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ABSTRACT

The human problem is one of the world's most important problems ever. That is the problem that is always analyzed in the most profound way by scientists and researchers. Not only that, in many scientific topics of ancient and modern society, the human topic is a center of special attention by ancient researchers. The fields of psychology, biology, medicine, philosophy, and sociology very early in history have been interested in man and have constantly studied it. When it comes to the problem of man, philosophers have to ask themselves: What is man, and to find an answer to that question, he must resolve a series of contradictions within man himself. Ancient Chinese philosophy with its influence has penetrated into Vietnamese social life very early and has always shown its value in social life activities. The conceptions of man in ancient Chinese philosophy in general, including the concept of man in Tien Tan Confucian philosophy in particular, in the present period still have historical and meaningful values. important theory and practice. How the human factor from the point of view of Tien Tan Confucian philosophy has promoted its role in the current context of Vietnam is the question that the article poses as a contribution to the construction and reform the country today. From the philosophical approach, human philosophy, the history of philosophy, through the study and analysis of historical documents and other related documents, together with the group of theoretical research methods, the group of methods As a practical study, the article analyzes and clarifies the basic contents and characteristics of views about the human position in Tien Tan Confucian philosophy to the promotion of culture as the spiritual foundation of Vietnamese culture. Vietnamese society today.

Keywords: philosophy, history of philosophy, culture, people, society, Vietnam.

1. INTRODUCTION

Both practice and theory have proved that, in the history of Chinese philosophy, the Tien Tan period is associated with the Spring and Autumn period - the Warring States period. This is the period when the seeds of philosophical thought, which appeared and existed during a long historical period before, formed relatively systematic ideas, theories, and schools of philosophy. opened a whole period of brilliant development of thinkers and philosophical movements whose contents still had a profound influence on the current period.

Research question:

Question 1: What are the basic contents and characteristics of the human position in Tien Tan Confucian philosophy?

Question 2: Cultural exchange and acculturation in promoting culture as the spiritual foundation of society in Vietnam today when studying the content of the human position in Tien Tan Confucian philosophy in Vietnam. Vietnam today?

Research purposes

The purpose of the article is to analyze and clarify the content and characteristics of the human position in Tien Tan Confucian philosophy, thereby showing the exchange and acculturation in promoting culture with as the spiritual foundation of society in Vietnam today.

Research methods

The article uses a combination of specific research methods such as: analysis and synthesis, deductive and inductive, logic and history, comparison and contrast between theory and practice, and literary method.

Research overview

Research works related to the topic of the article can be generalized in the following basic directions:

The first research direction is the research works on people associated with the history of formation and development of Chinese philosophy; including Chinese works on general philosophy and history of Ho Thich (translated by Minh Duc), Publishing House. Culture - Information, Hanoi, published in 2004. In this work, the author presented the basic ideological content of famous Chinese philosophers in ancient times, and outlined the development process of philosophy. Tien Tan. Human issues are researched and presented by the author such as: Confucius with humanity, wisdom and courage; Duong Chu with the self; Tuan Tu with heaven and nature; Lao Tu and wuwei;... Ancient Chinese Philosophical Works, consisting of 2 volumes upper and lower by Phuong Lap Thien, published in 2006 by the People's University of China. This is a research work. Very elaborate study of Chinese philosophy. The author uses the philosophy's thematic approach and has spent 2 chapters out of the total 12 chapters of the work presenting systematically and deeply explaining human issues such as origin, nature, etc. , roles and attitudes of people in each historical period.

Also in this direction of research, it is worth mentioning the two-volume History of Chinese Philosophy by Phung Huu Lan (translated by Le Anh Minh), Publishing House. Social Sciences, Hanoi, Published in 2006. In this work, the author has diligently researched and presented in a systematic and scientific manner the Chinese philosophical schools since the Zixia (ancient) era.) to the Classical (near-modern) era. Prominent in this work are human issues, human nature; as in Chapter 4, the author presents Confucius and the origin of Confucianism; talk about good nature, heaven, nature, natural gas in Chapter 6; talk about ideal personality and ideal society according to Taoism in Chapter 8; Tuan studied in Confucianism in Chapter 12 and talked about evil in Chapter 13... In the work, the author has quoted many ancient passages from original bibliographic sources, so the work is a very valuable reference source for documents. the original of Chinese philosophy. In addition, the work General history of Chinese philosophy edited by Doan Chinh, Publishing House. National Politics, Hanoi, published in 1997 and revised in 2004; History of Oriental philosophy edited by Doan Chinh, Publishing House. National Politics - Truth, Hanoi, published in 2015. In these works, the author presents an overview of the conditions of formation, the development stages of philosophy and other philosophies, and analyzes quite deeply on the system of ideological content of philosophers and philosophical trends on the aspects of ontology, epistemology and human ethics as well as socio-political issues. In particular, these works have devoted a part to presenting and analyzing issues related to people, human nature, and human social relations.

