

The Social Roles of Confucianism In Vietnam From The Century XV To The First Century XIX

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ABSTRACT

From the end of the second century BC (the time is often referred to as 111 BC), the Han invaded Nam Viet, so our country became the colony of the Han Dynasty for over a thousand years. In that period, the will for national independence of our people never diminished, many resistance broke out as evidence for this, such as Insurrection of Hai Ba Trung Insurrection, Ba Trieu, Ly Bi, Phung Hung, Mai Thuc Loan and finally, Ngo Quyen, led our people against the Nam Han army, ending more than a thousand years of domination. During the Northern domination period, the Han Dynasty initiated the assimilation, enslavement of our people in thought and spirit, right from the Western Han Dynasty, to a certain extent, Confucianism had been propagandized into our country by colonial government, thus clarifying its social role through the historical periods of feudalism.

KEY WORDS: The social role, Confucianism, Vietnam

1. INTRODUCTION

Under the Northern domination period, it played a major role in politics (the colonial government) and influenced a small number of contemporary Vietnamese intellectuals. Confucianism in early independence period (10th century – early 15th century). Under the Ngo - Dinh - Early Le Dynasty, although the three feudal dynasties of Vietnam early in the 10th century were more interested in Buddhism, Taoism and almost did not mention Confucianism and Confucian education. In the Ly - Tran - Ho Dynasty, Confucianism was step by step focused on the need for the construction and development of feudalism on high level. Confucianism in the Later-Le dynasty (1428-1788) had a remarkable development over the Ly dynasty. It was pay attention in parallel with the construction of the feudal state centralized state under the Ly and especially the Tran dynasty, the Later Le Dynasty, which was initiated by Lam Son insurrection, actively to use Confucianism in the struggle for national liberation and then continue to apply Confucianism to the cause of national reconstruction, establishing the immediate and long-term monarchy. Confucianism under the Nguyen Dynasty was once again promoted, perhaps even a renaissance in the history of feudalism in Vietnam.

2. CONTENTS

Studies on the social role of Confucianism in Vietnam from the fifteenth century to the first half of the nineteenth century: 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.

Until now many research studies on Confucianism but understanding the role of Confucian society looking like is extremely narrow. However, from a number of research projects related to this issue are as follows: Dao Duy Anh (1992) in Vietnam cultural history identified Confucian doctrine plays an important role in maintaining stability in the feudal society. The book History of Vietnamese thought, volume 1, Edited by Nguyen Tai Thu (1993). In this work, the authors focused on the study of the integration, transformation and development of Confucianism in Vietnam, by a certain level clarifying the social role of Confucianism in the fields of liveing spirits of Vietnamese society in the history. Le Sy Thang (editor) (1997) in the book History of Vietnamese thought, volume 2. The book thoroughly researched the development of Vietnamese thought under the Nguyen dynasty as Confucianism being the core. Nguyen Hung Hau (2003), with the essay "Characteristics of Vietnamese confucianism", said that when Confucianism was imported into Vietnam, it was "restructured" and

“refracted”.

Author Doan Chinh (editor) (2013) in the book History of Vietnamese philosophical thought from the country up to the beginning of the twentieth century. The book 17th and 18th Century Vietnam Economic picture of Nguyen Thanh Nha, presented the economic structure of Vietnam in this period. On the economy there is a book by Nguyen The Anh entitled: Economy and society of Vietnam under the Nguyen dynasty kings. The book mainly focused on how the Nguyen dynasty dealt with economic problems, especially in the first half of the 19th century. Phan Huy Le (2012) Approaching parts of the History and culture of Vietnam.

