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SOME ISSUES TO CONFUCIANISM AND ITS SOCIAL ROLES

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ABSTRACT

The social role of Confucianism as a social philosophical doctrine. In addition to the two common functions for all types of philosophy that are worldview and methodology, social philosophy has more specific functions, namely, humanity and cultural functions. On the other hand, regards social responsibility is wider than social responsibility of Confucianism when considering its functioning in conformity with the role of socialization.

KEY WORDS: The social role, Confucianism, Vietnam

I. INTRODUCTION

Confucianism was the political-social theory founded by Confucius in China in the Spring and Autumn – Warring States Period and was introduced into Vietnam more than two thousand years ago. From a political-moral doctrine of social and human management, the Northern domination had used it as a tool of colonial rule to tie the nation's longstanding dependence on the Han Dynasty. However, with the undeniable moral values of Confucianism, our people, from the resistance to absorbing its practical values, made it bring new values on the basis of cultural continuity. Especially, since Confucianism was unique from the Primitive Le Dynasty, Confucianism played an important role in establishing a hierarchical order through the rule of feudal dynasties.

II. CONTENTS

An overview of Confucianism and Confucianism: Here we focus only on documents directly related to: Phan Boi Chau (1998) in the book *Confucian post* Presented and analyzed some basic categories and principles of Confucianism in the process of its formation and development. Tran Trong Kim (2001) with *Confucianism* mentioned the basic ideological content of Confucianism as well as the methods and different ways that Confucianism transmitted into Vietnam. The book of Li Quoc Chuong (2003) on *Confucianist and Confucianism* consists of six chapters, which dealt with Legalism of the Shang Yin dynasty as the social basis of Confucianism. Tran Van Giau (1988) in *Philosophy and Ideology* had analyzed and clarified the most basic contents of Confucianism, the process of introducing Confucianism into Vietnam in different ways. Vu Khieu (1997), in *Confucianism and Development in Vietnam*, argued that Confucianism was Vietnamized, and Confucian knowledge made significant contributions to strengthening the good traditions of the country. Le Van Quan (Editor) (1997): *History of Chinese Philosophy*. The authors of this work presented the emergence of Confucianism in China from ancient times, founded by Confucius to the next generations of Confucian scholars who have developed and evolved into different sects. Doan Chinh (2009) in the *Dictionary of Chinese Philosophy* mentioned item words related to concepts and categories in Confucian social-political doctrine. Quang Dam (1994), with his book *Confucianism past and present*, addressed the requirements of Confucian ethics for the fundamental issues of social life; about the role of Confucianism in the management of society, human management. Nguyen Khac Thuan (2007) in *History of Vietnamese Culture* presented the problems of Chinese Confucianism.

Firstly, birth and basic historical periods of Confucianism: Confucianism founded by Confucius (551 - 479 BC), around the 6th century BC under the Spring and Autumn Period. After Confucius' death, the Confucians divided into eight divisions, and in the Warring States Period, there were 2 different views: Mencius (372 - 289 BC and Xunzi (313 - 238 BC). In the Warring States Period, four philosophical schools influenced the life of ancient Chinese society, including Confucianism, Taoism, Mohism, and Legalism. In these four sects,

Confucianism and Legalism have the strongest influence, and they have opposing views on the way of ruling country. In the Han Dynasty, after the collapse of the Qin Dynasty, following the collapse of the progressive rule of law adopted by the Qin Dynasty in pursuit of Han Fei's policy, Confucianism had the opportunity to be revived and, in particular, during the period of Emperor Wu of Han (140 - 87 BC), Confucianism was emphasized since then became the ideological platform for Chinese feudalism. From the Song Dynasty onwards, due to the influence of Buddhism and Taoism, Confucianism itself also changed so that the ontological and epistemological issues that raised in explaining the moral principles of this doctrine. In summary, Confucianism is a political-ethical doctrine, that is, to use ethics as a means to achieve the basic political goals - establishing social order and building, rather than restoring the ideal social model is thought to come from the time of the legendary saints Yao and Shun.

