

# Perspectives on human beings in Chinese Philosophy and its historical significance to the cause of educational innovation in Vietnam currently

Perspectivas sobre seres humanos na Filosofia Chinesa e seu significado histórico como causa da inovação educacional no Vietnã atualmente

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## ABSTRACT

China is known as a cradle of human civilization. Since ancient times, this place has achieved many brilliant development achievements in all fields of social life, especially philosophy. During the process of formation and development, Chinese philosophy has taken people and human-related issues as the object of study. Theories on people are very rich and diverse in order to clarify the human issues in many different aspects. Chinese philosophic viewpoints on people are widespread, affecting and influencing many other countries in the region, including Vietnam. The article uses the methodology of the materialistic dialectics with principles of comprehensiveness, development, specific history and methods of comparison, analysis and synthesis to clarify the basic contents of the human issue in ancient Chinese philosophy, thereby, drawing its historical significance for the cause of current educational innovation in Vietnam through the development of policies on detecting, fostering, training and employing talents; focusing on moral education, considering moral education as the basic task of all educational processes; promoting the particularly important role of the teacher in the entire educational process; and building a rich and lively system of teaching methods to achieve the highest efficiency in the educational process.

**Keywords:** Human issue. Chinese philosophy. Educational innovation. Vietnam.

## RESUMO

A China é conhecida como o berço da civilização humana. Desde os tempos antigos, este lugar alcançou muitas realizações e brilhantes desenvolvimentos em todos os campos da vida social, especialmente na filosofia. Durante o processo de formação e desenvolvimento, a filosofia chinesa tomou como objeto de estudo as pessoas e as questões relacionadas ao ser humano. As teorias sobre as pessoas são muito ricas e diversas para esclarecer as questões humanas nos mais diversos aspectos. Os pontos de vista filosóficos chineses sobre as pessoas são difundidos, afetando e influenciando muitos outros países da região, incluindo o Vietnã. O artigo utiliza a metodologia da dialética materialista com princípios de abrangência, desenvolvimento, história específica e métodos de comparação, análise e síntese para esclarecer os conteúdos básicos da questão humana na filosofia chinesa antiga, traçando assim seu significado histórico para a causa da inovação educacional atual no Vietnã por meio do desenvolvimento de políticas para detectar, promover, treinar e empregar talentos. O foco está na educação moral e a considera como uma tarefa básica de todos os processos educativos. Enseja promover como particularmente importante o papel do professor em todo o processo educativo e construir um sistema rico e dinâmico de métodos de ensino para alcançar a mais alta eficiência no processo educacional.

**Palavras-chave:** Questão humana. Filosofia Chinesa. Inovação Educacional. Vietnã.

## Introduction

As the cradle of human civilization, China has achieved many brilliant achievements in the field of culture, ideology, especially philosophy. Chinese philosophy was born and reached its peak in its development right in the ancient period that history often calls the Spring and Autumn and Warring States period with schools such as: Confucianism, Daoism, Legalism, Moism, Yin and Yang. Due to socio-historical conditions, this was the period of “Hundred Schools of Thought” (YOU *et. al.*, 2018), it means, ideology flourished when many schools and theories appeared at the same time, creating a strong mark in the history of Chinese philosophy. Therefore, when studying Chinese philosophy, scholars mainly focused and even only did their research on the ancient period. Studying the entire contents of Chinese philosophy, we will see prominently political - social, ethical and moral issues. Therefore, human being is one of the central issues of Chinese philosophy (CHENG, 2006) or “people-centered” thought (KONG; ZHANG, 2011; PANG-WHITE, 2019) in particular as well as the entire Eastern philosophy in general. The schools of philosophy all have a common tendency to introversion and focus on studying human beings in many different aspects: human nature, human’s inherent character, human morality, socio-political attitudes. This has profound theoretical and practical implications for affected countries like Vietnam, Japan, Korea, Singapore (SHIN, 2011). Therefore, from the basic contents of Chinese philosophy on humans, the author draws its historical significance for the cause of educational innovation in Vietnam today (LONDON, 2011; TRUONG *et. al.*, 2016; WELCH, 2010).