The book on the land policy of Dai Viet during the Le dynasty and the expansion of the education system during the period was designed to train a staff of Confucian intellectuals for the mandarin apparatus of the centralized monarchy. Nguyen Quang Ngoc (Editor) (2000) Vietnam's Historical Progress. Le Van Quan (2013) History of Vietnamese socio-political thought in Le-Nguyen dynasty. Truong Huu Quynh (Editor) (2006) The introduction to the history of Vietnamese history from the primitive period to 2006. Truong Huu Quynh (1992), "The reform and building of the rule of law state of Le Thanh Tong". Le Duc Tiet (2007) Le Thanh Tong, the king of cleverness, the great innovator. University of Social Sciences and Humanities (1997) Le Thanh Tong (1442 - 1497) life and career.

Tran Van Giau (1993) The development of Vietnamese thought from the nineteenth century to the August Revolution. The author mentions Confucianism and its role under the Nguyen dynasty. Nguyen Hung Hau (2002) Outline of the history of Vietnamese philosophical thought. Nguyen Van Tinh (1997) Confucian education examinations. Author Huynh Cong Ba (Editor) (2014) in The regulations and institutions in Administrative and Military of the Nguyen Dynasty (1802 - 1885). Nguyen The Long (1995) Confucianism in Vietnam - Education and Examination systematically presented the stages of development of Confucianism in Vietnam, the content of Confucian education in Vietnam. Truong Thi Yen (Editor) (2013) History of Vietnamese thought. The author's group presented the education of the Nguyen dynasty, beginning with Gia Long, choosing Confucianism as the doctrine of "ruling country", thus setting up a simulation model of education of China.

The Social Role of Confucianism in the Later Le Dynasty: After the war against the Ming dynasty, the leader of the Lam Son rebellion was Le Loi who became Le Thai To of the Later Le dynasty. The Later Le dynasty survived for 100 years, then fell into a state of crisis, the main cause of which was within the government. Only in the 30 years since the death of King Le Thanh Tong, there have been six kings to rule the country. The coup of the Mac Dynasty (1527-1592) took place as a historical necessity, but the existence of the Mac dynasty was unstable and shortly after the declaration of the establishment of the dynasty, it was destroyed by the forces of restoration Le by Nguyen Kim and his son-in-law Trinh Kiem in Thanh Hoa, leading to the South-North civil war.

Firstly, The role of Confucianism in politics: Confucianism in the Later-Le dynasty was considered a suitable theory for orienting the worldview and methodology of humanity in the social life of contemporary feudal society. Confucianism had enabled people to perceive the necessity and importance of the throne to the destiny of the nation, leading to the inevitability of submitting unconditionally to the superiors. From 1471, under the Hong Duc era, the imperial court's law was drafted urgently in the new background of the country. The imperial court's law was issued to educate people, what to do and what not to do. Thus, the role of Confucianism in perceiving the world (here is the Dai Viet society with the highly feudal centrist feudalism operating under the political-moral principles of Confucianism) is quite muzzled.

Secondly, The role of Confucianism in economics: Since the fifteenth century, particularly the Later-Le dynasty paid attention to the economic life of the people in the spirit of "humanism is reassuring people ". That means, in order for the people to have peace of mind, the authorities not only pay attention to security and defense but also to the food security of the people. Production development can also pull the development of commodity economy in the field of trade. Urbanization trends also appeared, forming the urban class. Although it is not a doctrine that emphasizes economic production, in general Confucianism is not a constraint to the economic development in this period.

Thirdly, The role of Confucianism in the field of ethics: The humanism function of Confucianism is to have a broad spectrum function, but its basic nucleus is to direct the existence of human beings, society in its own right in order to distinguish human beings from other species.

The resistance won, the Le Dynasty took over the dominion, the Confucianism as the pillars of ideology, so the problem of ruling country was to maintain power and "to keep the country is still", the moral is the basis in the combination with the law. The way of moral virtue, which was mobilized to the maximum extent in the struggle for liberation of the country, so in the period of restoration of the country and the establishment of the dynasty, its meaning increased more than doubled

Fourthly, The role of Confucianism in the field of education – examination: In order to promote the deep-rooted Confucian ideology among the people, consolidate the centralized feudalism government, the Later-Le dynasty undertook many methods, among them the main method is the field of education - examination. Education and teaching were a common cultural function that went through all the guidelines of any feudal dynasty, if it wished to maintain its long domination and prosperity. It contributed to raising the people's intellectual level, training people who benefit the country.

