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APPLYING THE VALUES OF CONFUCIANISM'S IDEOLOGY ON HUMAN BEINGS TO BUILDING NEW PEOPLE IN VIETNAM CURRENTLY

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Abstract

In the current cause of industrialization and modernization of the country, the issue of building new people is one of the important requirements to create a premise for building socialism. During his lifetime, President Ho Chi Minh was very concerned about human issues. He said: "To build socialism, there must be socialist people and socialist ideology". According to the historical flow of Eastern Philosophy, Confucianism also deeply addresses the issue of human beings with good moral values as the basis for the development of ancient Chinese feudal society. In the present stage, many values in Confucian ideology about humans are still being inherited and developed by us, contributing significantly to building new people, socialist people in Vietnam.

Keywords: Human beings, Confucianism, Vietnam.

1. The human issue in Confucian thought

Confucianism was born in the Spring and Autumn period by Confucius (551 - 479 BC). Then, it was supplemented, inherited and developed by generations of his students. One of the contents that Confucianism studies was the issue of human beings, putting forth political and ethical doctrines to educate people in order to strengthen and maintain social order.

Confucius believed that human nature was upright, harmonious, completely honest with oneself and using one's honesty to treat

others. Confucius always promoted human nature, good qualities, and integrity, with a system of ethical categories such as: benevolence, propriety, righteousness, wisdom, courage, loyalty, filial piety, respect... Mencius (371-289 BC) believed that human nature was good "Human nature was inherently good". Goodness comes from the mind, and we can distinguish between right and wrong, good and evil through the mind. The mind has conscience so it doesn't need to study but still has conscience, doesn't need to think but still knows. On the contrary, Xun Zi (314-217 BC) with his theory of evil nature believed that people were born evil, and becoming good was a result of nurturing and education. He believed that when humans were born, they were full of desires

such as greed for profit, lust, etc. If humans continued to develop according to their desires, the relationship between people would give rise to conflict and create a chaotic society, so there needs to be “propriety” to regulate and correct the evil nature of humans.

Humans, especially a gentleman, according to Confucian thought, had basic qualities such as:

Benevolence: is love, compassion, is the noblest virtue in Confucianism. Benevolence represents care and respect for others, and is the basis of all right action.

Righteousness: is morality and right action, working for the common good instead of personal gain.

Propriety: is ritual, custom, social rules. Propriety is a way to show respect, maintain social order and harmony in relationships; **Wisdom** is intelligence, understanding and the ability to correctly perceive things and phenomena in life; **Trust** is trust, honesty, which is a basic element in social relationships.

Confucianism sees human beings as part of the cosmic order, guided and regulated by Heaven. Human is not the center of the universe, but a part of it, responsible for maintaining and developing harmony in the world. The relationship between man and Heaven is expressed through virtues such as morality, integrity and humility. Heaven is considered the source of all morality and is the ideal model that humans must follow.

From determining human nature, Confucianism has set standards to build people, guiding people towards goodness. The issue of human development is first and foremost based on individual efforts with the attention of family and society. Family plays an extremely important role in Confucianism. Confucianism considers family as one of the fundamental factors to build a good society. Relationships between family members are governed by moral standards, with the father as the model of morality and responsibility, and children must be filial to their parents. In particular, Confucianism values filial piety, which is filial piety towards parents and ancestors, and considers this the foundation for building personal morality. In Confucianism, humans do not exist independently but are always closely attached to the community and society. The role of each individual in society is determined by their duties and obligations, especially towards the nation and the community. People need to live up to their roles in social relationships (king - servant, father - son, husband - wife, brother - sister) to maintain social order and peace.

Confucianism places special importance on self-improvement and self-cultivation through study, moral training, and correct action. A Confucian person must adhere to learning, morality, and fame, aiming to become a gentleman (君子), a person of virtue, intelligence, and good character.

