rule. So education of philosophy Confucius is the purpose, object, educational content, and teaching method with the first virtue rule (Hall & Ames, 1987). Confucius advocated stabilizing social order with love and educating people about their place in society. Confucius's creations are moral training for people who wish to bring people back to the righteous way to restore social order and discipline and build proper social stability and development (Tan, 2017). Confucius used education to touch and win people's hearts toward building a peaceful society, a community that respects and respects teachers (Tan, 2020). Thereby, the educational philosophy of Confucius changed Chinese culture.

His philosophical teachings, Confucianism, emphasized personal and governmental morality, the correctness of social relationships, justice, kindness, and sincerity (Chen, 1990). Confucianism was part of the Chinese social fabric and way of life; to Confucians, everyday life was the arena of religion. His followers competed suc-

cessfully with many other schools during the Hundred Schools of Thought era, only to be suppressed by the Legalists during the Qin dynasty. Following the victory of the Han over the Chu after the collapse of Qin, Confucius's thoughts were to use officials in the new government. During the Han and Tang dynasties, Confucianism developed into a Western system known as Neo-Confucianism, later New Confucianism (Oldstone-Moore, 2012).

Confucius's development of educational philosophy is associated with the development of Confucianism. According to Chinese history, educational philosophy has evolved and transformed (Bahtilla & Xu, 2021). By the Tang Dynasty (618-907), a new form of Confucianism, neo-Confucianism, had been developed, which was a creative re-enactment of the core of traditional Confucianism to solve the current socio-economic problems (Yao & Yao, 2000). Confucianism is another version of Confucian philosophy conceived through the creative interpretation of the legacy of the past with the help of Western and non-Confucian ideas as a response to Western modernity (Bol, 2008).

#### *Second, Confucius's views on educational philosophy*

**Purpose of Education:** Confucius' philosophy considers human education essential to promote social development and make human identity. Confucianism emphasizes personal morality and government through social relationships and must ensure that relationships achieve fairness, compassion, and sincerity when each person educates in their place. Thus, he thought education was part of the social institutions in feudal China. (Zha, 2022). Confucius believes that a gentleman is well-nourished, and has wisdom, so his heart is peaceful, he works diligently, is careful with his words, and finds a virtuous person to correct himself. An educated person must have both wisdom and morality to be a gentleman in society. According to Confucius, learning to become a gentleman is the spirit of righteousness - the model of people in feudal society. A gentleman must cultivate morality to do great things (to keep the family, rule the country, and soothe the world). Confucius was interested in raising and educating people to become a gentleman serving the King, demonstrating the loyalty of his servants to the King. In order for the people to have peace of mind, the King must manage the society

so that everyone can take care of the people's material and spiritual lives. For this purpose, Confucius expressed a thought beyond his time. It is necessary to educate society to have many soldiers to develop the country (Tan, 2017). Therefore, the Party and State of Vietnam advocate education as the leading national policy contributing to the successful construction of socialism (Hangzhou, 1981). Education contributes to the creation of people with the social nature of that state. Therefore, the state needs to train and foster people according to its development orientation. Confucius' educational thought aimed at regulating conflicts in society with different classes. The new community will develop by educating on etiquette so that everyone automatically knows their position and role to properly implement the rules in society that the law has issued (Bol, 2008).

However, Confucius's educational purpose was to fulfil the Confucian political purpose, which was to express the pro-government ideology of the authorities. Because an educated official will understand his ministry without harming the people, the educated man will understand his obligations and rights to perform.

**Regarding the object of education:** Confucius said that in society, there are five fundamental moral relationships called the five wheels, including the relationship between king - servant, father-child, wife - husband, brother - friend raft. Each relationship has its standards for each object, such as a servant to submit to the king; children must be respectful to their father; good friends together; the wife must obey her husband. Relationships arrange in the order that they are superior to filial piety, below with respect. According to Confucius, to perform well in ethical relationships in society, people should take the moral standards of courtesy, righteousness, courtesy, wisdom, faith, loyalty, courage, and respect to regulate their behaviour. These ethical standards govern all social relationships (Shim, 2008).

**About the purpose of education:** Confucius believes that teaching and learning are not about making a living or following someone's orders. Learning should not be a random, arbitrary act. Learning is not to be famous, to let people know you. Learning is not about following the crowd. According to Confucius, learning is for family management, ruling the country, and alleviating



the world. Learning is the process of self-improvement to be a wise person. Studying is to devote one's energy to society. Therefore, learners need to have the ideals, ambitions and will to contribute their efforts to the cause of social development. So those who go to school must take their studies as a glorious career. Learners must consider learning as acquiring knowledge to serve the country and bring peace to the people (Kim, 2003).

The content of the educational program aims to concretize educational goals. The content of the educational program is to provide students with the knowledge, ethics, and skills to live, work and participate in life. It helps students effectively apply the knowledge and skills they have learned to life and lifelong self-study with appropriate career orientation. From there, students know how to build and develop harmonious social relationships (Yuan, Chia, & Gosling, 2022). The content of the educational program is to focus on moral education so that students can have a personality, have a rich spiritual life, find life meaningful, actively study, work for the community, and develop the country and the progress of humanity (Yu, 2013). The content of Confucius's educational program is to provide a model for academic education for students to develop knowledge, qualities, and abilities and self-regulate according to the expected standards of society. Confucius's educational philosophy is that education must make people good, and then society will be stable. Therefore, education needs to focus on teaching ethical standards. Education and morality are closely linked in the educational program because: First, Confucius's moral thought shows the unity between ethics and politics. Second, Confucius' ethical thought represents the unity of the individual, family, and community consciousness. Third, Confucius' moral thought contradicts progressive and backward conservative views (Zhao & Huang, 2010).