Secondly the basic ideas of Confucianism: Confucianism originated in China, was introduced into Vietnam from the "Northern domination" and underwent a process of receiving and transforming with other theories and, in particular, with indigenous elements that many scholars confirm that is the dominant element that regulates its transformation from its original contents. The Confucian classics, often known, today included the Four Books and Five Classics. *Four Books are Great Learning, Doctrine of the Mean, Analects, Mencius (book)*. Five Classics are: *Classic of Poetry, Book of Documents, Book of Rites, Book of Changes, Spring and Autumn Annals*. The basic ideas of Confucianism can be generalized in the following aspects:

They are heaven and fate of heaven. When referring to natural issues, Confucius often uses the term "heaven," "fate of heaven", but it contains supernatural nature. Believing in the predestination power of heaven, but Confucius does not want to say "monster, disorder, force, God." However, it is no coincidence that Confucius emphasized the idea of "heaven". He affirms that heaven has the will, dominating the whole universe and man, and that the understanding the commandment of heaven (mandate of heaven) is a condition for becoming a gentlemen They are people and society. Confucianism does not attach much importance to the origin of human physiology, but raises the question of human nature, human relationships and human education. In human nature, Confucian founders have no consistency, there is even a contrast between good and evil or accept the opposite, but for good nature of human beings, they reunite each other in education, teaching, and the cultivation of it by various methods. *On education, human training*, Confucius and his students have always heightened their understanding of the human world, ie, the social relations and ethical behavior that correspond to those relationships. Consequently, the idea of education, the content and the method of education that Confucius and his students built, can be said that the content of Confucianism, and at the same time, it is the richest part of its thought. *About ethical behavior through human relationships*, that began from family relationships, spread throughout the world. Self-training is the basic task for humans to occupy position in society.

This is politics with a focus on the way to rule country. In the thought of ruling country, it is *Virtue*, Confucius considered legitimacy is prerequisite political task, because according to him, political work was legitimacy. An orderly country from bot to top is "king is the king, loyal subject is the loyal subject, dad is the dad, son is the son." Rites" is in the broadest sense is the rites, regulations, rules, order, hierarchy of common life in the social community and daily behavior. However, if the rulers do not have the "humanity" as a moral category, then the two principles can not be fulfilled. Hence, Confucius considers the basic content of virtue to be humanity, rites, and legitimacy. Mencius's ruling country is based on morality, Also known as *Humanitarian*; XunZi promoted Rites in association with the law, also known as "Ritualism". Till Dong Zhongshu's period, the thought of ruling country is defined as the combination between Virtue and Theology

The social role of Confucianism: Confucianism plays an important role in maintaining a stable, orderly, social society. The problem is that we must study the studies of Confucianism as social philosophical theories to clarify the social role of Confucianism. Around these issues can be found where and how to solve them in a number of related studies such as: Nguyen Ba Cuong (2013) "*The issue of responsibility in family relationships through the thought of some Vietnamese Confucianist*". Phung Huu Lan (2006) in the book *History of Chinese Philosophy* talked about Confucius and the origins of Confucianism; About Confucius dedication to the field of education. Nguyen Dang Duy (1998) with *Confucianism and Vietnamese culture*. Phan Dai Doan (editor) (1998), the book *Some issues of Confucianism in Vietnam*. In this book, the author analyzed the basics of the process of establishing and the achievements of Confucianism in Vietnam in the historical way from the 15th century to the beginning of the 20th century.

The concept of social role and social role of Confucianism: In addition to social responsibility (which is known as mandatory), there is another dimension beyond that responsibility, but no less important in social well-

being, building a harmonious society in the spirit of Confucianists set out, that is its social role. So where is the social role different from the social responsibility of Confucianism? Can the boundaries be defined, even if it is just a conjecture between social responsibility and the social role of Confucianism? What is the basis of this work?

First of all, it can be said that the social role of a certain subject can be individual, organization or certain doctrine that often wider than social responsibility. *Social role* expressed through *Social function* implementation. Here we refer only to the social role of a philosophical doctrine as Confucianism. We all know that any philosophical doctrine has two basic functions, the *worldview and the methodology*. In addition to the two functions mentioned above in order to put their doctrine into practical life, Confucianist requires two other functions to suit one's mind, namely, the human function and the general cultural function, as the functions that make social philosophy one of its own, the philosophical reflection. From the identification of the means by which Confucianism to play a social role is its basic functions, we examined the social role of Confucianism in certain aspects of politics, economics, education and moral below.

The social role of Confucianism in some key respects: Studying the social role of Confucianism for the stabilization of feudal social order as a prerequisite for the development of society in all aspects of life has so far been established so many scientific works in the country and in the world. The problem is that it treats Confucianism as a social philosophical doctrine with its specific functions in the East so as to clarify the practical values and lessons that can be applied to the construction of socialism in our country today is still an open question and needs further clarification.

Firstly, The role of Confucianism in politics : The social role of Confucianism in determining hierarchical relationships for the purpose of establishing social order is reflected in the following sequence: *Firstly*, establishing hierarchical social order with the promotion of legitimacy in Confucianism in essence that is clarified the political survival of the Western Zhou Dynasty. *Secondly*, honoring the military is synonymous with respect and protection of the political institutions of feudalism. *Thirdly*, the implementation of the virtual and humanitarian principles as the basis, the use of law and theocratic rule to support the establishment of social order, gradually restore the ideal social model..