The second research direction is the human studies associated with the development process of Chinese culture. Typical for this research direction are works such as History of Chinese culture edited by Dam Gia Kien (translated by Pham Van Cac, Thach Giang, Truong Chinh), Publishing House. Social Sciences, Hanoi, published in 1993, with the study of human nature of the Chinese philosophical schools of the Tien Tan period; Outline of Chinese cultural history edited by Ngo Vinh Chinh, Vuong Mien Quy (translated by Luong Duy Thu, Ho Sy Hiep), Publishing House. Culture - Information, Hanoi, published in 1994, with parts A and E has studied Chinese philosophical schools and the issue of human nature, human morality and educational thought. People; China's cultural history, upper and lower, Oriental Publishing Center, Shanghai, published in 1988, discussed the lessons of the masters, discussed Lao Tu, Confucius and human issues. ; or the work The Origin of Chinese Culture edited by Duong Dac Cuong (translated by Nguyen Thi Thu Hien), Publishing House. The Writers' Association, Hanoi, published in 2003, in chapter A, presented many aspects of human issues from human personality to human philosophy, from epistemological to socio-political aspects. festival.

There are also other research works such as Oriental Philosophy (China, India and Muslim countries) by M.T. Stepaniants (translated by Tran Nguyen Viet), Publishing House. Social Sciences, Hanoi, 2003; Scholar Nguyen Hien Le has had research works such as Confucius, Publishing House. Ho Chi Minh City Summary, published in 2015; Mencius, Publishing House. Hong Duc, published in 2015; Trang Tu Nam Hoa Kinh, Publishing House. Ho Chi Minh City Summary, published in 2013.

In the above works, most of the authors have thoroughly grasped the objective, comprehensive and historical views - specifically, putting human thought in the context of contemporary Chinese society to make judgments. prices, reviews. However, there has not been any work that has really gone into full depth research, the system of issues that the article is interested in is going into the analysis and clarification of the content and characteristics of the human position in Confucian philosophy. Tien Tan, thereby showing the exchange and acculturation characteristics in promoting culture as the spiritual foundation of society in Vietnam today.

2. CONTENTS

2.1 Basic views on the human position in Tien Tan Confucian philosophy

In the course of ancient Chinese history, the Spring-Autumn - Warring States period began from the eighth century BC and lasted until the end of the third century BC. This was the period when ancient Chinese society changed from slavery to feudalism, the society had a great change in economy, which inevitably led to changes in socio-political aspects. ; This is the transition period from the patriarchy to the patriarchal system. Social moral values have just emerged, but have not yet been formed, while old social moral values have been corrupted, giving rise to the need to stabilize social order and educate people. Before the trend of the times, many thinkers were very interested in studying the human position and there were many philosophies born in

this period. In particular, it is necessary to mention the point of view of the human position of the Confucian philosophy of Tien Tan, with Confucius as the one who paved the way not only for the Confucian school but also for the entire history of Chinese philosophy.

