

CONFUCIUS'S EDUCATIONAL IDEAS: CONTENT AND VALUES

AS IDEIAS EDUCACIONAIS DE CONFÚCIO: CONTEÚDO E VALORES

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ABSTRACT

Since ancient times, thinkers have always emphasized the role of education in improving people and improving society. Confucius (551-479 BC) named Qiu, self-titled Trong Ni was a famous philosopher, politician, and educator in ancient China. Confucius's ancestor was a person from the Song state who moved to the country of Lu. He was born in the country of Lu - where many cultural heritages of the Zhou Dynasty are preserved. Confucius is one of the important delegates who laid the foundation for education in the world in general and in China in particular. For the first time in history, education was promoted and spread widely among the people. To promote his education effectively, Confucius built a rich system of teaching methods and an ideal model in society. With those outstanding features, Confucius's educational thought has contributed valuable experiences to the treasure of human educational theory in general and the history of ancient Chinese education in particular.

Keywords: Confucius, educational thought, content, values.

RESUMO

Desde a antiguidade, os pensadores sempre enfatizaram o papel da educação na melhoria das pessoas e na melhoria da sociedade. Confúcio (551-479 aC) chamado Qiu, autointitulado Trong Ni, foi um famoso filósofo, político e educador na China antiga. O ancestral de Confúcio foi uma pessoa do estado Song que se mudou para o país de Lu. Ele nasceu no país de Lu - onde muitas heranças culturais da Dinastia Zhou são preservadas. Confúcio é um dos delegados importantes que lançou as bases para a educação no mundo em geral e na China em particular. Pela primeira vez na história, a educação foi promovida e difundida amplamente entre o povo. Para promover eficazmente a sua educação, Confúcio construiu um rico sistema de métodos de ensino e um modelo ideal de sociedade. Com essas características notáveis, o pensamento educacional de Confúcio contribuiu com experiências valiosas para o tesouro da teoria educacional humana em geral e para a história da educação chinesa antiga em particular.

Palavras-chave: Confúcio, pensamento educacional, conteúdo, valores.

Introduction

A country that wants to develop must always pay attention to the development of education because education contributes to the creation of a new intellectual system. In the context of the fourth industrial revolution, knowledge is the most valuable product of human and human society. And intellectual property becomes the most important property recognized and protected by countries. Resources for socio-economic development in each country and ethnic group from natural resources and muscular labor are the main sources of human resources, whose knowledge is the most basic.

“China is one of the ancient centers of culture, science, and philosophy, with the richest and most brilliant achievements not only of Eastern civilization but of all mankind. In particular, philosophical thought has an important meaning in ancient Chinese culture” (XING, 2005). The brilliant development of ancient Chinese philosophy was also the time when Chinese society entered the Spring and Autumn period. It was a period of profound transformation from the socio-economic form of slavery to the feudal socio-economic form, the ideological and moral values of the old society were corrupted, but the new ideas and ethics are still on the way of establishment. It was in that special historical condition that created the premise for the birth of a series of philosophical systems with great philosophers whose names were associated with Chinese and human history. In there, Confucius highly emphasized the role of education in improving people and improving society. It can be asserted that Confucius was the one who laid the first foundation for progressive educational views when he introduced the policy of *“illiterate people are of no social class”* (Analects of Confucius) (CON, 2000). Although in Confucius' educational thought, there are still many historical limitations on social class, if we know how to *“cleanse out the drawbacks”*, discard limitations, and inherit values, the historical values of Confucius' educational thought are still relevant today.

Research Questions

The article focuses on clarifying research questions, which is also the orientation in which the report conducts research:

- What was the content of Confucius' educational ideas?
- What is the value of Confucius' educational thought in the current era?

Materials and Methods

Subjects and research objectives: Research object and objective: The article focuses on studying the content of Confucius' thought about education and its value in the current era.

Theoretical research methods are used in the article to collect scientific information based on studying documents and documents and logical thinking manipulations are applied to draw the necessary scientific summaries. The appropriate methods of analysis and synthesis are used for the analysis of different documents and theories to deeply study the subject. The synthesis method is the connection of each aspect, each part of the information that has been analyzed to create a new and profound theoretical system about the object; The method of classification and systematization of theory is used to arrange scientific documents according to each side, each unit, each problem having the same essential signs, the same development direction.