Currently, along with the movement and development of society, human issues are increasingly concerned, especially in building and perfecting political institutions, building human ethical standards; building a unified and synchronous legal system, creating a stable

legal environment for socio-economic development; as well as the preservation and promotion of national cultural identity in the era of East-West cultural exchange and the penetration of modern political theories, etc. The above contents are inseparable from the human issue. The research viewpoints on human in Chinese philosophy are still valuable for the times, which are profound values that the next generation needs to absorb.

In the context of promoting the development of a socialist-oriented market economy under the strong impact of globalization and international integration, there will be many disturbances in Vietnam's social relations, family life, and personal qualities. In fact, the irreconcilable contradiction between material development and spiritual deterioration, between economy and socio-cultural ethics has been becoming a hindrance to the socio-economic development of Vietnam. In order to restore the fine cultural traditions of our nation, the Communist Party of Vietnam advocates that educating people, promoting creativity, independence and self-reliance are the essentials of education. With the goal of building a new person to develop comprehensively in terms of knowledge, morality, physicality and aesthetics, more than ever, it is required that people always study, consider learning as a need to exist and develop themselves. Although there are many limitations due to historical conditions and class positions, the concept of man in Chinese philosophy has many positive points. Therefore, we can apply them to the cause of training people in Vietnam currently.

## Methodology

In this paper, the author uses the methodology of the philosophy major to research. That is the dialectical materialism methodology. With the method of dialectical materialism, the author thoroughly grasps the principles of comprehensiveness, development and the specific history in the research process. The principle of comprehensiveness requires that when considering a problem, a certain content, we need to put it in relation to other factors, other issues. With a comprehensive perspective, the author always considers human issues in relation to other issues and other contents of ancient Chinese philosophy. With a development point of view, the author considers the human issue in the general movement and development of ancient Chinese philosophical thought. With specific historical principles, the author understands that all objects exist, move and develop in specific space and time conditions. Conditions of space and time have a direct influence on the properties and characteristics of things. With the same object but existing in different time and space conditions, its properties, characteristics and development will be different. Therefore, when studying the human issue, the author always attaches it to the specific conditions and circumstances of ancient Chinese society and when applying the human issue to the cause of educational innovation in Vietnam, the author focuses on considering this application in the specific development conditions of Vietnam's economy and society in order to have a suitable application.

In addition, in the research process, the author uses methods of comparison, analysis and synthesis to clarify the research contents. The comparative method is used to point out some differences in the concept of man of ancient Chinese philosophical schools. Analytical and synthetic methods are used to clarify the human issue in ancient Chinese philosophy in various aspects such as human nature, human's inherent character, human morality and socio-political attitudes, thereby, drawing its historical significance for the cause of current educational innovation in Vietnam.

In summary, with dialectical materialism methodology and methods of comparison, analysis and synthesis, the author considers the human issue in the impact and influence of

economic, social conditions and the development of ancient Chinese society; thereby, affirming the significance of the research issue for the cause of current education in Vietnam.

## Findings

### *Regarding human nature*

Human nature is what separates humans from animals. The reason why humans are separated from the life of animals is that human nature is formed in relation to the community and society. Confucianists have explained a lot about human nature and also formed two opposing views between the two schools of idealism and materialism.

According to the idealist school, it is human nature to have “goodness”. **Confucius** believed that “man is born with uprightness; if he loses high uprightness, and yet lives, his escape from death is the effect of mere good fortune” (*Analects* 6:19) (SHIN, 2011, p. 76). Mencius (372–289 BC) said that, thanks to “goodness” that people can perform three fundamental bonds and five constant virtues; understand the moral relationships between the king and officials, father and son, husband and wife, upper and lower (QUANG, 1994, p. 30). Accordingly, officials must be absolutely loyal to the king, the wife must absolutely obey and be faithful to her husband, the relationship between upper and lower must be hierarchical and order. According to Mencius, those must do this to be called human beings. He said that, the implementation of “Universal Love” (RADICE, 2011) (jiān'ài, 兼愛) (the doctrine of Mozi) or “Egoism” (FOX, 2008; VILLAVÉR, 2015) (the doctrine of Yang Zhu (440–360 BC)) is very the beast. This view of Mencius, later developed by Song dynasty theorists, they said that it was human nature to perceive “Virtues” (i.e. Humanity - Righteousness - Propriety - Wisdom), that meant, to perceive the religion of being a servant, a wife, and a child. Looking back over the development of the Chinese feudal system, we realize the view that human nature must have “goodness” has become the feudal moral standard. The feudal classes used this point of view as a basis for moral education for all classes of people in order to keep their dominant position, enslave and dominate the people (TAN, 2015).