The view of human position in social life of Tien Tan Confucianism is associated with the view of human origin and nature. Originating from the worldview of Heaven. The Confucianist Tien Tan has the concept that human beings are born from Heaven, Heaven is the supreme god who arranges human destiny. Mencius said, "Nothing happens that is not due to Heaven's life". From the matter of birth and death to the social status of people, everything has been arranged by God: "Whether I die prematurely or live long, those two things are still the same; I persevere and practice for myself. , being calm towards my last hour; that's how I firmly established the Life given to me by God"[16,217]; "Whether I walk on the path of fame or if I stand still in one place, neither of these two things are due to the strength of others, but to Heaven's life" [16,77]. Understanding heaven's will and respectfully obeying heaven's orders are necessary conditions for becoming a fully human being; If you do not understand the destiny of heaven, you cannot become a gentleman: "If you do not understand the destiny of heaven, you are not worthy to be called a gentleman". The virtue of a gentleman is to believe in Heaven's destiny, to be afraid of fate, and to act according to fate. If he is a stubborn person, disobeying God's orders, it is really irreparable, so Confucius asserted: "Those who sin against Heaven, even if they pray to any god, they will not be cured". Then the human duty is: "We should accept that righteous life according to our consent" [16,217]. Believing that there is "Heaven's destiny", but the Confucianist Tien Tan believes that people have the ability to control themselves, and advises people to have an attitude of "respect children and far away" with ghosts and gods. Advising people not to fall into the bad spirit of worshiping ghosts and gods because the human mind is easily deceived by it and becomes confused and unintelligent, Confucius said: "Study into myths and theories, it is harmful. so for me" [13,23]. The Tien Tan Confucianist highly values individual efforts, always asking people to persevere and cultivate themselves, to work whole-heartedly despite difficulties and obstacles, that is how people receive God's orders. . Confucius knew that pacifying and saving lives is extremely difficult because "if people are arrogant, they will be frivolous, .. if they are arrogant, they will be angry and rebel against life. deceitful deceit" [13,23]; but he still persisted in carrying out his mission with the thought "if people have morals, then why do they need to change?" [13,23]. Confucius was only worried that he was not capable, not strong enough to study, but work to help the world, so he always checked himself whether he was dedicated and devoted: "Thinking about morality in silence in order to keep it in mind. , learn the Way without being bored, teach people without getting tired; are these three virtues enough in me?" [13,23]. Mencius advised King Van Cong of the Teng state: "Now if the king begins to do good, in the next life his descendants will rise to the rank of royalty and rule the world... Now, how can the king be in charge of the Qi state? So the king tries to do good. , that's enough" [15,73]. Just accept God's command, work wholeheartedly, but the success or failure is already taken care of by God. This thought molded the Confucian model of "waiting for fate".

Accepting the command to act is the duty of man, and success or failure is the work of God: "If my religion is circulated, it is also due to Heaven's life. If my religion is to be destroyed, it is also due to Heaven's life." [13,233]. When conversing with King Te Tuyen, Mencius quoted the Sutra: "If we know how to fear the majesty of Heaven, then we can preserve our position" and explained: "I am the king of a strong and medium-sized country. If we help the kings of small and weak countries, then we are happy to obey God's will the rule of the world in a sustainable way. The head of state who fears the life of God is strong enough to maintain his country with perseverance. " When you are dedicated and fully committed, no matter what the results are, people do not need to worry and worry anymore. Therefore: "When we keep all the religion of being a human and have to die for the ministry, that's part of a righteous life" [16,217].

The view of the human position of the Confucianist Tien Tan is clearly reflected in the doctrine of legitimacy. Confucius said: "The word righteous (rule) comes from the word right (righteousness): To govern (right) means to take care of the people to become upright and righteous." Now that morality has deteriorated, Confucius lamented the state of disorder, "name" was not "mainstream" in society at that time: "The wine jar has a knurled root and is called "she". These days, people use wine bottles without notches, without roots, and yet they call them "her"!" [13,95]. People in society have different positions, of course, have different roles and are all due to God's command: "There are heavenly people, that is, special people who are supported by heaven and understand God's life, would that class if When we become a mandarin, we can practice the Way in the whole world. Only then will we be responsible for practicing morality. There is also a great man, that is, a class of officials who have great will for the way of the gentleman, this class specializes in cultivating and correcting themselves. Naturally, people follow their example and live uprightly" [16,29]. Regarding the position and role of people in society, the Confucianists of Tien Tan saw the danger of people being misplaced, leading to failure to perform their roles properly. The Confucianist Tien Tan saw and cared about the role and strength of the people even though in this period, they only had a low status and position in society and advocated "incarnation", building a model of people. a scholar", "a gentleman", "a man" is a model of a person who has love, meaning, wisdom, judgment and is ready to act for the people and for the country: "The scholar seems to see danger coming. for people, he risked his life to rescue; If you see a benefit, then remember the meaning:

Consider whether that benefit should be received or not. While making sacrifices to the ancestors, people keep their respect; in mourning, considering the pain"; "The gentleman works for the world, there is nothing that he intentionally does, there is nothing that he intentionally abandons, when it is righteous, he does it" [13,55]. During the time of Confucius, with the chaos of life, the idea of seclusion appeared, so he was also interested in researching and determining the reasons that motivated people to choose a lifestyle away from the world. The Analects wrote: "The sage who go to seclusion has four classes: 1. The highest class is the world class, ie the class that shuns the world, because of the corrupt habits of life; 2. The next class is the class of envy, that is, the class that is alienated from their country must be in turmoil; 3. The third class is the class of envy, ie the class shunned by those who lack etiquette; 4. Finally, there is the class of envy, that is, the class that shuns those whose words do not agree with their opinions" and he concluded: "At present, in the country of Lu, there are seven people who have gone into seclusion" [13,233]. Disagree with the view of "stranger" who chooses to live a secluded life, and also disagree with Duong Tu's "noble" view: With the Confucianist Tien Tan, the person who abandoned his position, did not fulfill his role, responsibility, and responsibility. your family, in society, you deserve to be a righteous person! Mencius said: "People in the world do not have relatives, meaning that my king, superiors and subordinates bear the greatest sin" [16,]243. On the one hand, Tien Tan Confucianism encouraged and encouraged people to actively study, practice and dedicate themselves to people and society; On the other hand, Tien Tan Confucianism reminds people to only do the right roles and responsibilities within the scope of their assigned tasks according to their position and social class, because what "name" is their "destiny".

2.2. Basic features in the view of the human position of the Confucian philosophy of Tien Tan

The Confucianist Tien Tan was interested in studying the human position in order to find out effective methods and ways of educating people to aim at building a peaceful and prosperous country. With the above content, we can see that the views on the human position of Tien Tan Confucianism have shown the characteristics that are the unity between politics and morality and humanity.

First, the unity of politics and morality. It is no coincidence that the view of people of the Confucian philosophy of Tien Tan always shows the connection between moral and ethical issues and political and social issues. This feature originates from the reality of Chinese society during the Spring and Autumn period - Warring States period with great changes: it was the transition period from slavery to early feudalism. The historical requirements set forth force thinkers to explain in order to find out the causes of the chaotic social situation and find a solution to bring the society from chaos to rule. Therefore, like other philosophical schools in this period, Tien Tan Confucianist tried to study people in all aspects, especially moral and ethical issues in order to understand the leading causes and costs. coordinate human behavior, motivate people to act, so that effective methods, methods and methods of educating people can be devised for the ultimate goal of social stability. festival. The unity between politics and morality is clearly and consistently shown in the ideas of people of Tien Tan Confucian philosophy in that their views on political philosophy, on the way, and the way of governing. The government's construction of the country is closely intertwined with the philosophy of life, how to treat people, and the moral education and cultivation of people. It can be said that, in view of his human position, Confucianism Tien Tan affirmed that in social life, politics and morality cannot be separated, between politics and morality there is unity. . That unity is reflected in the view of people's "self-cultivation" closely associated with "the family, rule the country, and peaceful the world" and in the policy of educating people to serve the cause of social stability. , to build a peaceful and prosperous country.

Second, humanity. The core of the view of the human position of the Confucianism of Tien Tan originates from "people 仁". Based on the idea of "people 仁", Tien Tan Confucianism built the model of a gentleman to realize the ideal of stabilizing social order and making the world peaceful. From principles to actions to realize this ideal of Confucianism, Tien Tan is imbued with humanity. The humanity in thinking about people of Tien Tan Confucianism is also reflected in the ideas of discovering humanity, recognizing the true value of man and his ability to self-perfection through the process of "cultivating the body". ". It can be affirmed that the humanity in Tien Tan Confucian philosophy is expressed in the point of view of always taking people as the center, always upholding human roles and values, and always believing in human development ability.

The Confucianists of Tien Tan, from Confucius to Mencius, all put people at the center of their doctrines. From their elaborate study of human nature, Confucius and Mencius offered a very new interpretation of man compared to this period; all recognize the value of human being with material and spiritual needs; accept each individual human being present in social life by themselves with their subjective and objective limitations, strengths and weaknesses of people. The Confucianist Tien Tan identified the first responsibility of the government and asked: "The government should not delay people's jobs" [15,153]. Material factors are necessary but not enough, Tien Tan Confucianism is very interested in the spiritual field. They asked the authorities to take care of the "rich" people, then they had to "teach".