Results and Discussions

Contents of Confucius' educational ideas

In Spring and Autumn period - Warring States period chaos took place everywhere, causing power struggles, social moral degradation, people's lives falling into misery. In the social context many theories that sought to explain and propose measures to stabilize the social order appeared such as; The Mo scholars upho benevolence, the Legalist upholds the rule of law, and Confucianism upholds virtue. In the purpose and content of Confucian education, there is nothing but the

education of human morality. An example of this school is Confucius. "Confucius view power as the central ethical issue in human relations" (ROMAR, 2004).

Confucius (551 – 479 BC) was the founder of the Confucian school. With the motto "*Study without getting bored, teach people without getting tired*" (Analects of Confucius) (Con 2000). Confucius said: "*Stepping into a country can know what its education is like*". "Born 500 years before Christ, the great philosopher and teacher, Confucius, established the cultural foundation of China. He is generally referred to as "China's first teacher" and attracted a large student following during his life. Confucius' advice was given in oral form to his students, however, shortly after the great teacher had died his students began writing the messages, he had given them, and these writings became the Analects, or the "Sayings of Confucius" (OSNOS, 2007). The main content of Confucian education is moral education. "Confucian thought held sway in China, advocating a state guided by highly ethical scholar-bureaucrats and a society ruled by morality and a strong emphasis on hierarchical relationships" (MOONEY, 2007). Ethical standards are generalized into ethical and political principles in the six scriptures (*Classic of Poetry, book of Documents, Book of rites, Classic of Music, Book of Change, Spring and Autumn Annals*) and the six arts (*Rites, Music, Archery, Chariotry, Calligraphy, Mathematics*). In teaching, Confucius always determined that wisdom is secondary, and virtue is the main one. Education is all about letting learners reach the attitude of "*Being filial at home, easy going out, being careful and respectful but sincere, loving everyone but being close to people*" (Analects of Confucius) (CON, 2000). Confucius paid great attention to teaching humanities to his disciples. Confucius considered benevolence as the highest goal of moral cultivation. A scholar does not harm benevolence for the sake of life, but must always nurture benevolence with all the eagerness of "*before benevolence, he does not yield to the teacher*" (HUU, 2002). Confucius has always affirmed the particularly important role of learning for everyone. He said: "*Those who like to be benevolent but do not like to learn, the harm that prevents them is stupidity. For those who love wisdom but do not like to learn, the harm that prevents them is licentiousness. Those who love honesty but do not like to learn, the harm that blocks it is damage. Those who love uprightness but do not like to learn, the harm that blocks them is their harshness.*"

For those who love to be brave but do not like to learn, the hindrance is rebellion. For those who like to be resolute but do not like to learn, the harm that prevents them is hysteria” (Analects of Confucius) (CON, 2000). Therefore, to prevent all those hidden harms, it is necessary to in teaching, Confucius always reminded his disciples that to learn is to be useful in life. Because learning a lot without knowing how to bring it to life is like no study. It is like a waste of long-term learning. “Confucius proposed a strong social hierarchy based upon position. The hierarchy would be maintained through a benevolent leader who acted in the best interests of his subjects. This relationship between king and subject has a feudal orientation”(OSNOS, 2007). In addition, Confucius also taught that learning is to complete one's personality, learning is for oneself, not for anyone, so it is important to focus on the aspect of life and behavior. Learners must first reach the way of that “when entering a house, you must love your parents; when going out, you must respect your brothers and sisters and the elderly; Whatever you do, you must be careful and speak truthfully, you love everyone, but be close to virtuous people. How much of that work first; If you have more energy, go study literature and six arts” (Analects of Confucius) (CON, 2000). Therefore, in terms of teaching content, according to Confucius, whoever has mastered the four faculties of "literature, morality, loyalty, and faith" - literature, six arts, manners and virtues, integrity, loyalty, and faithfulness without exaggeration, will achieve personality fulfillment. Only then he is considered a learned person.