Educational methods: Confucius offers positive and progressive moral education methods, such as setting an example for students to follow the teacher; theoretical approaches associated with education practice; The technique depends on the circumstances and the object of education. That made Confucius an outstanding thinker, a great educator, and a teacher of all ages.

*Third, Confucius' educational ideas and their implications for Vietnam's fundamental and*

*comprehensive education innovation cause today.*

Confucius applied inclusive and positive education. In the context of the turmoil of contemporary society, these ideas of Confucius are challenging to implement; Valuable, inherited and developed by the next generation and are still respectable in terms of content, guidelines, content, and educational methods (Lai, 2018). Confucius' educational philosophical ideas are the basis for Vietnam to focus on improving education quality to meet society's development requirements (Tho, 2016).

Vietnam's education currently limits about quality of highly qualified human resources; education and training have not moved sharply according to social needs (Trung & Swierczek, 2009). The relationship between increasing the size and improving the education quality has synchronous execution in Vietnam. The education system is backward in terms of curriculum and educational practices. The trend of commercializing and moralizing education exists in society. Therefore, education needs to overcome these limitations. In the comprehensive educational reform of Vietnam, it is necessary to identify the critical tasks of training good quality human resources, meeting the country's industrialization and modernization requirements, and building and firmly defending the Fatherland (Hamano, 2008).

Appreciating the content and philosophical characteristics of Confucius still has certain limitations, expressing an idealistic, one-sided view of history and bearing the mark of class and status. However, if these limitations ignore, the educational philosophy of Confucius also has values such as: contributing to building an orderly and disciplined society, from top to bottom, from the individual himself. To family and community, at the same time, it contains pretty deep humanistic values (An Le & Hockey, 2022).

## Research Methodology

The report uses comprehensive principles, specific historical principles, and developmental principles of dialectical materialism to study the entire philosophy of Confucius (Zhang, Lihuan, Huashu, Meyers, & Saunders, 2021). On that basis, the educational philosophy of Confucius is

the object of education, the purpose of education, the content of education, and the method of education (Li, Song, Wong, & Cui, 2020). The article also evaluates the values and significance of Confucius' educational philosophy for the fundamental and comprehensive renovation of Vietnamese education today. The paper examines the requirements posed to Vietnam's educational philosophy on the current cause of Vietnam's innovation. Since then, the report has pointed out the backwardness and the excellent and valuable values of Confucian education philosophy for the educational reform of Vietnam today.

The article uses the following research methods: Logical and historical methods, analytical and synthesis methods, and comparison and comparison methods.

First, what is the logical and historical method for clarifying the logical system of Confucius' educational philosophy regarding education? (Chen & Jin, 2022). On that basis, discuss the relevance of the current era when Vietnam studied the educational philosophy of Confucius.

Second, the article uses analytical methods to see the difference in thinking of the Confucius era from today (Lai, 2022). The paper also analyzes education in Vietnam on target reform, content, educational practices, and fundamental and comprehensive reform of Vietnamese education.

Third, the article uses Confucius' synthesis method views to draw on the educational philosophy of Confucius (Zhu, Yang, Cai, & Sun, 2022). The paper uses a synthesis method to clarify the general issues of Confucius' educational philosophy with the educational philosophy that Vietnam is implementing.

Fourth, the article uses a comparison method to see the appropriate points and non-conformity points of Confucius' educational philosophy in the past (Nagl, 2021). The paper uses a historical approach to know the differences in Vietnam's time, culture, and politics. Today, this aligns with Confucius' educational philosophy to promote the positives in Vietnam's educational innovation.

The article has shown the dialectical unity to clarify the purpose, program, and educational content of Confucius. So Vietnam is necessary to bring new content to match the current social life of the educational philosophy with the current academic practice of the country to build the ed-

ucational philosophy of the Vietnamese nation today.

## Results

### *First, Confucius's concept of educational purposes*

The goal of Confucianism is to create a peaceful and peaceful society by regulating the behaviour of each individual in the community. The educational goal of Confucius is to train and foster people who are "benevolent" and "gentleman" to serve as mandarins, reconcile class conflicts, and "restore civility" in a troubled society. Though Confucius politically is conservative and less progressive, in terms of education, it is developed and timeless (Ip, 2022). According to Confucius, to create a peaceful and prosperous society according to ethical management, it is necessary to emphasize moral education for learners - the community's honourable man. Education must cultivate the king and the king's descendants to keep his position, manage society well, correct class conflicts and restore etiquette in a troubled community. For the king and his royal family, it is necessary to teach the spirit of scepticism - because the king is the son of heaven, and heaven is the highest and widest religion.

