

## THE CONFUCIANISM IN JAPAN AND IN VIETNAM: SOME COMPARATIVE POINTS

**Abstract:** *The East Asia has an ancient history and has created many typical values that immortalized, though the vicissitudes of history. The Confucianism is one of these values. Crossing over the Chinese border, Confucianism arrived Korea, Japan, and Vietnam, which formed a Confucian cultural region. However, the Confucianism was selected and adapted to each culture where it penetrated. Thus, it created Vietnamese Confucianism, Korean Confucianism, and Japanese Confucianism. This article compares the homogeneity and the difference between the Confucianism in Vietnam and in Japan in the aspect of structure, nature, and process of introducing in order to identify the diversity and the unity of the East Asia's typical values and the vitality of the Confucianism in these countries.*

**Keywords:** *Confucianism, typical, Japan, Vietnam, comparison.*

### 1. Similarities and differences in the process of Confucianism admission into Vietnam and Japan

Overall, the process of introduction and expansion of Confucianism in Vietnam and Japan is considered as having many similarities in comparison with other countries in the region of the Sino characters' culture. Confucianism was introduced in the two countries in the centuries A.D by the foreign scholars. Confucianism was propagated in Vietnam about the 3<sup>rd</sup> century by Nham Dien, Shi Xie, in Japan about the 5<sup>th</sup> century by the two families who took care of paperwork were Yamato no fumi/東文- origin from Đới Phương, China and Kawachi no fumi/西文- descendants of the Confucians from Baekje (Paekche) Kingdom. It also needs to mention the role of Vương Nhân/Wani scholar and the scholars of "the Five Classics (Wu Jing)"<sup>1</sup>.

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It can be said that at first Confucianism was not popularized as fast as Buddhism in Vietnam as well as in Japan; it was just limited to the elite class. On the one hand, the method of learning based on the personal indoctrination so it was only popular among the royalty and the participants of the imperial court. On the other hand, the contemporary Confucians emphasised in the way of training explanation the meaning of each word, of each sentence, so it was only suitable for highly educated people. In fact, from the 10<sup>th</sup> to 15<sup>th</sup> century in Vietnam and from the 8<sup>th</sup> to 12<sup>th</sup> century in Japan, Confucianism in both countries was still placed in the structure of three teachings with the domination of Buddhism. The popularity of Confucianism in both countries at that time virtually confined within the highest educational establishment such as the Temple of Literature in Vietnam, the Liao University in Japan and a few other private schools. Until the 15<sup>th</sup> century in Vietnam and after the Taika Reforms (大化改新, in 646) in Japan<sup>2</sup>, Confucianism became a base for the national political thought and the compulsory knowledge of politicians (participants of the imperial court). However, Vietnam was in the period of feudalism's development; Confucianism was somewhat subsided in this stage; Zen Buddhism was in the highest position while Confucianism was pushed to the highest position in Japan.

Until the recession of feudalism and the emergence of capitalism along with the rise of the burgher (from the 18<sup>th</sup> century to the mid-nineteenth century in Vietnam; the Edo period in Japan from the early 17<sup>th</sup> century to the mid-nineteenth century), the Confucianism in both countries became stricter to fight what was called the “mal-learning” (dị học) (essentially the religions which came from the West).

Generally, the process of Confucianism's propagation and acculturation in Vietnam and in Japan had many similarities. However, if we research the deepest dimensions of Confucianism in the two countries, we will unveil many differences that be hidden.

Firstly, as a result of the geographic location, the specific historical circumstances, the attitude, and the nature of receiving Confucianism in the two countries was not the same.

Vietnam has become an object of aggression by the Chinese expansionism since thousand years ago. The period of more than 1,000 years under the rule of the Chinese is an evidence to prove it. However, there was a process of exchange and acculturation between the two countries as a probably inevitable during this stage. Confucianism was introduced to Vietnam in two modes such as forced one and voluntary one, in which, the forced one somewhat was dominant during the domination of the Northern feudalism. As a result, the adoption of Confucianism in Vietnam was passive at the beginning, meanwhile Japan is an island nation located in the Northeast of the Asian continent. The geographical separation (the East China Sea and Korean Strait) has made Japan isolated from China. This relative isolation assured the security for Japan. It can be said that Japan has never become a vassal state of China in the history. Thus, the influence of the Chinese culture on Japanese was not by coercion but by the voluntary and active mode.