In addition to the above purposes, Confucius also focused on the purpose of finding the truth in the truth. The truth here means morality. Confucius himself has always shown a fervent devotion to morality in learning. Confucius not only focused on complete personality, using education to expand people's knowledge, but also paid attention to the love of the mind, wisdom, benevolence, and courage to teach people to fulfill the moral man. So any individual, if not shaped by education, cannot have a perfect personality. Confucius said, *“If you want to be benevolent but don't learn, that cover will turn out to be stupid. If you want wisdom but don't learn, that cover is empty. If you want to believe but don't learn, that cover is the enemy. If you want to go straight but don't learn, that cover is in a hurry. If you want to be brave but don't learn, that cover is chaos. If you want to get tough but don't study, that cover is*

crazy" (Analects of Confucius) (CON, 2000). Therefore, the aim in carrying out the entire educational process according to Confucius is to reform, foster and perfect the personality.

Confucius' methods

To achieve the highest efficiency in the process of teaching, Confucius created a relatively complete system of educational methods in the teaching process.

Methods of suggesting, dialogue between teachers and learners, to promote the subjective dynamism and independent thinking and creativity of learners. Confucius said, "He who is not eager to understand, I cannot help him to understand. Those who do not try to express their opinions, I cannot reveal them. Whoever knows one corner well, but refuses to base it on to know the other three corners, I will not teach him anymore" (Analects of Confucius) (Con, 2000). He asked learners to be able to observe clearly and reason, from one thing to know other things, from this to know that (Analects of Confucius) (CON, 2000). This shows that Khong Tu always uses suggestive methods for learners to think independently. The teacher is only a guide and suggestion in the teaching process. Thus, learners "*after hearing a lot, must choose the right things to follow; After seeing a lot, remembering the things that need attention, that's why you become a third person*" (Analects of Confucius) (CON, 2000). In his teaching method, Confucius always requires learners to combine learning with deep thinking. Because, "*learning without thinking is not smart. If you think without learning, your heart will not be at peace*" (Analects of Confucius) (Con, 2000). Only when students have that spirit Confucius will teach them. Thus, according to Confucius, it is necessary to maximize the ability of learners for the most effective teaching process.

In teaching Confucius also attaches special importance to the exemplary method. Confucius said that education has something to teach but not to say, students can draw lessons by looking at the teacher's attitude, gestures and behavior. Not only that, each example can become a living lesson, the example, the perfect personality, the seriousness of the teacher is a great lesson for the students. Confucius himself, with the spirit of learning without getting bored, teaching

tirelessly, throughout his life constantly reviewing and studying the knowledge of the ancients, remains a shining example for his students to follow. This is also the basis of the process of education and self-education for the teacher, and at the same time gradually forms the tradition of "*respecting teacher, and respecting life*" for future generations.

Based on the principle of "*optional teaching*" - attaching importance to determining the object of education through the language and behavior of the students to determine the appropriate educational content - According to Confucius, it is necessary to classify the objects in the process of education. Confucius said, "*From the middle level up, we teach the higher morality. From the middle class down, one should not teach superior morality*" (Analects of Confucius) (CON, 2000). That is, to be effective in the educational process, it is necessary to personalize the object. Each audience is different, Confucius has a different way of teaching through which he wants the audience to understand and correct him.

In the process of teaching, Confucius also advised his students to associate theory with practice, to practice words with deeds, and to oppose mere talk and study. If people only know how to study things in books, it is useless. It is like a person who has memorized all three hundred verses of the Poetry and can not respond when he is on a mission. Then there's no point in studying. Therefore, learning associated with practice will promote the highest efficiency to make rapid progress in the learning process, Confucius always reminds learners to regularly review old, know new, regularly practice, cultivate and study. Because "*reviewing what has been learned, knowing new things from there, one can become the teacher of the world*" Analects of Confucius (Analects of Confucius) (CON, 2000). Therefore, it is necessary to regularly learn from those who have gone before, combining with practice the knowledge learned.

To do so, in the learning process, learners must not be complacent, not conceited, or ignorant. Even himself, Confucius always humbly admits that he is not born with a natural knowledge of morality, but is just a fan of the scriptures and poems of the ancient sages, so we try to learn ethics (Analects of Confucius 19) (CON, 2000). He always advises learners to constantly practice and cultivate the

knowledge they have learned so that the acquisition of new knowledge is easier. Learning is a long-term process of accumulating knowledge, so Confucius advises that you need to regularly practice with diligence, practice, and perseverance. Every day you learn more things you haven't already known, so you are called an avid learner.