Contrary to the above idealistic views, three typical representatives have given very rich and diverse materialistic views on human nature. Those are MoZi (470-391 BC), XunZi (310-235 BCE) and Dai Zhen (1724-1777). XunZi said that humans are different from animals in that they have “righteousness”, surpass animals in that they know “sociality”, so you can control the animal. Mozi said that humans are different from animals in that they have labor (NGUYEN, 2005, p. 55). Thanks to labor, people know how to cultivate to eat, weave cloth to wear, build houses to live in. Meanwhile, all animals only know how to use their fur to make clothes, rely on nature for food and drink, but cannot create it themselves. This was a very progressive viewpoint, because he was a representative of the handicraft class, he saw the role of labor in shaping human nature. In the Qing Dynasty, Dai Zhen said that humans differed from animals in that they used consciousness instead of instinct.

### *Regarding human's inherent character*

In Chinese philosophy, thinkers have been interested in researching and offering many opposing views on human's inherent character; because one of the characteristics of Chinese

philosophy is to aim to correct the moral and ethical values of human beings by promoting the image of the perfect gentleman.

During the Warring States period, Mencius introduced the concept of “the inborn ability to be good” (ZHANG, 2017); that is, right from the moment of birth, human’s inherent character is good. Humans already have the germ of “benevolence”, “righteousness”, “propriety”, “wisdom” and have the germ of filial piety to parents, loyalty to the king, and respect for elders.

Contrary to that view, Xunzi said that “Man nature is evil” (LI, 2018); it means that humans are born evil by nature. To justify that view, he said: Humans is the type of “the eyes like pretty colors, the ears like beautiful sounds, the mouth likes good flavors, the heart likes what is beneficial, and the bones and flesh like what is comfortable” (DOAN, 2010, p. 57). It is those desires, along with the inherent character of greed for good things and avoidance of harm, that make people cruel. Because of the love of good things, it is easy to give birth to a quarrel, to lose benevolence, concession and lose honesty and trustworthiness. Although affirming, human’s inherent character is evil, but Xunzi believes that everyone can do good things and become good. Therefore, humans must be educated in the right way to give up evil and return to good.

The doctrine of the evil of Xunzi, later, was inherited and developed by Han Fei Zi. Han Fei Zi believes that human’s inherent character is evil, inherently selfish, greedy for benefit and afraid of harm. With that evil inherent character of man, it will be the germ to make society disorder. Therefore, it is just stop at education, it is not enough, but it has to promote the Legal (the legal system must be strict), and it must be severely punished to threaten the evil of humans.

Later, Gaozi (420-350 BCE) was the next person to discuss human’s inherent character. According to him, human’s character has three points worth noting: *Firstly*, the non-virtuous and virtuous nature (human inherent character is neither good nor evil). For a better explanation, he said: “sinh chi vị tính, thực sắc tính dã”, means that “Living is the character – Eating and the nuance are also the character”. Thus, according to Gaozi, the inherent character is the basis of human and animal life. Human’s inherent character is expressed in growth and reproduction (TRAN, 2015). Growth is to maintain the individual’s life, reproduction is to continue the life of the species. This is instinct, not good or evil. *Secondly*, the character of “khả dĩ vi thiện, khả dĩ vi bất thiện”; that means, the inherent character can be made good, can also be made not good. To better understand, he explains that “the inherent character is like water flowing around. When opening to the East, it flows to the East, when opening to the West, it flows to the West...” With this understanding, the inherent character is initially like a blank sheet of paper, if we write good things, we will become good, if we write bad things, we will become evil. Thereby, highlighting the role of education in shaping human character. *Thirdly*, the humanity belongs to a priori, that means, “dữ sinh căn sinh” (it was already available at birth). As for Righteousness, it belongs to a posteriori, they were born through knowledge and experience. Therefore, he said, “Nhân nội dã, phi ngoại dã. Nghĩa ngoại dã, phi nội dã” (Humanity is to be inside, not outside. Righteousness is to be outside, not inside) (NGUYEN, 2007, p. 20).