The role of Confucianism under Nguyen dynasty in the first half of the nineteenth century: The Nguyen Dynasty ruled the country for the first time on a large and consistent scale, requiring a proper domestic and foreign policy to rebuild the country and develop a dynasty. For nearly a century and a half, the Nguyen Dynasty had experienced very complicated historical periods. Here are some general overviews of the socio-political and ideological situation that influenced the performance of the social role of Confucianism in the period from the fifteenth century to the first half of the nineteenth century.

Firstly The role of Confucianism in politics: To consolidate feudalism, the Nguyen dynasty organized and perfected the state apparatus according to the centralized feudalism, all powers were concentrated on the king's hand. The government has taken major solution to eradicate other feudal forces, peasant uprisings, and at the same time to win the hearts of the people for social stability. The choice of such state model must pay special attention to the role of Confucianism and Confucian education as the most appropriate contemporary doctrine.

Secondly The role of Confucianism in economics: In the Nguyen dynasty, in terms of the composition of society, the theory consisted of four classes: feudal intellectual, farmer, and worker, merchant. On land ownership, the state paid attention to the credit people and members of the royal family. Regarding land regimes, land within a village is divided into two categories: public land and private land. Public land regime was the minimum condition for the survival of all individuals in society, because the miserable people also had some parcels of land for cultivation and plowing to pay taxes or contribute to the village. In the event of crop failure, the imperial court also applied emergency solutions to help the needy and prevent hunger, such as relief distribution. To do that, the government set up rice stocks for use in relief work, also called as normal storage.

The state encouraged expansion of cultivated land with reclamation policy. However, the effort of the state was just a general policy that reflects the mind of Confucianism on the welfare, but in fact economic development was not the strength of this doctrine, so that those policies were theoretical in general, unable to solve the pressing problems of contemporary society.

Thirdly The role of Confucianism in the field of ethics: From the early days of the construction of the dynasty, Gia Long greatly promoted Confucianism, taking it to modify the traditions and unification of the country's culture. Loyalty, filiality, nobility, etc were also the most basic criteria that Gia Long relied on to use people. Minh Mang had once announced "Ten commandments" to educate people. In addition, Minh Mang also referred to the so-called good realms when it comes to the role of cultivating the path of good.

Fourthly, The role of Confucianism in the field of education – examination: Education under the Nguyen dynasty was based on the thought of the education of Confucianism and taking it as orthodox thought. Nguyen Dynasty kings in the first half of the nineteenth century paid much attention to education, they themselves were directly involved in this field in order to recruit talents, and the building and management of the bureaucracy was increasingly more effective.

3. CONCLUSION

In the Later-Le dynasty, as a founding dynasty, the Later-Le dynasty applied the social management theory of Confucianism, step by step bringing the doctrine to the unique one, from which Confucianism embodied its role in the fields of politics, economics, ethics and education in accordance with the function of a social philosophy. The social role of Confucianism is wider than its social responsibility, so beyond the values it attains, the doctrine itself has certain limitations.

The historical lesson that the Later-Le dynasty left behind in social roles was not only absorbed by the Nguyen dynasty in its rule of law, but its values of humanity, humanism and culture continued to promote the current development conditions in the country today

4. LETTER TO MAGAZINE

Dear: The American Journal of Humanities and Social Sciences Research

Confucianism was introduced into our country in the early years of the Common Era during the domination of the Northern government. During the development of the history of Confucianism, Confucianism has gradually dominated and influenced profoundly many aspects, many areas of social life and people of Vietnam. Confucianism talks a lot about education and is recorded quite a lot in the scriptures. That way of education is not strange but also close to Vietnamese 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 confirmed 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 successful. 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 motivation to continue writing articles 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 field of teaching, wishing to make a small contribution to the Journal's construction.

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.

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