Honourable men must cultivate morality to do great things such as managing their families, ruling the country, and appeasing the world. Confucius believes that People must know how to continuously develop themselves, think about what happens in real life, take care of their work, and be careful with their words. That is not natural in a gentleman. Therefore, educating the gentleman to train and cultivate him to correct himself is necessary (Zhang, 2022). Confucius was concerned with nurturing and educating kings and officials in the feudal court and educating citizens in society. Raising people and promoting people is taking care of material life. Functionaries take care of people in their spiritual life. With this view, education contributes to the social nature of the human person. For this purpose, Confucius expressed the idea of transcending the times; a society that wants to thrive must have virtuous enough and talented enough (Ip, 2022). The educational purpose of Confucius was to demonstrate the ruling class's power. The King learns to manage society to be peaceful and not

chaotic. Therefore, social and civic education is to submit to the King.

*Second, Confucius's thoughts on the object of education.*

The object of Confucius's education is to distinguish between the ruling class and the ruled class in society. There are two classes of people: the gentleman is the good man, and the petty people are gone, not counted. A gentleman is a person with noble, honourable, talented, and curious qualities who dominate society, and insignificant people are ignorant and cowardly, so they are not counted in society. He also distinguishes between men and women. He believes that men are people who forged to become a gentleman, so they should be respected and respected. And the petty man is despicable. He also distinguishes between Men and Women in educational content and programs. Men follow the theory of three relationships and five moral standards. Therefore, men must learn about benevolence, righteousness, ceremony, wisdom, and faith. And women learn about three relationships and four good virtues. Women must know about the main housewife. The face must be beautiful, the speech must be good, and the virtues must be benevolent, gentle, and faithful. However, he differentiated the audience between the protection of the ruling class and the protection of men's rights. But, to have an orderly social environment, it is necessary to educate different subjects with different educational methods. So Confucius also said that culture is divided into two behaviours. Rulers and black people. Therefore, Confucius' educational thought is to distinguish between social classes and influence gender by dividing men and women.

*Third, Confucius's concept of the content of the education program.*

The content of Confucian moral education for people focuses on basic categories such as three social relationships, five standards in each human being, and each person has a certain position in social relations. For women, the content of Confucian moral education is to reflect the doctrine of three social relationships and four necessary virtues. He compiled the *Wujing* (The Five Classics) as a specific expression of Confucianism. The inclusion of both pre-Confucian, *Shu Jing* (Classic of History) and *Shijing* (Literary) texts and contemporary Qin-Han documents, such as specific sections of the *Liji* (Re-

cordings) on rituals), suggests that the spirit behind establishing the core curriculum for Confucian education is ecumenical. The teacher's teaching consists of four contents: The subject of virtue, language subjects, political science, and literature. Here Confucius divided discipline to teach. And teaching content must be associated with methods. Depending on the object, circumstances, and goals, that is a significant step forward in the history of education that is still valid today. Therefore, the content of his educational program has had an extremely positive influence on the history of feudal society in China and countries in Asia (Yuan et al., 2022).

Confucius wants to rule society by virtue, so he especially values the content of moral education for learners. The most important thing he mentions is the word Human. The cause is the primary category of Confucius' ethical teaching, the highest value steps on the human moral ladder. Other qualities such as benevolence, loyalty, courage, and filial piety. Confucius also noticed, but he considered them only in the dominant part of society (Hung, 2022).

The ceremony has inextricable links to Confucius' thoughts. The ceremony in Confucius' conception is not a completely independent moral standard but is always associated with the Human. According to him, people need a Ceremony to make rules and norms to de-define the limits of sexual restraint and self-discipline for each individual, thanks to the new body ceremony based on the tradition to correct themselves. Therefore, besides Human Beings, Confucius often paid attention to teaching the content of the ceremony and how to practice ceremony learning. To keep the Ceremony, Confucius built the doctrine of legitimacy. Stemming from the social turmoil, chaos, and order of ceremony turned upside down, Confucius proposed the principle of legality to restore the social order of discipline: top and bottom; King gives out King, I give me (Yuan et al., 2022).

In the content of moral education for students, filial piety appreciates Confucius within his family, who considered pious the primary human root. Confucius advocated linking The Human Tong with other moral categories to form a coherent philosophical system.

In general, Confucius's moral ethics reflected in Discourse, Thesis advocates the training of goodness for the people by reminding good peo-



ple, teaching bad people, and advising each other to do good. Education must show people not to do evil or commit crimes. This decision is first to teach the people good and evil to do (Yu & Fang, 2022).

Education about knowledge, Confucius teaches learners, although limited, is reasonably practical, in line with social practice at that time. In addition to instruction on ethics and political expertise, Confucius also focuses on art education. In addition to ceremony music, there is also radiation (archery practice), chest (horse riding, carting), Letter (writing), and Number (calculation). Confucius's educational content does not balance teaching words and teaching people between social knowledge and natural knowledge, reason, and practice. However, he lacked an interest in educating about nature, science and technology, and manufacturing labour (Angle, 2022).

Confucius's policies, which are education content that serves political views, aim to reform. He has to teach literature. Confucius attaches great importance to the studies for the King Exam, and without checking the Exam, he knows nothing to say. Confucius makes us excited about the Suoi Shi. It can make us unite. It can make us love, worship our parents, and honour the King (Chong, 1998).