To the time of Wang Fuzhi (1619–1692) and Dai Zhen, the view of human inherent character was broadened. Wang Fuzhi said that human character is not innate, but is born and then formed. More specifically, the human character is formed through learning, “knowledge and action are simultaneous” (TAN, 2021). Complementing this point of view, Dai Zhen expands the human character to three aspects: Desire (sex), Affection (love), Knowledge (intellection). Thus, both Wang Fuzhi and Dai Zhen saw the very natural needs of human character, and they have seen that human character is formed in the relationship between people and the social environment where they live. Thus, these are highly advanced views of human inherent character in ancient Chinese philosophy.

In general, the above thinkers have based on the materialist point of view to explain human's inherent character. Although the views may be opposite, they all agree that they all recognize the role of education in shaping the inherent character as well as educating to bring human inherent character to the goodness.

Besides those materialistic views, idealism also has many representatives who were interested in human's inherent character. Typical among them are: Dong Zhongshu (179–104 BC) divided human's inherent character into 3 types: sainthood (comprehensive), middle-class (good and evil), and pettiness (all evil). Han Wu (Tang Dynasty) also divided human's inherent character into three levels: high level (perfect), middle level (good and evil) and low level (only evil). Cheng Hao (1032–1085), Cheng Yi (in the Northern Song Dynasty) divided into the good character (pure good), temperament (good and evil). With the point of view of “理 li (principle)” and “事 shi (affairs, matters)”, Zhu Xi (Northern Song Dynasty) shares the nature of man into heaven and earth's character (only principle) and temperament (principle and affairs) (NGUYEN; HO, 2018, p. 21).

### ***Regarding human morality***

On the basis of clarifying the nature and inherent character of human beings, thinkers of Chinese philosophy have put forward their views on humanism. Confucianism believes that the religion of being humans shows the relationship between the individual and his or her family, society, country, race, etc. Confucian thinkers all uphold the doctrine of Confucius' "Rectification of Names" (FENG, 2016). to protect feudal hierarchy and order. They uphold the theory of the three fundamental bonds and five constant virtues, promote humans to cultivate humanity and righteousness. In addition, Taoism advocated building the human morality according to the point of view of "Wu-wei" (nondual action), living in harmony with nature, not caring about fame and profit in human-to-human relations.

### ***People's attitude towards the country's socio-political situation***

From clarifying issues related to people such as nature, human nature and human morality, Chinese philosophy moves on to discuss people's attitudes towards politics and society. This is, after all, the central part of all philosophical doctrines on man.

People's attitude towards the country's socio-political situation is aimed at the incarnation spirit of human beings. It plays a decisive role in what people need to do to make their mark in the general development of society. Confucianism advocates that people incarnate, attach themselves to society by giving the model of a perfect gentleman who must know "cultivate your personal life, regulate your family, bring order to the state, and bring peace to the world" (JIANG, 2018). Therefore, people need to study hard to succeed, become an official to help the king and save lives. If you succeed, you will become an official, if you are not successful, you will hide or bring the learned knowledge and pass it on to your students. This is a positive view, promoting human's training ability, capacity and behavior, and upholding human's sense, responsibility and mission for the development of the country.

Contrary to the point of view of Confucianism, Taoism offered a view of "Wu-wei" (nondual action). Criticizing the Confucian viewpoint of fame and benefit, the viewpoint of "wu-wei" causes people to have two attitudes towards socio-political issues. It is a noble life attitude, deeply studying and practicing the religion, not caring about fame and benefit, money, not

being greedy for fame and wealth, but consequently, it gives rise to a negative, boring, irresponsible attitude of the people to society.

## Discussion

With more than a thousand years of living under the yoke of “Chinese imperial rule” (PHAM; FRY, 2004), Vietnam is deeply influenced by Chinese culture in all areas of social life. Among them, education is the field imprinted with Chinese culture, the most specific and most specifically and directly, Chinese Confucianism. From a certain perspective, “Confucianism is a part of Vietnamese traditional thought. Educational thought of Confucianism is also a part of traditional Vietnamese education. Similarly, some authors claimed that Vietnamese education system influenced by with long-held Confucian collectivism (LE *et. al.*, 2007). Therefore, if we remove the factors that are not beneficial to the social development, and at the same time, we continue to inherit and promote the positive factors to meet the needs of the new society, the study of Chinese philosophical views on humans will have great historical significance for the cause of educational innovation in Vietnam today.