According to the *Kojiki*, also known as *Furukotofumi*/古事記 and the *Nihon Shoki*/日本書紀, the two oldest books of classical Japanese history (the 8<sup>th</sup> century), in the 5<sup>th</sup> century when the Emperor Ojintennno/応神天皇, the king Shôko/肖古 of Baekje/百濟 have sent a messenger named Achigi/阿直岐 who offered two good horses. Realizing that Achigi was wisdom and brilliant repartee, the Emperor asked, “There is any person who is wiser than you in the Baekje Kingdom?”. Achigi answered that there was a person named Wani/王人. The Emperor invited Wani to come to Japan. Then the king of Baekje Kingdom offered Wani along with 10 *Analects*/論語, also known as the *Analects of Confucius* and a book with the title *Thiên tự văn*/千字文 (text consists a thousand words). Then Wani taught Confucian Classics to the Prince Uji No Wakiiratsuko/菟道稚郎子<sup>3</sup>. As a result, Confucianism was officially introduced to Japan. Obviously, the Japanese were completely voluntary and active in adopting Confucianism.

After the introduction, Confucianism contributed to establishing the mainstream ideology of the feudal society of Vietnam as well as

Japan. It directly governed the State's organization, management and operation, law, and even lifestyles, thoughts, feelings of the people in the two countries. In contrast, Confucianism was strongly influenced by the indigenous culture. Therefore, Confucianism narrowed the philosophy to fit the practical life as well as the practical synthesis thinking of the Vietnamese residents. However, the promotion of Confucian values toward the realistic trend in Vietnam gradually led to losing its philosophical aspects and creativity.

In terms of Confucians, while the Vietnamese Confucians were intellectuals who originated from farmers, the Japanese Confucians were knights from manors and urban areas. Thus, while the common attitude of the Vietnamese orthodox Confucians strongly objected to the market economy because it was opposite to Confucian ethics according to their views<sup>4</sup>, the Japanese Confucians were knights; they originally were farmers, but they gradually separated from this class; they came to live on the urban and became intellectuals or traders.

During the 18<sup>th</sup> - 19<sup>th</sup> centuries, in Vietnam, although the urbanization trend of Confucianism also appeared, the Southern Confucian groups were the most obvious. However, it was a temporary trend, and it did not grow enough to change the traditional structure of Confucian that were shaped for a long time in the Vietnam's history. Thus, Confucians played two roles such as a tool of the monarchical State, a spokesman of farmers, and they are intermediaries between the court and the villagers; It has become a feature throughout the historical development of Vietnamese Confucians.

The different social back-ground led to *differences and even opposition in academic level and personality of Confucians in the two countries*. While Japanese Confucians considered martial arts as the basis for evaluating the capacity, the Vietnamese Confucians considered the proficiency in Classics as a measure of capacity. Although they did not deny the role of martial arts, they obviously were not the first criterion in the assessment of Confucians in Vietnam. Was it perhaps an important reason to explain differences in characteristics of Vietnamese Confucians class, such as indecisive, impractical as Japanese samurai? Therefore, the spiritual ties to the

past of the Vietnamese intellectuals were somewhat heavier than the Japanese intellectuals. It is extremely important characteristics which dominated direction and contributions of the Confucians in the two countries throughout the national history.