Secondly, The role of Confucianism in economics : Making people rich in the view of the founder of Confucianism is no unity. While Confucius does not offer a specific way of enrichment, but only advises people to "Thinking when seeing the benefits ", Mencius proposed the point of view about *Constant Products* On the basis of the ownership of soil. When discussing economic issues, XunZi outlined the situation of people if they lived in *Right King* politic, it would bring good prospects: "the close one does not hide talent, the far one is not hard to find out, the countries far away are glad to serve the king. The King is the teacher of the people. That is the rule of the king".

Thirdly, The role of Confucianism in the field of ethics : In social relationships, Confucian philosophies define five basic relationships, including: "King and servants, father and son, husband and wife, brother and sister, friends that are the path of communication in the world." Although different perspectives on maintaining the social order are based on ethical principles, Confucianism in general directs people towards good and advises people to be filial and respectful to their superior. Hence, it is possible to understand the norms which people direct in order to maintain order in society.

Historically, many of the Confucian studies have shared the view that this is a political-ethical doctrine. Therefore, most of the above-mentioned studies are focused on clarifying the ethical responsibility of Confucianism in the spirit of "the prosperity and death of country, the responsible feudal intellectual." Accordingly, social responsibility, at a determined level, is synonymous with moral responsibility. Actually it is not exactly like that. Ethicality as the basic premise of politics is the part of Confucianism. In the history of feudalism in Vietnam, there is not any dynasty used radical morality to rule the country, but by virtue of morality and law in varying proportions, depending on the conditions of specific history. Therefore, in studying the social role of Confucianism, it is not sufficient to clarify its social responsibility, since responsibility is obligatory. This would require a new approach to Confucianism as a particular philosophical social philosophy of Eastern philosophy.

Fourthly, The social role of Confucianism in education : For Confucianism, the realization of education and training is the creation of all necessary human resources for all of the above, in other words, for the exercise of its functions as a particular social philosophy of the East.

Confucius oriented education, teaching into the implementation of political goals are very clear, specific. The later Confucianists such as Mencius, Xunzi, Dong Zhongshu, etc also developed Confucius's educational views, this makes the Confucian ideology of education have many advances that are still valid today

III. CONCLUSION

Confucianism originated in China, and it long played a significant role in the ideological and cultural activities of the people. The thought has been modified to suit the trend of the times, becoming a factor of the culture and dominant ideology in Vietnamese feudal society. As a philosophical social philosophy of Eastern philosophy, Confucianism performs both popular and unique functions: worldview, methodology, humanism and universal culture. The two specific functions are humanistic and cultural, with independent and complementary ability to the methodological function of the protection of the feudal state through education and moral training. From the review of the social role of Confucianism through its functions as an oriental philosophical doctrine, the thesis outlines some of the characteristics of Confucianism in Vietnam in terms of its role in historical society. This is necessary for to continue to focus on the social role of Confucianism in Vietnam in the period from the 15th century to the first half of the 19th century.

IV. LETTER TO MAGAZINE

Dear: The American Journal of Humanities and Social Sciences Research Confucianis was introduced into our country in the early years of the Common Era during the domination of the Northem government. During the development of the history of Confucianis, Confucianis has gradually dominated and influenced profoundly affect many aspects, many areas of social life and people of Vietnam. Confucianism talks a lot about education anf is recorde quite a lot in the scriptures. That way of education is not strange but also close to Vietnamse culture and people in both the past and present. These ideas are expressed through some social roles of Confucianism The American Journal of Humanities and Social Sciences Research have confimed certain values of educational content.

I am writing this letter to express my deep gratitude and best wishes The American Journal of Humanities and Social Sciences Research stay healthy, happy and succesful. I wish the magazine to improve its quality more and more, to meet the needs of domestic and foreign readers. With the enthusiastic attention of the Editorial Board, I have a number of articles published on The American Journal of Humanities and Social Sciences Research. I am very happy to not take it as joy, happiness and motivion to continue writing articles newspaper in the field of passion. I always appreciate and thank the Editorial Board of the journal for that. I have always identified this as a research field, so I will contribute to supporting myself in the filed of teaching, wishing to make a small contribution to the Journal's contruction. I am very happy every time. I am accepted to publish in the Journal. It can be said that this is a source of encouragement and sincere suggestions from different authors and researchers.

I sincerely thank.

PhD. Phạm Thị Lan

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