In addition, Confucius's educational content shows practical skills training for the people. Confucius said the excellent man could use the people in the fight, bringing the uneducated people to fight the enemy, i.e., abandoning the people. This concept is expressed in Confucius's conception of being more or less appreciative of human life, even if it is the life of ordinary people. After education, he was ready to go to war and risk his life against the enemy to defend the country. However, in practical skills training for the people, Confucius is not immune from social limitations. China was an agricultural society at the time, and Confucius did not teach gardening (Chen & Chung, 1994). The particular need to learn ceremonies, meanings, and beliefs the people of the four directions will bring to serve themselves. It is necessary to understand the craft of ploughing. Confucius regarded farming as the little man's, and the all-time had to learn to farm. That is the thought of belittling Confucius's limbs. Not only does Confucius despise the hard worker, but he also doesn't believe in their cog-

nitive abilities. Confucius wrote: People are capable of chi. Inanimate Confucius's stupidity policy, however, advocated unscrupulous Christianity, which was a contradiction between his pro-people thoughts and his aristocratic stance. Later, this idea was overcome by the strong (Chu, 2022).

Confucius' conception of the method of education: Confucius focuses on teaching students to associate learning with practice. According to him, knowledge has no meaning if you do not bring what you know and practice in life. Through training education, learners form habits, experiences, and a deeper understanding of what has to be understood.

The method of education is a mirror for learners to look at and learn. According to Confucius, learners must require awareness, curiosity, and discovery of the new; You have to be independent and creative in the cognitive process. The teacher imparts knowledge, and the essential thing is to teach creative capacity and learning methods for learners to find knowledge on their own (Shim, 2008). He said, Whoever doesn't try to find me doesn't just paint. Whomever we teach without knowing, we don't teach. When we don't express our thoughts, we don't enlighten ourselves. During his study, Confucius forced students to think. It is useless to learn not to think. If you believe without learning, the result will be zero (Marginson, 2011). In addition, Confucius also emphasizes the application to the life of those who have learned.

Confucius outlines the following educational methods: educational methods to study theory in parallel with practical learning. He often used the example of the ancients as overseers, taking the personality of the saints of the kings and fairies such as Tang Yi, Ngu Thuan, Van Vuong, and Zhou Cong ... To educate students. The use of this method makes his teachings grounded and highly persuasive. Confucius is a shining example for students to follow (Tan, 2017).

Confucius paid much attention to moral education for students whose method of setting an example was a requirement, a proper way of moral education. However, when you set an example, you will lack creativity if you follow. With the method of example, the teacher seems to occupy the central position, and the active and creative role of the learner becomes blurred. Due to the excessive attention to this method, Confu-

cius has not focused on the learner as the centre, not promoting the learner's capacity (Fengyan, 2004).

Method of preaching, Almost every heavenly sees Confucius preach to students throughout the discourse. A lot of sentences begin with: Confucius says... Confucius's students were very respectful and listened to his teacher, always convinced by his teaching and academic knowledge. Whenever you have difficulty or do not understand, you often see the teacher ask and listen to the teacher (Louie, 1984).

The question method – answer: In terms of frequency of use, the Q&A method is possible. Confucius is the most used, almost the entire book. Thesis Recorded the response between you and Confucius. He often asked questions or raised a problem for his students to answer, or, conversely, his disciples asked for queries to hear his opinion. Although there are many positive points, the teacher's role is still prominent in the teaching process, while the active part of students is still lacklustre (Tan, 2015).

Open conversation methods: With the Q&A method, Confucius is often available to lead the learner to the truth. Constantly teaching his students, he often conjures up a relationship and lets people think for themselves and understand. Confucius Always encourages students to think deeply and explore for clarity. If the student does not desire to know, he is not ashamed because he does not know. His teaching is not restrictive but instruction suggestions for learners (Sung, Hwang, Lin, & Hong, 2017).

Method of exchange, debate, and studying the discourse, we come across many cases of Confucius and his students exchanging and arguing with each other. He often raises the issue for students to exchange and find answers. In the educational process, teachers and students debate together, the teacher asks, guides, and students think for themselves to find the answer. Method of citing: This method is used in Confucius's lectures through short, concise sentences handed down with educational significance (Fengyan, 2004).

The teaching method through real situations, the situation that Confucius teaches to the learner is often actual from reality, which has made the richness, authenticity, and value of his teachings. About the learning method, Confucius mentioned the following techniques: Learning must

combine thought: Confucius always asks students to know how to think, for one corner to know how to infer the other three corners, only that will make the learner develop thinking, learn one know ten (Sun, 2008).

Learn the old to know the new; Confucius is very focused on the importance of learning and reviewing. According to him, checking is not just to strengthen knowledge but to know more about the new. Therefore, he often advises students to review the new children, i.e., review the old to know the unknown (Shi, 2006).

Learning in people, anytime, anywhere, throughout life, learning tirelessly, and always being ready to study with everyone is the outstanding virtue of Confucius. Even when travelling to other countries, Confucius everywhere takes what their eyes see with actual events to educate students. His students not only studied under the porch, in the house but anywhere, including along the way (Yen, 2015).

## Discussion

His thoughts have influenced the feudal education of our country for a long time. Due to the social history conditions of the Spring and Autumn period, there are no conditions to educate everyone. Confucius aimed at the object of ruling people, rulers. He has not yet surpassed the vision of a man who is still highly classy and defends the maintenance of that class (Sigurðsson, 2017).