Moreover, *if the Vietnamese Confucianism was the Confucian court examination (Confucian poetry)* which was stereotyped, limited in terms of knowledge, *the Japanese Confucianism was freedom, morality.* In Vietnam, during the feudal regime, Confucianism was used as the basic knowledge related to the recruitment mandarins for entry into the civil service. In fact, the selected method through the examination replaced the aristocratic hereditary regime starting in 1075 under the Ly dynasty in Vietnam and it gradually became popular, dominant. However, it is undeniable that the great significance of mandarin selection through the examination system such as an expression of democracy, recruitment many educated people to participate in the apparatus of the State. In Vietnam, the Confucian knowledge was served in the examinations so it was a stereotype of the orthodoxy and cut to fit the needs of Confucian knowledge competition. There were many Confucians who vividly reflected this situation. For example, Nguyễn Thông stated that the status of candidates who only learned the works (compendium) of Bùi Huy Bích or Lê Quý Đôn generalized that we need to learn by heart a thousand poems, one hundred rhapsody or poetic exposition (Fu), 50 prose texts. It can be enough to take part in the examination<sup>5</sup>. The Vietnamese Confucians might think that Confucianism consisted the dogma in order to learn, follow and apply without controversy, addition, and development. As a result, the stereotype of the available knowledge system led to the indifference of receiving the new knowledge of the age. Even the schools of Confucianism, which emerged in the later stages in China, were not actively received by the Vietnamese Confucians because of the new knowledge that did not serve the advancement through the examination system. Even the thought of Wang Yangming, a type of thought was considered as the “practical learning” focusing on the economic development and was suitable with the historical trend and the nation since the post-

medieval period, were not received by the Vietnamese Confucians either. Obviously, the pragmatism and the lack of practice are two noticeable features in receiving the Confucian knowledge of the Vietnamese Confucians.

Whereas Japanese Confucian intellectuals were different. They were not stereotyped. Japan also did not apply the Confucian Court examination system; they used the hereditary regime like the nobles of royalty, the lords of the manor, hereditary Samurai, etc. Moreover, it is especially that the Japanese Confucianism always followed closely, updated the new trends of the Chinese Confucianism. Thus, there were many different schools of Confucianism in Japan such as the Chu Tzu school of Hayashi Razan, the Yangming school of Nakae Toju, Kumazawa Banzan, the Ancient Learning school of Itô Jinsai, Yamaga Soko, the Ancient Rhetoric school of Ogyû Sorai, etc.

In different administrative units, they might choose the intellectuals of various schools which mentioned above. Although these schools sometimes had the opposite of thought in Japan, the co-existence created an academic competition. It is an important motivation for the development. Therefore, the old and outdated knowledge not meet the social needs to be discarded. It explains why Japanese intellectuals quickly adapted and flexibly responded to the movement of the times. It was proven when the two countries had to cope with the invasion of new powers from the West in the second half of the 19<sup>th</sup> century.

The similarities and differences in the process of receiving Chinese Confucianism directly affected the characteristics and the nature of Confucianism in Vietnam and in Japan.

## **2. The nature and features of Confucianism in Vietnam and in Japan - A few points of reference**

It can be said that the Vietnamese and the Japanese did not reject the exogenous cultural elements in the history of development. It formed the characteristic of Vietnamese culture is *non - Refusal*. The Vietnamese, as well as the Japanese, were ready to receive the cultural vitality that came from the Orient and the West. To some extent, the

reception of exogenous culture of each country was not the same, but when the external cultural factors were introduced into Vietnam or Japan, they had to pass the acculturation and the refinement. In this process, there were elements that were gradually faded; some elements also condensed and then became an integral part of the inhabitants' spiritual life. It was the same when Confucianism was introduced into Vietnam and Japan. Basically, we have found the essential contents, the determinant of Confucianism's identification in the countries of the Confucian belt.

It can be said that the nucleus (centre) of the Confucian doctrine is the human beings. Confucianism concerned for human society rather than human nature, for human morality rather than human intellect. In the minds of the Vietnamese as well as the Japanese, according to Confucianism, human beings was born by the Heaven and received "personality" and "destiny" from the Heaven. The human nature was kind with characteristics such as "Humaneness, righteousness, courtesy, wisdom". Human morality (the goodness of man) means a man who knows how to interact with different relationships among people in the community (family, relatives, village, nation) where he/she is a member. The human beings is kind, however, people sometimes lose their kindness because they "imitate" others (education and life circumstances). The "imitation" is a habit that people learn in their life and practice in reality. Thus, the human beings needs to cultivate in order to avoid evil. Confucianism particularly emphasized the role of the rulers who were responsible for teaching all people.