With the doctrine of legitimacy, people in society in any "name" are bound to that "destiny". Although it is a product of the times, serving the ruling class with the main idea of respecting the military power, the legitimate doctrine of the Confucianism of Tien Tan is still imbued with humanity. In terms of purposefulness, the doctrine

of legitimacy was formed to preserve the hierarchical order and caste in society. Building a social structure with top and bottom, each person has a position and a duty and requires people to know the details, observe the ceremony, properly perform their duties and responsibilities, not worry about things that are not theirs so as not to step on them. on each other's feet, which disrupts social activities. All aimed at the ultimate goal of social stability, turning society from chaos to rule, to end the scene of fighting and killing each other, making the world peaceful. It is a purpose imbued with a profound humanity.

2.3. Promoting culture as the spiritual foundation of society in Vietnam today

From the contents and characteristics of the human position in the Confucian philosophy of Tien Tan, if we ignore the historical and class limitations, the basic views and characteristics of the human position in Tien Tan's Confucian philosophy is still communicative and acculturative in promoting culture as the spiritual foundation of society in Vietnam today. This is demonstrated by the following points:

Firstly, develop culture as the spiritual foundation of society, reflected in all areas of social spiritual life.

When it comes to culture in a way that covers social and spiritual life in general, our Party focuses on the following main areas: ideology, morality, lifestyle, customs, education and science, and culture. art studies, mass communication, world cultural exchanges, cultural institutions and institutions. In those aspects, ideology, morality, and lifestyle are considered the most important ones. Resolution of the 5th Conference of the 8th Central Committee emphasized: "Ideology, morality and lifestyle are key areas of culture" [3,42]. It can be said that moral culture and lifestyle are the expression of human level of social relations, they are expressed in all socio-economic fields. Therefore, the Communist Party of Vietnam has clearly defined the point of view: "Developing culture for the perfection of human personality and building people for cultural development" [5,48]. In its line, the Communist Party of Vietnam considers culture as both a goal, a driving force for development, and an endogenous resource. With that spirit, the 13th Party Congress continued to affirm the view that "cultural development is the spiritual foundation", attach importance to culture in politics and economy, attach importance to preserving and promoting cultural identity. culture, promote the soft power of Vietnamese culture, and selectively absorb the cultural quintessence of mankind. Culture associated with people, created by people, the 13th Congress of the Party, when it comes to the viewpoint of culture, always emphasizes the promotion of human role, building and promoting cultural values, strength and vitality. strengthen Vietnamese people in the direction of: "Developing a comprehensive human being and building an advanced Vietnamese culture imbued with national identity so that Vietnamese culture and people truly become an endogenous, dynamic force. force for national development and defense. Increase investment in cultural development. Build, develop, and create the most favorable environment and social conditions to arouse patriotic traditions and pride. people, beliefs and aspirations to develop a prosperous and happy country; the talents, intelligence and qualities of Vietnamese people are the most important center, goal and driving force of the country's development. 6,115-116].

In addition, cultural factors must be closely linked with social life and activities in all aspects of politics, economy, society, law, discipline, at the same time cultural cause is not carried out. separately but smoothly, unifying and closely related to the economy and society.

Making culture an integral element of life and all social activities, of the whole field of life and human relations - that is the highest requirement for the cultural cause. Speaking of patriotism and national self-reliance, of community consciousness, of compassion and tolerance, of moral love, of a healthy lifestyle, of a civilized lifestyle, etc., just talking has not yet become a culture. Just understanding is still not culture. Just stopping at the perception of reason, no matter how profound, is still not culture. Only when awareness turns into inner beliefs, feelings, psychology, habits, lifestyles, and natural everyday actions, does it become culture.

At the same time, culture must be pervasive into the spiritual and social life of each individual and the whole social community; culture becomes a social regulatory system that develops in a positive and progressive direction; Culture sublimates human relationships, is a spiritual weapon to help people and communities occupy the pinnacle of aesthetic ideals, and frees people from the dependence and passivity of the laws of natural life. .

Secondly, as the spiritual foundation of society, culture manifests itself in all areas of daily life, activities and human relations in society.

Culture as the spiritual foundation of society must penetrate deeply into the entire social life and activities, into each industry, each family, each collective and community, each residential area, and into all fields. life and human relations.