The class of Confucius's educational thoughts and practices dominated Vietnam's feudal education and entailed consequences that still affect the renovation of our education: discriminatory belief in education, organizing the construction of specialized schools, selected classes, regular, in-office, school running, and class run. Learning more and teaching more, these manifestations have hindered many of our country's education innovations that need to come soon.

From Confucius' limitations on discrimination in education and lack of interest in education for women, today we can learn practical lessons: Vietnamese education needs to be geared towards education for all those regardless of youth and age, men and women, rich and poor... Everyone has to educate.

*First, based on the purpose and object of*

*Confucius' education, it is necessary to develop Vietnamese human capacity today.*

Confucius with the policy of governing the country with virtue, so Confucius was interested in moral education for the learner. Today, Confucius' educational thought remains valid and well worth noting. And moral education is necessary to form qualities and competencies for learners, but ethics should not be overly respected but overlooked in other areas of education. The imbalance between knowledge and morality will shape disproportionately developed human beings. Therefore, the content of teaching for study builds learners' capacity and qualities by following society's requirements following each stage of the development of society (Chu, 2022).

First, the purpose of education is to transform society. Because of the Spring and Autumn Warring States period, Confucius advocated a peaceful political path for development, and he thought it necessary to educate to change the culture. He focuses on teaching ethical learners a spirit of solidarity and discipline (Revisit, 2022).

In fact, in the current period, the moral and lifestyle alienation of a small part of society is becoming pressing, requiring education to foster moral qualities, lifestyles, and cultural traditions ... for the students. Education aims to influence people to reform society and build a developed community.

Education is the basis for social transformation, which makes up the nation, the people's security, and development. That has a lot of implications for Vietnam in the transition to socialism but especially in the current conditions of socialist-oriented market economy development in our country. To renovate society and establish a social management order, Confucius should set up educational goals, educational program content, educational objects, and educational methods.

Second, education aims to improve the human condition, which determines human development not in nature but mainly by education. Confucius said that in the Spring and Autumn Annals (Chunqiu), Confucius's educational purposes were to reform humanity, discipline themselves, and build a perfect person. That still has a lot of implications for education in our country today, especially when the negative impact of the market economy has corrupted traditional moral values and pragmatic lifestyles, penetrating many

social and ethical relationships. America cannot fail to talk about education to keep human nature from being polluted by the temptation of social evils and to reform human nature toward true goodness.

Thirdly, education towards integral human development Confucius has always focused on training people who play a crucial role in the social regime, talented and complete. Although the form and content of Confucius' education compared to our education today are different, the purpose of comprehensively educating the human person in Confucius's thoughts still has a particular meaning.

Fourth, educating religious people to help life: One of Confucius's educational purposes is to learn to practice religion; that contribution is the essence of the educational process. Confucius focuses on training the type of martyr to attain, practice faith, and save lives. To be religious without practising it will not help life. It says that every society needs talented people who know how to use their talents to serve humanity. Practising means bringing the knowledge of religion, bringing what you learn and apply to life, and helping life. That is an essential lesson in Vietnam's educational practice today.

Fifth, education aims to engage in socio-political activity: One of Confucius's primary educational purposes is to train participants in social management. Confucius aims to teach his students to be an official and learn politics. Therefore, countries affected by Confucian education, such as China, Korea, Japan, and Vietnam, have long identified education as human and then as official. Currently, in the modern educational space, the purpose of education is expanded and full of humanity: learning to know, learning to do, learning to survive, learning to live together, and learning to be human... We need to overcome the old way of thinking: learning to get a degree, learning to promote officials, learning to be an official with the problems of buying degrees, chasing authority, inequality in education, the execution of orders, etc. Today, these consequences remain and hinder educational innovation in our country (Yuan et al., 2022).

Sixth, education aims to achieve political goals: Confucius has seen education as a means to realize political goals. Today, education still contributes to the implementation of political

tasks. Education will change awareness and create unity throughout the Party and people, contributing to realizing political goals (Chik, 2022).

From understanding the purpose and object of Confucius' education, the role of active education is critical. According to Confucius, we learn anytime, anywhere, learning from teachers, learning from books, and learning from people around us. Confucius said: When three people are together, one of them will be our teacher. We can learn anywhere, with people in any situation. And we need to understand the good things of others and their bad things; we have to look to correct ourselves. In particular, Confucius attaches great importance to the principle of example. These views inherited our Party and State in the current period of educational socialization. The Document of the 10th National Congress affirmed: Gradually shifting the current educational model to an open education model – a model of lifelong learning chemistry, continuous training, inter-disciplined communication; build and develop learning systems for everyone and forms of regular learning. In the current era of integration, science and technology are constantly changing. Therefore, if we are passive and do not absorb knowledge, we will be backward and not keep up with the development trend of the times. Consequently, we must always learn to cultivate understanding in all circumstances (Angle, 2022).

*Second, the educational program must ensure both teaching words and teaching people.*

Selectively and subset to apply some of the educational content of ethics in Confucius' educational thought. The ethical standards in the education of Confucius need to be assessed and understood in a new way in the current Vietnamese education. That means it is suitable to uphold morality when taught how to behave and fulfil obligations to family and society according to current Vietnamese ethical standards.