The Confucian ideal human is to become a gentleman (君子), a human of morality, wisdom, and virtue. Confucius said: “The gentleman cares about morality, the petty man desires fields, gardens and houses. The gentleman cares about rules, the petty man seeks favors”¹. The gentleman is not only a talented person but also a person who is responsible to society and knows how to

live up to moral ideals. To become a gentleman, one must learn, practice, and demonstrate morality in all actions.

2. Applying the values in Confucian ideology about human beings to building new people in Vietnam in the current period

In the current social context, some Confucian ideas about human beings have still had great influences on many areas of social life, especially in Eastern culture. However, changes in social attitudes and new values such as individual freedom and human rights have raised questions about the practical application of Confucian ideas.

Nowadays, along with the process of integration into the world economy, the period of world science has developed strongly with great achievements in science. Vietnamese people must also have certain qualities to keep up with the times and keep up with the development of the world and the region. As a result, Vietnamese people have to change to be able to meet the requirements of world integration and the times. To ensure this development, it is necessary to have a suitable model for building new Vietnamese people, meeting the needs of a new culture and new science based on the socialist orientation in our country.

It can be seen that Confucian thoughts has been still one of the important elements contributing to the orientation of building a comprehensively developed Vietnamese people. Building people with “a sense of mastery, a sense of civic responsibility; knowledge, health and good work; a cultured and affectionate life, full of patriotism and true international spirit”, “building Vietnamese people who are comprehensively developed in politics, ideology, intelligence, morality, physical strength, creativity, with a sense of community, compassion, tolerance, respect for affection, a cultured lifestyle, and harmonious relationships in the family, community and society. Culture becomes a factor that promotes people to perfect their personality, inherit the nation’s revolutionary tradition, promote patriotism and self-reliance in building and defending the Fatherland.

During his lifetime, President Ho Chi Minh inherited and developed the thoughts of both the East and the West, especially Confucianism, in perceiving, evaluating and educating people. In 1949, when giving the opening speech at the Nguyen Ai Quoc Central Party School, Uncle Ho said: “Study to work, to be a human, to be a cadre, study to serve organizations, unions, to serve the Fatherland, the nation and humanity”. Learn first to work, then to be a human being. According to Uncle Ho, we need to focus on “diligence, thrift, integrity, and uprightness”, and self-discipline to become a “human” in the true sense. Just like the need to “cultivate oneself” as in the Confucian view.

“Heaven has four seasons: Spring, Summer, Fall, Winter

Earth has four directions: East, West, South, North

Human has four virtues: Diligence, Thrift, Integrity, Uprightness

Without a season, there is no Heaven.

Without one direction, there is no Earth.

Lacking one virtue, there is no human being.”²

¹ Many authors, Four Books, Tran Trong Sam - Kieu Bach Vu Thuan (translator), People's Army Publishing House, Hanoi, 2003, p.170.

² Ho Chi Minh: Complete works, Truth - National Political Publishing House - Hanoi, 2011, vol. 6, p. 117.

On the other hand, as a “human”, one must learn to serve organizations, groups, the Fatherland, the nation and humanity. To contribute to society, that is also the idea found in Confucianism, that is the “way” of a gentleman.

Inheriting and applying the values in the ideology of Confucianism and President Ho Chi Minh about human beings, in the documents of the Party Congresses, it can be seen that our Party always affirms that the socialist regime is a social regime owned by the people. The 12th National Party Congress documents identified building “a comprehensively developed Vietnamese person, aiming for truth, goodness, and beauty, imbued with national spirit, humanity, democracy, and science as a goal of the development strategy”³. The 13th National Party Congress continued to affirm the role of people and human development in the process of national development, affirming that human resources are the most important resource of all resources: “Combining national strength with the strength of the times... maximizing internal strength, taking advantage of external strength, in which internal resources, especially human resources, are the most important”⁴. The 13th National Party Congress continues to identify one of the orientations for national development in the next period: “Developing comprehensive human and building an advanced Vietnamese culture imbued with national identity so that Vietnamese culture and people truly become an endogenous strength, a driving force for national development and national defense”⁵. Besides, the 13th Congress also raised “aspirations”: People are the subject and also the driving force for development. To realize this aspiration, we must promote the human factor, build new people with good qualities, capacity, morality and responsibility for themselves, their families and society. Moreover, it requires each person to be in the right position as a subject creating values, including spiritual values and material values. Therefore, the issue of building new people in Vietnam is extremely important, a central issue of the country and the nation.