Besides the inherent nature, human being also received "destiny" from the Heaven. "Life, death belongs to the fate, wealth depends on the Heaven" (Analects). However, according to Confucianism, there are some things which are not predetermined by the Heaven that is the intellect and morality. The ones that if people do not learn and cultivate, they cannot reach. People learn in order to become a human being. It is a great and modern principle of Confucianism. And it is a basis for Confucian policy "the son of Heaven or commoner who must cultivate himself" (The Great Learning).

*Confucian ideology required self-cultivation.*

It did not only serve the purpose of ethics - the perfection of human qualities - but it was also a political goal that mean a social organization. Thus, Confucianism is also known as a political doctrine in order to organize society. For an effective social organization, it required training the ruler called Junzi (gentleman or superior person)<sup>6</sup>. A Junzi had to meet three main criteria as follows: First, Achieving Moral principles (Đạt đạo); Đạo is the way/path and the social relationships that a person has to know how to behave in the life (principles of conduct). There are five moral principles: king-liege-men, parents-children, husband-wife, brothers, friends. They are the five cardinal virtues (Ngũ thường or Ngũ luân). Second, Achieving virtue (Đạt đức): According to Confucius, a gentleman reached three things such as Humaneness - Wisdom - Bravery (Nhân-Trí-Dũng). Later, Mencius abolished “Bravery” and it was replayed by “Courtesy, Righteousness” as the four virtues: Humaneness, Righteousness, Courtesy, Wisdom (Nhân, Nghĩa, Lễ, Trí). Until the Han dynasty, it was added “Credibility” (Tín), so it became the 5 virtues: Humaneness, Righteousness, Courtesy, Wisdom, Credibility. Third, a gentleman must be highly educated in the Five Classics.

After cultivating himself, a Junzi had to practice Moral principles by regulating the family, governing the State, and leading the world in peace. It means a Junzi had to firstly complete the family’s tiny issues, then the great issue as governing the State, finally leading the world in peace.

The guideline for practicing Moral principles of a gentleman throughout two mottoes such as a rule by human ethics (Nhân trị), loving and respecting for people like himself; legitimacy (Chính danh), each thing must be called its name, each person must do his duty. The Confucius had indicated two important mottoes in the practice of a gentleman: “A man has no Humaneness, does he need to have courtesy? A man has no Humaneness, does he need to know music?” (Analects). Thus, a gentleman who believed in Confucian ideology did not consider his freedom and happiness as the destination in life, but he always lived with the ideology of Humaneness and Righteousness. He was responsible for everyone, society.



It is not just the core of Confucian doctrine but it is also the determinant of identifying it in any other country of Confucian belt included Vietnam and Japan. These determinants that are also the similarities between the two Confucian countries Vietnam - Japan in the past and at present.

As mentioned above, the harmonized combination of the values of life, of human culture according to Confucian worldview profoundly reflected the nature of Confucianism<sup>7</sup>; it was penetrated into the Confucian countries' culture, then it gradually set up the eternal values in Asia such as *Studious virtue* (Hiếu học) (an appreciation of education, of studious virtue), *Community* (Cộng đồng) (an appreciation the responsibility of the individual to the community), *Hardworking* (Cần cù) (loving labour), *Consanguinity* (Huyết tộc) (respect for family). These are values which were recognized as the imprint of Confucianism<sup>8</sup>. These common values that were the bonds of the regional countries, including Vietnam and Japan.

However, it is noteworthy that the Chinese Confucianism was propagated in Vietnam and Japan, it was only absorbed when it passed a process of Vietnamization and Japanization. As mentioned above, along with the retention of the Confucianism's fundamental values as the identity of the East Asia region, which made the cultural similarities with the Confucian characteristics in these countries, the Confucianism was restructured when it penetrated into each country in order to be appropriate for the particular environment of that country. This is also the principle of acculturation in general and Confucianism in particular in the both countries. Therefore, through the Confucian culture's characteristics of the two countries, we found out many differences between them; they were integrated and then regenerated a new structure of Confucianism with characteristics of each country.