Educate students to become full-blown human beings. Confucius' educational content is still limited, heavy on ethics and behaviour, natural issues, science and technology, and production labour. The inevitable consequence of this educational content will create people with little knowledge. Education innovation in our country now needs to focus on the range of programs and textbooks to ensure practicality and help learners improve their production, work, and quality of

life. To educate people comprehensively, the content of education must be comprehensive (Yao, 2022).

Confucius's concept is that to rule the nation, the world must first gather. Respecting men in the family creates masculine and feminine consequences in society. Therefore, it is necessary to change this backward concept in Vietnamese culture today in social life.

In order to manage society, the ideal community that Confucius built was during the Yu and Shun dynasties - when clans and tribes were transitioning to feudalism. The content of Confucius' educational program had a far-reaching influence on Vietnam's feudal education. Confucius compiled the content of the curriculum in the book series of Classics, Spring and Autumn period. Educational materials of this period are still mainly based on Confucian classics such as the Four Letters and the Five Scriptures. That has caused dogmatic diseases, flutes, impractical, hindering the initiative and creativity of learners that still affect today. In the case of educational innovation in our country, the development of educational programs needs to overcome outdated, classic, and unrealistic content. Educational content must ensure basic, comprehensive, practical, modern, and systematic... (Angle, 2022).

Confucius attaches great importance to traditional education. It is suitable to value the teachings of the ancients, but to the point that children and grandchildren can do nothing but carefully review and learn, for belonging is imposing and lacking in creativity. Learners are bound to an old knowledge that they dare not express their opinions, limit their invention, and dare change. It leads to a state of dependence, only submissive but not critical. That is one of the reasons that significantly affects the quality of education today. Education today needs to stimulate the passion for creativity, the desire for the new, the initiative's importance, and the learners' positivity. We must respect the past, but it is essential to look to the future, to change the old with the new to improve (Zha, 2022).

*Third, it is necessary to renew the active and proactive method of education for both learners and teachers.*

Confucius mentioned a series of teaching and learning methods that are profoundly valuable to his time and have an evocative effect on education today. However, besides the progressive



teaching methods, Confucius is still heavy on teaching; almost the role of the teacher is still dominant in the teaching process, and the active part of students is still lacklustre. Between the teacher and the learner is a direct impact, so the use of practical and experimental means is almost nonexistent; not focusing on vocational training; Educational methods are not associated with production practices, leading to economic, conservative, and stagnant conditions. Lessons learned when implementing educational innovation in Vietnam are not to teach students by providing one-way, passive, and imposed knowledge. Teachers cannot force students to memorize the knowledge provided by the teacher. Innovative education in Vietnam promotes learners' positivity, self-discipline, and initiative in the educational process. Teachers must teach students to think creatively, study, and practice what happens in life. According to Confucius, learning without boredom and teaching people tirelessly - that teaching attitude is always progressive. In addition, Confucius set out many strict requirements that required the effort of the learner to go in the direction outlined by the teacher. In terms of this requirement, usually while teaching, Confucius explains step by step, answering questions step by step, from general to specific, depending on the learner's understanding. That has developed their reasoning ability as the comment in the Signing Ceremony wrote: The teacher only pushes, only opens the way of scrutiny but the non-pressing, not leading to the end makes the student relaxed and thinking. That is not a learner-centric view of Vietnamese education today. In addition, Confucius requires the ability of learners to analyze and synthesize to grasp essential parts of the problems posed. The teaching: Hey, Four, my thoroughness is not in learning a lot but in the fact that I have to find a clue, not exclusively for The Prince but for all those who want to go through all his needs. In addition, he demanded a combination of study and practice, knowledge and departure as required in the application of three hundred heavens in the Psalms, with the primary goods and the work of the land fairer (Nye & Williams, 2022).

Learning methods, The way Confucius is oriented for students today can still use learning to think; learning to go hand in hand with practice; learning old to know new; learning everywhere at all times; learning by asking; learning to per-

severe, fun learning, etc. However, some of his teaching methods are still limited, such as reviewing children with the principle of inactive children's art that will inevitably lead to rote learning, passive, and lack of creativity. Currently, Vietnam is innovating education. Vietnam needs to focus on the role of learners. Learners must play a central role in the teaching process. Learning theory must be parallel with practice, with real life. Learning must have creative thinking methods and learn anytime, anywhere, not just at school. In the learning process, we must exchange, cooperate and share. Teaching aims to have the knowledge, work, and live well in society (Kim, 2022).

From clarifying the educational perspective of Confucius, Vietnam's education in the process of educational innovation has advocated: To innovate methods and forms of educational organization to promote the positivity and active and creative capacity of learners, implementing the balance, proper teaching knowledge - vocational training - teaching people based on teaching people as the basis, to train people with personality and bravery, having enough necessary knowledge, having professional capacity. All of Confucius' educational methods are still valid in teaching and learning in our country today.