3. Some solutions to build new people in Vietnam today

First, the work of building and perfecting a new system of values for Vietnamese people in the period of industrialization, modernization and international integration requires more depth, sustainability and efficiency. Previously, although the construction of new people was widely implemented, it did not achieve the desired results and did not create social consensus towards new value standards. This is an important, comprehensive task which is oriented to solve immediate and long-term challenges. On the basis of the good qualities of Vietnamese people that our Party has identified, it is necessary to establish a system of specific criteria and standards, which is suitable for each subject, profession and locality. That is the spirit of patriotism, striving for independence, autonomy and socialism; the spirit of solidarity, healthy and

civilized lifestyle, respect for the law, diligence and progressive spirit.

Second, it is urgent to resolutely criticize and fight against negative behaviors in ideology, ethics and lifestyle among some cadres, party members and the masses. We must resolutely fight against corruption, bureaucracy, waste and social evils to build a healthy society. That is an essential requirement to build human personality based on the foundation of truth - goodness - beauty.

Third, encouraging the creative thinking and innovation. It is necessary to create support mechanisms and policies for young people and startup founders to promote creativity and self-reliance. Furthermore, investing in research and developing science and technology are the key factor to build new people who are able to access global development trends. Educational and social work programs should encourage dialogue and debate, helping people develop the ability to think critically and self-argue.

Fourth, promoting community solidarity. The new person is not only an outstanding individual but also someone who knows how to integrate, share and contribute to the community. Building values of solidarity, mutual love and community support will contribute to enriching relationships in society. It is necessary to strengthen education about national history, national pride and responsibility to protect the country. New people need to clearly understand the origin and value of independence and freedom that our nation has achieved. Participating in community and volunteer activities helps people develop a spirit of solidarity, sharing and empathy with those in difficult circumstances.

Fifth, it is necessary to focus on physical development and human health. A new person must have a healthy body and good health to contribute to society. Therefore, it is necessary to promote physical fitness and public health care programs. Sports activities should be encouraged in schools, workplaces and communities to improve health and physical and mental fitness. Additionally, promoting propaganda about proper nutrition to avoid obesity and diseases related to unhealthy diets.

Sixth, it is necessary to enhance social and civic responsibility. New people need to be responsible not only for their family and themselves, but also for society and the living environment. Building a spirit of responsible citizenship will help society develop sustainably. Therefore, it is necessary to include environmental protection and resource saving activities in the education program from an early age to form a green lifestyle and protect the planet for future generations. On the other hand, it is necessary to improve awareness of law compliance, responsibility for social activities, avoid violating the law, and help society become more civilized and progressive. Building Vietnamese people today also requires the self-awareness of each individual, and the joint efforts of the whole community, for a rich and beautiful Vietnam, “rich people, strong country, fair, democratic and civilized society” on the path to Socialism.

Conclusion

In conclusion, it can be seen that, in the current period, the values in Confucian ideology about human beings applied to building new human beings in Vietnam still have extremely important meanings in order to promote human capacity and morality. Besides, they also help people clearly recognize their responsibilities to society, promote the development of society. Although Confucianism still

³ Communist Party of Vietnam (2016). Documents of the 12th National Congress of Delegates. H. Truth - National Political Publishing House, p. 126.

⁴ Communist Party of Vietnam (2021). Documents of the 13th National Congress of Delegates. Volume I. H. Truth - National Political Publishing House, p.38

⁵ Communist Party of Vietnam (2021). Documents of the 13th National Congress of Delegates. Volume I. H. Truth - National Political Publishing House, p.116

has certain limitations, we cannot deny all the good ideas it leaves for future generations.

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