In Vietnam, the *Righteousness* (Nghĩa) was placed first in the Confucian values while the *Loyalty* (Trung) has become a key word when discussing the Confucian values in Japan. In Vietnam, the *Righteousness* means the dedication to the country and the kindness of people who are oppressed. Nguyễn Trãi, in the 15<sup>th</sup> century, was a good example. He did not choose Hồ dynasty - his former master - as a

requirement of the Loyalty that the Japanese Samurai normally complied; He did not choose Trần dynasty - his mother parentage - as the filial piety (Hiếu) of Chinese, but Nguyễn Trãi obeyed his father's advice; he chose Lê Lợi because he understood that only followed Lê Lợi and Lam Sơn uprising, the country's problem was solved at that time. It was a lofty act.

Meanwhile the *Loyalty* (Trung) was the most important in Japan<sup>9</sup>. For the Japanese Confucians and Samurai considered the Loyalty was the most leading moral standards and the Japanese called chūseishin (忠誠心). And the relationship between master and servant was called shujū kankei (主従関係). It is noteworthy that the Loyalty of Japanese was unlike. The loyalty of the Japanese Confucians was firstly fidelity to master rather than the loyalty in general. This faithfulness vertically developed: first, the fidelity to the landlord; then, the fidelity to Shogun; finally, the fidelity to the Mikado. The loyalty was also greater than the filial piety and the marital commitment. Meanwhile, for Vietnamese, the loyalty was always understood as the fidelity to the country; it was attached to patriotism. It was different from Chinese orthodox Confucianism. Thus, the loyalty of the Vietnamese Junzi dedicated to the king if the king was a patriotic person. It helps to explain why many Vietnamese elites, in the second half of the 19<sup>th</sup> century, did not obey the edict of the king Tự Đức and then the king Đồng Khánh. They did not disarm and surrender to the enemy, on the contrary, they heroically fought as a heroic deed for the country. It seems that there is a coincidence between the loyalty and the Great cause in Vietnamese consciousness.

The difference of *the loyalty virtue* between Vietnam and Japan arose from the historical context, the cultural characteristics of each country. Throughout the history, Vietnam had to cope with invasions of the largest countries in the world such as China, Japan, France, the United States of America. Therefore, the survival of each individual, each family, and a village was always parallel to the nation for a long time ago. The nation lost its independence; the individual freedom also lost, and the peace of each village was impossible. Meanwhile geographical location of Japan quite isolated, it has never been

invaded by foreign invaders, but the Japanese suffered from a civil war among the landlords in the process of feudal history. Thus, the life and the death of each person did not depend on the country which depended entirely on the life and the death of the master (the landlord of each region). Especially, the national power was held by Shogunate at that time. The legitimacy was not clear so the fidelity to the master was understandable. It is also an indispensable requirement for social operation.

Moreover, Confucianism in Vietnam and Japan was raised by two different cultural lines: the Northern nomadic culture (Japan) and the Southern agricultural culture (Vietnam). Thus, there were characteristics of the Northern nomadic culture in the positive extreme such as the highest goal of a gentleman as “leading the world in peace”; the thought of “hegemony”, contempt for other nations, for people, for women in particular; attaches great importance to strength, to Martial arts; principle of discipline which imbued in Japanese Confucian culture. The Southern agricultural culture in the negative extreme such as “harmony”, appreciating the “human values”; the “democracy”; the “literature” which penetrated into Vietnamese Confucianism.

In which, the democracy, one of the dominant features of the Southern agricultural culture, was absorbed by Confucianism when it was entered in Vietnam. Thanks to these traditional democratic characteristics, the nomadic elements of Chinese Confucianism were “softened” when it penetrated into Vietnam. The nucleus of the Vietnamese Confucianism’s democratic characteristics was an appreciation the “Humaneness”. The Humaneness helped people had harmonious relationships. Confucius considered the main characteristic in order to distinguish the North and South. He stated that What is the strength of the South? What is the strength of the North?