### ***The first historical significance of the Chinese philosophical view on humans for the current educational innovation in Vietnam is the need for a policy of discovering, fostering, training and employing talents***

Studying Chinese philosophy on human, we find that most thinkers try to portray the image of a perfect gentleman. Different schools from Confucianism to Legalism, Daoism... all promote the model of the perfect gentleman, which fully have the moral qualities of humanity, righteousness, propriety, and wisdom to ensure the stability of the feudal social order. The model of the perfect gentleman was the representative of the elite class in the society, the talents of the feudal society at that time. Enhancing the perfect gentleman was for the purpose of educating the people so that they knew to obey the rule of rulers. This has great significance not only for feudal society but also for our present era, because with any society, talents are always the core of the nation. They have the great role in the survival of the nation.

As we all know, “In any system, a true education has the same noble mission of educating people. At the same time, on that common background, each time, each society sets different specific tasks and requirements for education” (COMMUNIST PART OF VIETNAM, 2016, p. 241). From being aware of the role of talents in the socio-economic development of the country, along with the practice and the development needs of each field, Vietnam Party and State have paid attention to the issue of discovering, training, fostering and employing talents, especially science and technology staffs in spearhead industries and fields. The motto “The State increases investment, at the same time, promotes socialization and mobilizes society to care for the development of education” (NGUYEN, 2015, p. 132) has created great resources to promote education development, which specifically and in the immediate future are the training and fostering of talents. The experience of many countries has shown that, in this era, the biggest difficulty to achieve that goal is not capital, technique or resources, but first of all, the talented, the elements of “national core” that previous generation had mentioned. Only when talents are discovered, trained and fostered in a timely manner to help them devote themselves to society, will we have the strength to realize the aspiration to build a modern and prosperous Vietnam and go towards the goal of “rich people, strong country, fair, democratic and civilized society”.

***The second meaning of the Chinese philosophical view on human beings to the cause of educational innovation in Vietnam today is to focus on moral education, to consider moral education as the basic task of all educational processes***

“Humanity”, “righteousness” are very basic and fundamental categories of Chinese philosophy. This has shown that contemporary thinkers were very interested in educating people. Although there are differences in explaining human inherent character as goodness or evil, thinkers agree that they all recognize the role of education in shaping human character. Confucianists believe that human inherent character is good and that goodness is largely created by education. On the contrary, Legalists believe that human inherent character is evil, but this evil can educate to return to goodness and affirms the need to combine both education and law to educate people.

Acquiring the spirit of upholding the role of education, in the process of leading the country and carrying out educational innovation, Vietnam Party has always focused on moral education and determined that moral education for people must be a persistent and long-term educational process for everyone, with active participation, close combination between sectors, levels, organizations and communities in society. This proved that the core of education is moral education. This is even more important in the context of today’s society.

The market economy, besides the positive aspects, has also revealed the following basic limitations: stimulate extreme individualism; pragmatic pursuit of material interests; trampled on discipline, conscience, morality and public opinion, the hedonistic, depraved lifestyle, etc. Vietnam party has stated: “We do not attribute all evil to the market economy, but we cannot fail to see that, objectively, the market economy with its tremendous spontaneity has encouraged individualism, realism. Consequently, people only pay attention to material benefits but disregard spiritual values, only pay attention to personal interests but ignore the interests of the community, only pay attention to immediate benefits but ignore basic, long-term interests” (COMMUNIST PARTY OF VIETNAM, 2021, p. 115).

In addition, because some individuals, families and society in general still subjectively underestimate self-education and moral education. In the family: unfilial piety, divorce, property dispute...In society: prostitution, smuggling, imitation goods, fake goods, gangster behaviors, a large number of Party members are corrupt, corrupt, in education, there is still a state of achievement race, buying a degree, teachers and students do not fulfill their duties and responsibilities.