In the process of teaching, Confucius is not only interested in methods for students to absorb lessons effectively, but he is also interested in training attitudes for learners. Confucius always reminds if you want to study and practice to become a virtuous person, you must always have an attitude of progress, overcoming, and not being complacent. What I can say I know, what I can't say I don't know, that's what I know. Just like, *"he who is not strong enough to go halfway, give up. But it's not that he doesn't have enough strength, because he has already set the road level, to that point, he won't go any further"* (Analects of Confucius 10) (CON, 2000). Since then, in the learning process, you must always try your best, be diligent, and hone your knowledge. To achieve the results, people who are excited and think ethically are happy until they forget their worries and sorrows; and focus on learning until you don't know the old age is coming to you (Analects of Confucius 18) (CON, 2000).

Confucius also advises learners to *"have to work hard to learn as if they can't keep up with others, for fear of being abandoned"* (Analects of Confucius 17) (CON, 2000); must study anytime, anywhere, because "out of the three people on the road, me and two other people, someone must be my teacher. I choose this person's goodness and rightness to follow; I consider the evil and evil of the other person to correct myself" (Analects of Confucius 21) (CON, 2000). In studying, Confucius also reminded him to always be careful, so he advised, *"You should listen to a lot. What you have heard that you don't show, but have doubts, put it aside, don't say it. As for the details that I have not heard, I should speak cautiously. Thus, there are very few opportunities for me to be rebuked by people. Should see for many. What you don't see clearly, can be dangerous, put aside, don't do it. As for the things that we consider not harmful, we should do it with caution"* (Analects of Confucius) (CON, 2000). Thus, in the teaching process, besides teaching morality to students, Confucius also cares

about training students' attitudes, so that each student can perfect both literature and quality.

The value of Confucius' educational thought in the current era

Through the study of Confucius's educational thought, we found the following advanced points.

Although he appeared for a long time in human history, his method of training human resources is very advanced. In training human resources, Confucius advocated training according to the requirements of society, his purpose was to train people to be mandarins in the court, his training method was more specialized in each preferential case of each person. "Confucius believed that having ideals was the first step to educate student to be a moral person. He attached importance to having ideals in moral education. He indicated that everybody should have his life goals and ideals. Furthermore, Confucius instructed students to have ideals and confirm belief. Confucius often discussed ideals with students. He also asserted that the ideals should be referred to virtues" (XIE, & CHEN, 2013). Based on the principle of "optional teaching" - attaching importance to identifying educational objects through language and behavior of students to determine appropriate educational content.

When the purpose and object of Confucius training are determined, teaching methods such as the method of opening and dialogue between the teacher and the learner are identified, to promote the subjective dynamism and independence in thinking and creativity of students. To make rapid progress in the learning process, Confucius always reminds learners to regularly review old, known knowledge, regularly practice, cultivate and study. "Not only did Confucius encourage his students to make effort in learning, he also encouraged them to make this effort by allowing them room to think for themselves"(XIE, & CHEN, 2013).

To be persuasive in teaching Confucius also attaches great importance to the exemplary method. Confucius also advised his students to associate theory with practice, to practice words with deeds, and to oppose mere talk and study.

Thus, we can see that if we remove the limitations due to class and history, Confucius's educational ideas still have practical values in education in general and the training of human resources in the social sciences and humanities in particular. When training, the school must determine who to train? Do raining and how to train? Do learners have that knack? After we have identified the above problems, we will start to work on effective training methods. Confucius emphasized the method of dialogue with students and the method of setting examples. This can be seen as one of the highlights of his thought.

Some comments

The study of Confucius' educational thought has attracted the attention of many researchers. However, researchers all say that Confucius directed his educational views to the ruling class. We believe that, in any historical period, every activity in society is a tool to serve the ruling class. "Confucius' teaching-learning movement along a modeling-imitating principle with the saintly teacherking observes-follows the Dao movement and the subjects observe-follow the exemplary king and get transformed in so doing" (ZHAO, 2017). However, each different historical period will have a corresponding ruling class. When studying his thought, we should not stand on this historical point of view to judge the previous historical period. On the contrary, when we study an idea, we must attach it to the historical period in which it was born to evaluate its positive aspects as well as its limitations and draw historical values for the present day. The fourth industrial revolution is taking place, in order to meet the needs, the educational thoughts of Confucius still have values that we need to pay attention to.