Harmony to teach people, do not take vengeance on the unethical person, that is the strength of the South, the gentleman is on this side. Engaging bravery in combat, even have to sacrifice, that is the strength of the North, the powerful person is on this side” (Doctrine of the Mean). The word “Humaneness” in Confucianism actually has

a lot of meaning<sup>10</sup>. In short, it means the “humanity”, “the rule by human ethics” (Nhân trị) (loving people and considering people like myself). Thus, when Trọng Cung asked “What does the word “Humaneness” mean?”, the Confucius answered that “Thing that you do not want, do not do it to others” (Analects). He also said “A person who does not have Humaneness, does he need to have courtesy?; A person who does not have Humaneness, does he need to play music?” (“Người không có nhân thì lễ mà làm gì? Người không có nhân thì nhạc mà làm gì?”) (Analects). It was also the guideline for practicing the moral principles of a gentleman (Analects)<sup>11</sup>.

The promotion of the “Humaneness” and the principle of “ruling by human ethics” of Vietnamese Confucianism, which originated from in the emotional lifestyle of the Southern agricultural culture’s inhabitants. Therefore, in the process of receiving Confucianism, Vietnamese loved the “Humaneness”. Whereas the word “Humaneness” of the original Confucianism marked the class discrimination. For example, Confucius said that “Only the gentleman who can reach “Humaneness”, commoners cannot reach “Humaneness”... (chỉ có người quân tử mới có điều “Nhân” còn tiểu nhân không thể đạt được Nhân...). The “Humaneness” of Vietnamese does not completely have this meaning. The “Humaneness” in the mind of Vietnamese meant the love among human being, irrespective of caste, a higher position for women in particular. “A humanitarian” often help others overcome difficulties and hardships. Thus, under the period of Đại Việt, a king was considered as a humanitarian when the king loved his subjects as his children, respected for people and took care of people and the internal and external relations towards peace for the people. Obviously, the word “Humaneness” and the principle of “ruling by human ethics” of Confucianism was refracted through a prism of the indigenous culture and then it was mixed with the “compassion” of Buddhism to become the spirit of “benevolence”, “humanity”, in other words, the word “Humaneness” and the principle of “ruling by human ethics” was actually Vietnamised when it was penetrated into Vietnam territory. And the pair “Humaneness - Righteousness” (Nhân-Nghĩa) became the constant principle of

Vietnamese Confucianism's culture for a long time; it contributed to form the spirit of the harmony of Vietnamese behaviour.

Whereas the Northern nomadic nature of *Japanese Confucianism emphasized discipline*, toward an orderly society, hierarchy. Every action of a gentleman was not guaranteed by the "Humaneness" as in Vietnam, but it was firstly assured by the "Loyalty", the "Credibility". Servants were absolutely loyal, credible with their masters. They had to work in accordance with his duty (the doctrine of legitimacy). Moreover, the "undemocratic" characteristic also led to the ideology of "hegemony" and scorn for people, for women in particular.

Deriving from the exalting discipline and hierarchy, the Japanese Confucians especially loved martial arts, appreciated power. They considered "Courage" as the highest virtue of the gentleman in three virtues such as Humaneness - Wisdom - Bravery. Whereas the Vietnamese Confucians preferred literature to martial arts. The knowledge of the Five Classics became a measurement of proficiency and culture of the Vietnamese Confucians during the feudal regime. Therefore, while the Japanese Confucians appreciated the power and the ambition of "leading the world in peace", the main tasks of a Vietnamese gentleman included "cultivating himself, regulating the family, governing the State", and the "leading the world in peace" was omitted.