## Conclusion

Confucius's education thought was on china's socio-economic conditions during the Spring and Autumn period, which was a great upheaval in many areas of social life, especially the fluctuations and reversals of morality, morality, and social order discipline. Living in such a situation, being intelligent, learning a lot, and understanding broadly, Confucius soon realized the role of education. His educational thought is incomplete but can be combined into a unified system from purpose and object to content and teaching method. He was the first to open a private school to teach, expanding education to all walks of life. With the complete Christianity policy, Confucius desired to educate all religious people to build a religious society. In particular, he focused on education to train a class of talented military people to shoulder the responsibility of social renaissance towards building a peaceful and prosperous society. Confucius conceived that society is



dysfunctional and immoral because people have no morality. He advocated the rule of water with humanity by virtue, so morality is the leading educational content of Confucius. In addition, he also teaches students many other fields of knowledge such as ceremony, music, radiation, chest, letters, and numbers, especially the areas of knowledge about politics, how to treat water, and peace of people. To communicate educational content to students, Confucius used various teaching methods today.

The different time recedes, the more clearly we see the values and limitations of Confucius' educational thought. Many of his study's educational contents and methods are still valid for education today. Today, the study of his educational thought is not only because of its historical significance but mainly because of its practical value. Compared with current Vietnamese educational practice, many elements of Confucius' educational ideology are still valuable to inherit and apply. We can inherit Confucius's policy of expanding education and popularizing education to build a learning society, creating conditions for all people to have the opportunity to study and study for life. Through education, people know how to correct themselves and cultivate themselves to build an orderly and ritualized society. Teaching knowledge, moral values, personality, and ethics has become more necessary than ever. We need to continue transforming the nucleus of education on human ethics and some moral qualities in Confucius's educational thoughts that teach new human ethics in our country. In addition, the limitations that the times have imprinted on Confucius's educational thought. What is the division of the rank of a person in the conception? The people for the society are kings who are not working people. Education is nostalgia – people's historical process patterns attach importance to the past, and the desire to build culture back to the past is contrary. Educational content is lacking in natural sciences and production labour practices. Confucius attached importance to ancient review with the principle of simplicity in the method of education, etc. These are content that is no longer suitable and even hinders the current educational innovation in our country. Although there are certain limitations due to historical conditions and class positions, if we know the inheritance selectively, we can acquire the positive values in Confucius's

educational thought that contribute to education's renewal in our country today. The teaching of the nation, selectively absorbing the educational experience of humanity, will be a valuable basis and have many meanings for the cause of education innovation in Vietnam today.

### Acknowledgements

This research is funded by the University of Economics Ho Chi Minh City and Ho Chi Minh City University of Technology and Education, Vietnam.

### References

- An Le, D. T. B., & Hockey, J. (2022). Critical thinking in the higher education classroom: Knowledge, power, control and identities. *British Journal of Sociology of Education*, 43(1), 140-158.
- Angle, S. C. (2022). *Growing moral: A Confucian guide to life*, Oxford: University Press.
- Bahtilla, M., & Xu, H. (2021). The influence of Confucius's educational thoughts on China's educational system. *Open Access Library Journal*, 8(5), 1-17.
- Bol, P. K. (2008). *Neo-Confucianism in history*. JSTOR.
- Chen, G. M., & Chung, J. (1994). The impact of Confucianism on organizational communication. *Communication Quarterly*, 42(2), 93-105.
- Chen, J. (1990). *Confucius as a teacher: Philosophy of Confucius with special reference to its educational implications*. London: Foreign Languages Press.
- Chen, L., & Jin, C. (2022). *The ontology of Confucius jen (Humanity)*. China: World Scientific.
- Chik, H. M. F. (2022). Why must the classics be "Confucian"? Some reflections on reading the "Confucian" classics in the contemporary world. *Cross-Cultural Encounters in Modern and Premodern China* (pp. 3-17). Springer.
- Chong, C. K. (1998). Confucius's virtue ethics. Li, Yi, Wen and Chih in the analects. *Journal of Chinese Philosophy*, 25(1),