Some argue that Confucius' educational thought is aimed at "*teaching without exception*", focusing on educating everyone in society. "Confucian, family-centric nation which extols such virtues as honoring the elderly and saving for the future" (KAJAWO, 2019). This view is completely correct because the fourth industrial revolution has taken place, the issue of human resource training is increasingly important. The training of human resources should aim to train a team with knowledge and expertise, capacity, dynamism, creativity, and ethics. Education

needs to be directed towards comprehensive human development to serve socio-economic development to make the nation prosperous and people happy. Human resource training is a key task to bring a country to long-term and sustainable development. To do that, we need to have a long-term strategy, to consider human resource training as a key issue for the development of the country. The main objective and task for human resource training are to train a team with full capacity and quality, with national spirit and patriotism.

The opinion that Confucius put too much emphasis on moral education without paying attention to technical education is a limitation. We think that Confucius lived in a very chaotic society, the cause of which was moral degradation, so his emphasis on morality is understandable. The fourth industrial revolution requires building global citizenship. Global citizens must be equipped with common moral standards including virtue and talent, of which virtue is the root. To reach that comprehensive human model, people must first have virtue. Therefore, focusing on moral education too to build qualified human resources to self-regulate their behavior, make society healthy is an extremely important task that cannot be taken lightly in the process of educating people today.

Especially in the current period, the issue of moral education becomes more and more urgent. The process of economic development has partly met the material and spiritual life of the people. However, there are also alarming situations in terms of social ethics such as weak training of human resources, equal assessments of learners leading to the "introduction" of a series of weak resources, weak professional human resources waste human resources; the fact that both teachers and students are not legitimate, have not done their duties properly still exists; real degree for false learning still exists, etc. These inadequacies probably stem from the training of human resources in favor of teaching "words", not focusing on teaching people. It is the laxity of moral education or the fact that moral education is still formal and monotonous that is one of the basic causes leading to the phenomenon of moral degradation. Therefore, the prominent concern in today's society is ideological, political, and ethical education in the training of human resources.

To be able to train human resources with enough virtue and talent, it is necessary to drastically renew the cause of education and training, forming people imbued with national cultural identity; steadfastly uphold national independence and national sovereignty; proud of the nation, love the homeland, etc. To meet that requirement, education needs to have the right views on education. First of all, paying special attention to the issue of moral education. A strong nation is a nation with progressive education, in that line of thinking stands out and focuses on moral education, political thought, and vocational education. The training of a human resource with a heart, a vision, and a mind is not only moral equipment for learners, but even teachers need to be morally equipped because it is the teacher who forms the value of the human resources and moral values for students.

It is said that Confucius's rich system of educational methods promotes many educational methods such as the method of example, the method of classifying objects, and suggesting problems in order to promote creative dynamism. Students' creation, or the method of linking theory with education practice. We think that this is a completely correct opinion because it is not only valid in the education of the Pre-Qin period but also has extremely important meaning for today as taking the student as the center, promoting the student's activeness is always focused. Learning is not only about theory, but also to know how to apply theory to practice. This shows that although there are new manifestations in modern teaching methods, it is still in the spirit of inheriting historical values from Confucius's educational thought.

Besides that prominent system of educational methods, Confucius's educational thought also suggests many effective methods of moral education in training human resources. Confucius' moral education usually starts with people's natural feelings, then socializes them into values and ethical standards to train people with both ethical and moral behavior voluntarily, while showing respect for the law. On the other hand, Confucius's educational method is not rigid in terms of concepts and norms but is concretized according to objects and circumstances.

Conclusion

Confucius's educational thought is a system of views about the purpose, content, and methods of education. Confucius identified the overarching content in education as a moral issue. Confucius's educational thought has formed an extremely rich system of educational methods such as the method of example, the method of classifying objects in the curriculum, the method of suggesting problems, educating students on learning spirit, etc. to bring the highest efficiency. Besides, Confucius's educational thought also suggests many effective methods of moral education. For example, moral education should start from people's natural feelings, then socialize them into values and ethical standards so that ethical behavior is voluntary. With strict explanations in the content and methods of education, Confucius's educational thought has great significance for human education in the fourth industrial revolution.

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