To overcome the above situation, today, in the process of educational innovation, all schools have set standards that have existed for thousands of years in Vietnam sociality: “First Morality then Knowledge” (Tiên học lễ, hậu học văn) (DINH; SHARIFIAN, 2017; LE, 2018). and promote the “tradition of respecting teachers” (NGUYEN, 2015). The document of the XIII Congress (2021) affirms that “It is necessary to improve the quality of comprehensive education, especially, ideal education, traditional education of revolutionary history, morality, lifestyle, creative capacity, practical skills, industrial working style, the social responsibility” (COMMUNIST PARTY OF VIETNAM, 2021, p. 216).

Therefore, Vietnam Party has attached moral education and lifestyle with ideal education and historical traditions and considers this a central task in educational innovation in the country.



### ***The third historical significance of the Chinese philosophical view on the human beings to the cause of educational innovation in Vietnam today is to promote the particularly important role of the teacher in the entire educational process***

When it comes to the cause of education, it is impossible not to mention the tradition of respecting teachers. It is the teachers who have the merit of creating students who are both virtuous and talented, and it is also the teachers who make a great contribution to bringing glory to the education industry. A teacher is not only good at professional knowledge, but also has to have talents and wisdom to steer the boat of knowledge to everyone. That shows the great role and importance of the teacher in the entire educational process. However, in recent years, along with the difficulties of education and social circumstances, the changes of teaching and learning conditions, so the concept of teachers has also changed, it was unable to keep the rigid stereotypes of the past. Therefore, the position of teachers in Vietnam society today has been worryingly degraded.

Some people think that, due to the explosion of information technology revolution, a series of technical means were born to effectively support learning, the position of the teacher gradually receded to a secondary rank, or at least teacher no longer plays the key decision-making role in the school as it once did. But the reality of the educational process has proven that, in modern schools, with the strong support of information technology, the most decisive role for the quality of education still belongs to factors directly related to the teacher. Good teachers are still the most decisive factor for educational effectiveness in modern schools.

Others said that according to the advanced pedagogy method, it must take the student as the center, promote self-study, maximize the positivity and self-discipline of students, so the student, not the teacher, is the central figure in the school. But that is not the case; because the most effective way to learn, save time and effort is still studying with good teachers. With a good teacher, you can avoid unnecessary detours and save your time groping for directions among the forests of knowledge. The mission of the school and the teacher is to awaken the potentials in each student through education, arouse and develop that inner strength. That mission is noble and important. The teacher not only teaches students to learn, but must gradually teach students to self-study, self-read, explore, look up, discover new things. At university, students need to actively do research, create new knowledge, actively promote their internal resources to develop intelligence, develop thinking, and train personality, not just passively absorb knowledge, even advanced knowledge.

Recently, there has also been an opinion that it is not the teacher but the training program that is the most decisive factor for university quality. If so, the quality of the university is too simple, because it only need to improve the training program, even use the training program of a famous foreign school to enhance the university's quality. Unfortunately, without a good teacher, how can a good training program be built and implemented?

### ***The fourth historical significance of the Chinese philosophical view on the human beings to the current cause of educational innovation in Vietnam is to build a rich and lively system of teaching methods in order to achieve the highest effectiveness in educational process***

Chinese philosophy has paid great attention to the regulation of the rules and standards of human behaviors towards society. The prominence among them is the method of "cultivation

oneself" or "self-cultivation" (YAO, 2000) to "regulate your family, bring order to the state, and bring peace to the world" (JIANG, 2018); or the method of "to nurture the mind, cultivate the mind, gather the jing and nurture the qi" (PENG, 2011) for the purpose of nurturing and developing the goodness which students are endowed with. The method of "the Way of the former kings" (IVANHOE, 2007) that set the criteria, which are the rules, virtues, and ethics of the sages, as the standard. That rule cannot be arbitrarily changed, cannot be lowered to follow the low level of learners; which requires teachers and learners to always be dedicated, persistent, humble and to have a progressive attitude in learning. From the viewpoints of human education of Chinese philosophy, it has been shown that contemporary thinkers were especially interested in the process of education and self-education. To teach people, the teacher must first correct himself, always keep your mind for yourself to set a good example for learners to follow.