- 101-130.
- Chu, Z. (2022). Predicament: How can education lead to happiness? In *People-oriented education transformation* (pp. 1-44). Springer.
- Dubs, H. H. (1951). Confucius: His life and teaching. *Philosophy*, 26(96), 30-36.
- Fengyan, W. (2004). Confucian thinking in traditional moral education: Key ideas and fundamental features. *Journal of Moral Education*, 33(4), 429-447.
- Hall, D. L., & Ames, R. T. (1987). *Thinking through Confucius*. Suny Press.
- Hamano, T. (2008). Educational reform and teacher education in Vietnam. *Journal of Education for Teaching*, 34(4), 397-410.
- Hung, A. T. (2022). Atomism, Communitarianism, and Confucian Familism. *Fudan Journal of the Humanities and Social Sciences*, 1-17.
- Hengshou, Z. (1981). Theories of "Humaneness" in the spring and autumn era and Confucius' concept of humaneness. *Chinese Studies in Philosophy*, 12(4), 3-36.
- Ip, K. K. (2022). *Political authority and resistance to injustice: A Confucian perspective*. Philosophy & Social Criticism. <https://doi.org/10.1177/0191453-7211040572>
- Kim, H. K. (2003). Critical thinking, learning and Confucius: A positive assessment. *Journal of Philosophy of Education*, 37(1), 71-87.
- Kim, J.-H. (2022). Historicizing Korean teacher professionalism and the making of a professional Confucian teacher. *Discourse: Studies in the Cultural Politics of Education*, 1-18.
- Lai, C. (2018). *Confucius and the Modern World*. Routledge.
- Lai, Y.-H. (2022). Education reform through westernization in Taiwan: a case of transferring the constructivist-based mathematics curriculum from the United States. *Journal of Asian Public Policy*, 1-19.
- Li, X., Song, Y., Wong, G., & Cui, J. (2020). Bat origin of a new human coronavirus: There and back again. *Science China. Life Sciences*, 63(3), 461.
- Louie, K. (1984). Salvaging Confucian Education (1949-1983). *Comparative Education*, 20(1), 27-38.
- Marginson, S. (2011). Higher education in East Asia and Singapore: Rise of the Confucian model. *Higher Education*, 61(5), 587-611.
- Nagl, L. (2021). Toward a global philosophical discourse on religion. *Religion in Philosophy and Theology*, 20(12), 294-298.
- Nye, S., & Williams, J. (2022). Teaching classroom expectations through cooperative learning activities. *Strategies*, 35(1), 3-9.
- Oldstone-Moore, J. (2012). Confucianism. *International Journal of Philosophical Studies*, 20(2), 294-298. <https://doi.org/10.1080/09672559.2011.634235>
- Revisit, A. (2022). Confucianism and communication in East Asia. In *The handbook of global interventions in communication theory* (pp. 9). New York: Routledge Publication.
- Shi, L. (2006). The successors to Confucianism or a new generation? A questionnaire study on Chinese students' culture of learning English. *Language, Culture and Curriculum*, 19(1), 122-147.
- Shim, S. H. (2008). A philosophical investigation of the role of teachers: A synthesis of Plato, Confucius, Buber, and Freire. *Teaching and Teacher Education*, 24(3), 515-535.
- Sigurðsson, G. (2017). Transformative critique: What Confucianism can contribute to contemporary education. *Studies in Philosophy and Education*, 36(2), 131-146.
- Sun, Q. (2008). Confucian educational philosophy and its implication for lifelong learning and lifelong education. *International Journal of Lifelong Education*, 27(5), 559-578.
- Sung, H.-Y., Hwang, G.-J., Lin, C.-J., & Hong, T.-W. (2017). Experiencing the Analects of Confucius: An experiential game-based learning approach to promoting students' motivation and conception of learning. *Computers & Education*, 110, 143-153.
- Tan, C. (2015). Beyond rote-memorisation: Con-

- Confucius' concept of thinking. *Educational Philosophy and Theory*, 47(5), 428-439.
- Tan, C. (2017). Confucianism and education. In *Oxford research encyclopedia of education* (pp. 1-18). New York: Oxford University Press. <https://doi.org/10.1093/acrefore/9780190264093.013.226>
- Tan, C. (2020). *Confucian philosophy for contemporary education*. Routledge.
- Tho, N. N. (2016). Confucianism and humane education in contemporary Vietnam. *International Communication of Chinese Culture*, 3(4), 645-671.
- Trung, T. Q., & Swierczek, F. W. (2009). Skills development in higher education in Vietnam. *Asia Pacific Business Review*, 15(4), 565-586.
- Tu, W.-M. (1998). Confucius and confucianism. *Confucianism and the Family*, 3-36.
- Von Falkenhausen, L. (2006). *Chinese society in the age of Confucius (1000-250 BC): The archaeological evidence* (Vol. 2). ISD LLC.
- Yao, X., & Yao, H.-c. (2000). *An introduction to Confucianism*. Cambridge University Press.
- Yao, Z. (2022). Agenda of historical political science in China. *Chinese Political Science Review*, 1-33.
- Yen, H.-C. (2015). Human nature and learning in ancient China. In *Education as cultivation in Chinese culture* (pp. 19-43). Springer.
- Yu, J. (2013). *The ethics of Confucius and Aristotle: Mirrors of virtue*. Routledge.
- Yu, Z., & Fang, B. (2022). Filial-piety-based family care in Chinese societies. *Elder-care Issues in China and India*, 89-104.
- Yuan, L., Chia, R., & Gosling, J. (2022). Confucian virtue ethics and ethical leadership in modern china. *Journal of Business Ethics*, 1-15.
- Zha, Q. (2022). *A Confucian-Legalist legacy impact perspective*. Routledge Handbook of the Sociology of Higher Education.
- Zhang, S. (2022). Utilitarian Confucianism: The Appeal of “Kinglyness Without” from the Perspective of the Barbarians (Yi) and the Chinese (Xia). In *The Logical Deduction of Chinese Traditional Political Philosophy* (pp. 425-481). Springer.
- Zhang, S., Lihuan, W., Huashu, W., Meyers, C. A., & Saunders Jr, F. P. (2021). *The logical deduction of Chinese traditional political philosophy*. Springer.
- Zhao, H., & Huang, J. (2010). China's policy of Chinese as a foreign language and the use of overseas Confucius Institutes. *Educational Research for Policy and Practice*, 9(2), 127-142.
- Zhu, N., Yang, Z., Cai, S., & Sun, H. (2022). Understanding the differences between Chinese and Western business practices: Insights into Confucian philosophy. *European Journal of International Management*, 17(2-3), 180-197.