The purpose of instilling culture into the whole life and social activities is to promote the initiative in exploiting the good traditional cultural values of the nation and absorbing the cultural quintessence of mankind. The "deep culture" that permeates the entire social life can be understood as the culture that penetrates and permeates into daily life, creating spiritual strength in each residential area, each family and each person. for cultural life to become popular, creating a direct impetus to build an advanced culture imbued with national identity. For each individual, it is the process of forming a beautiful lifestyle, with good moral qualities, towards good values becoming needs and habits in daily life. For each family, it is the process of setting an example, educating, and

forming a good and healthy lifestyle for their children. With society, the awareness of the values of Truthfulness, Compassion, and Beauty must be raised to the standard, supported by public opinion, and followed.

It can be affirmed that culture is a continuous flow in social history, in which there are elements of sustainable crystallization values and elements of vivid daily expression associated with the practice of human activities. people, creating their cultural life. Building cultural life is a highly self-conscious process, dependent on the ideological awareness of social actors, including the state, management agencies and interconnected social communities. That self-awareness manifests first in thought orientation. Cultural life cannot orient itself because it develops very naturally, but ideologicalness is an attribute of people with their worldview and human life. Thought orientation is very necessary while choosing, upholding the right and good ideas, making them popular in society and having a large dominant role.

Third, the content and requirements of cultural development as the spiritual foundation of society in Vietnam today, basically mainly focus on relevant content. Firstly, to strengthen the ideological foundation of the Party on the basis of applying and creatively developing Marxism-Leninism, Ho Chi Minh's thought in accordance with the current conditions of Vietnam and in line with the development trend of all countries. Weakness of the times. Second, develop new ethics. At the same time, constantly encourage and guide people towards the values of Truthfulness, Compassion and Beauty, build people with new moral qualities, love the homeland and the country, have a noble and reasonable lifestyle. ideas, ambitions, know how to strive for their legitimate happiness and contribute more and more to society. In addition, it is necessary to have the right orientation of value systems and standards in social life, so that each individual knows how to protect the Good, resolutely condemn and eliminate bad habits, vices, struggles. with negative expressions, corruption, bureaucracy, irresponsibility, disregard for the law. Along with that process, it is necessary to promote and multiply good examples to become a healthy lifestyle of society. Third, develop education - training, science - technology to train human resources for national development, build a team of intellectuals in the fields of science, technology and social sciences and humanities. Raise the intellectual level in general; science and technology level in particular, so that science and technology is the spearhead for economic development; comprehensive education of virtue - intelligence - labor - body - beauty for young people, is a content of special importance in the development of culture as the spiritual foundation of society. Fourth, to develop revolutionary, scientific and popular literature and art, serving the people. It is a literary and artistic culture that reflects positive factors in society, promoting the values of Truthfulness, Compassion and Beauty in the relationship between people and people, between people and society, and with nature; criticize the bad habits, condemn the evil, the lowly. Besides, constantly improving the aesthetic taste and art enjoyment level of the public, fighting against negative and hybrid directions in culture and art. Fifth, to develop mass media in accordance with the general laws of social progress; ensure a healthy information environment; timely information; exactly; information oriented to society.

3. CONCLUSION

Looking back on 35 years of implementing the doi moi, Vietnam has achieved great achievements of historical significance, strong and comprehensive development. The scale and level of the economy have been raised; The material and spiritual life of the people has improved markedly. Harmoniously linking economic development with socio-cultural development, human development, social progress and justice, and protection of natural resources and the environment. Deep international integration, increasingly enhanced position. In particular, in 2020, Vietnam will simultaneously assume three responsibilities: a non-permanent member of the United Nations Security Council, Chairman of ASEAN and President of AIPA. In 2019 in the difficult context of the COVID-19 pandemic, but Vietnam has successfully completed the control of the pandemic, maintained production activities, soon returned the country to a new normal, contributing to improving the quality of life. prestige and position of Vietnam in the region and in the world. The successes and achievements that Vietnam has achieved in recent years stem from many reasons, of which the most basic one is related to people, to the promotion of culture as a spiritual foundation. god of society in Vietnam today. With its conceptions of the human position and its characteristics, the Confucianist philosophy of Tien Tan contributed to reflecting the diversity, diversity and richness of ancient Chinese philosophy in understanding, interpret the human position. Ignoring the limitations stemming from class and time characteristics, the view of the human position of the Tien Tan Confucian philosophy is still communicative and acculturation in promoting culture with a view to promoting cultural awareness. spiritual foundation of society in Vietnam today. The limitation of this study is that it has not shown and clarified the factors affecting the promotion of culture as the spiritual foundation of society in Vietnam today under the influence and influence of philosophy. study the Confucianism of Tien Tan.

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