Today, under the negative impacts of the market economy, money has the omnipotent power to change morals, ethics. Traditional moral values are in danger of fading away, replaced by bad habits and immoral manifestations in families, schools and society, which tends to increase. Faced with that situation, the X Congress emphasized: "Degeneracy in politics, ideology, morality, lifestyle; bureaucracy, corruption, wastefulness, and harassment of people among a large number of cadres and Party members has taken place seriously for a long time, and have not been prevented or repelled...thus, reducing people's trust in the Party. It is a danger related to the survival of the Party and the regime" (COMMUNIST PARTY OF VIETNAM, 2006).

It is the bell to wake people up to "keep the mind, nourish the soul", to find true values in our lives. Because human's inherent character is good, and everyone has good germs in themselves, so education that can teach people to become perfect. The role of self-training and self-education is appreciated in the whole learning process. Learners not only get the knowledge in class through teacher's transmit, learners can also learn by themselves through friends, social environment, and can also study at home. In particular, modern education widely uses Internet and information technology, learners can access and learn the knowledge they do not know to enrich their knowledge source. At the same time, teachers must create conditions to maximize the activeness of learners, that is, applying a student-centered approach. By significantly reducing time on class to listen to lectures, increase practice hours, interactive hours on class, spend time on self-study, refer to books, documents, seminars, presentations, and discussions, writing essays, doing projects. Limiting the traditional way of learning, that is, the teachers read and the students write. This will inhibit learners' positive developing thinking. For Vietnam country, this is very important, because the remnants of the way of learning from ancient examinations are still very heavy in Vietnamese society and even among the intelligentsia. In particular, universities must attach more importance to the development of scientific research thinking, style and skills. The document of the XIII Congress requires the need to "Implement synchronously solutions to develop and improve the quality of education, training. Renovate the curriculum, content, methods of teaching and learning, examination methods in a modern direction" (COMMUNIST PARTY OF VIETNAM, 2021, p. 95).

It is necessary to evaluate rightly the object to come up with appropriate learning methods. Depending on personality, each person has his or her own interests, strengths and weakness; that diversity makes a rich life in modern society and is the land for the development of creative talents. Therefore, education must be liberal, not limited or restrained, but, it must respect and develop personality, and to do so, it should not be confined to everyone in the same type of training, in the same direction of education. It must open up many paths, many directions, create many options for the young generation to develop their talents, and at the

same time allow them to easily switch to another path when they see that their choice is not suitable. The experience of developed countries reveals that the more equitable and democratic education is, the more people are educated, the more talented people appear. In addition, education needs to set certain standards so that learners can practice and strive to achieve those standards.

## Conclusion

Ancient Chinese philosophy pays great attention to human issues in many aspects such as human nature, human inherent character, human morality and people's attitude towards the country's socio-political situation. This philosophical system always focuses on solving socio-political problems and the pressing daily problems that are happening, solving ethical and moral problems, taking people, the interests of people and human society as the center. That is also the reason why ancient Chinese philosophy has made a profound influence in contemporary political and social life since its birth. Many theories of famous schools such as Confucianism, Taoism, and Legalism were adopted by the ruling classes as the state religion, elevated to a highest position in order to rule the country and dominate the vast majority of the working people. Therefore, it can be affirmed that, with positive values, the viewpoint of man in Chinese philosophy has a great role in educating people, directing people to practice the Religion of the gentleman; it means that gentlemen must know to "cultivate oneself, put the family in order, rule the country, and bring peace to the world". Many viewpoints and thoughts on human in the philosophy of this period have still had profound values to this day.

Vietnam is a neighboring country, whose culture and history are deeply influenced by Chinese culture. Therefore, many thoughts and schools of ancient Chinese philosophy in general and thoughts on human of Chinese philosophy in particular have strongly influenced the Vietnamese state not only in feudal times but also in modern times. Studying the entire Chinese philosophy on humans has left current generation with extremely valuable ideological legacies and has raised many issues of topical significance that we need to clarify in new historical conditions. For the cause of current educational innovation in Vietnam, the Chinese philosophy's viewpoint of human is of great significance in the following aspects: (1) it is necessary to have policies to discover, foster, train and employ talents; (2) focusing on moral education, considering moral education as the basic task of all educational processes; (3) promoting the particularly important role of the teacher in the entire educational process; (4) building a system of rich and lively teaching methods to achieve the highest effectiveness in the educational process.

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