### **3. Conclusion**

Based on the reference points between the Vietnamese Confucianism and the Japanese Confucianism, the two countries represent the Southeast and Northeast Asia sub-regions, which belong to the East Asia as mentioned above, the author found that each East Asian worth likely existed in a cultural sphere with multiple dimensions of reflection, each country reflected it in a different way, though they were on the same axis. Confucianism in the East Asia was the same. Although Japan was characterized by the Northern nomadic culture and Vietnam was characterized by the Southern agricultural culture, shared the common values of the East Asian Confucianism, these values were mixed with the indigenous culture to form a new structure of Confucianism, known as Vietnamese Confucianism and Japanese Confucianism. The characteristics of the hybrid culture

which made a diversity and a flexibility of the Asian Confucian culture. This diversity was extremely essential. It created the cultural vitality of Confucianism, the flexibility, and adaptability through the vicissitudes of time.

At present, the rise of East Asia, since the 1980s, has been increasingly powerful in the first decade of the 21<sup>st</sup> century (the rapid growth of China as a special phenomenon) which led to concern the Asian cultural features in many dimensions in order to find the answer to this resurgence. Of course, it cannot help indicating the Asian philosophy, including Confucianism that made the soul of culture, when mentioning the Asian cultural characteristics. Many scholars have explained the prosperity of contemporary Asia originated from the “resurrection of the Confucian tradition” or have considered Confucianism as an important factor which led to the development of Asia at present<sup>12</sup>. However, *it is not the resurrection of Confucianism in general, but that is a part of Confucianism, which has been Chinanised, Vietnamised, Japanised, Koreanised with the advantages and the disadvantages*. Although there are some limitations, it can be said: The Confucian norms as Humaneness - Righteousness, Tolerance, Thriftiness, Integrity, etc. have been a frame of reference on lifestyle, morality, the behaviour of the entire society. They deeply penetrated into the consciousness of each person through education, social communication. To some extent, they helped repel “social pollution” which caused by the process of modernization and contributed to balance the “mental state” of living environment in every country in Asia./.

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**Notes:**

- 1 Thích Thiên Ân (1965), *Lịch sử tư tưởng Nhật Bản* (A History of Japanese Thought), Đông Phương xuất bản, Sài Gòn.
- 2 Mô phỏng theo chế độ luật lệnh của nhà Tùy, Đường (Modeling on the Law and Command's Regime of the Sui and the Tang Dynasty).
- 3 Đoàn Lê Giang (2007), *Nho giáo Nhật Bản và Nho giáo Việt Nam* (Vietnamese Confucianism and Japanese Confucianism). <http://khoavanhoc-ngonngu.edu.vn/>
- 4 Đoàn Lê Giang (2007), *Nho giáo Nhật Bản và Nho giáo Việt Nam* (Vietnamese Confucianism and Japanese Confucianism). <http://khoavanhoc-ngonngu.edu.vn/>

- 5 “Tờ sớ xin ban cấp sách vở”, trong *Thơ văn Nguyễn Thông*, Lê Thuớc, Phạm Khắc Khoan biên soạn (1962), Nxb. Văn học, Hà Nội: 216 - 218. (“A Requisition Forms of Granting Books” in Poetry and Literature of Nguyen Thong).
- 6 Quân = kẻ làm vua, quân tử = chỉ tầng lớp trên trong xã hội, phân biệt với “tiểu nhân”, những người thấp kém về địa vị xã hội; sau “quân tử” còn chỉ cả phẩm chất đạo đức: những người cao thượng, phẩm chất tốt đẹp, phân biệt với “tiểu nhân” là những người thiếu đạo đức hoặc đạo đức chưa hoàn thiện. Điều này có thể được lý giải bởi đối tượng mà Khổng giáo hướng đến trước tiên là những người cầm quyền (Quân = King, quân tử- Junzi = upper class in the society, tiểu nhân - commoner = a person was at the bottom of the society).
- 7 Hồ Sĩ Quý (2009), “Về số phận của Nho giáo”, *Nghiên cứu Trung Quốc*, số 8. (Discussion on the Fate of Confucianism, *Studies of China*, No. 8)
- 8 Hồ Sĩ Quý (2005), *Về giá trị và giá trị Châu Á*, Nxb. Chính trị Quốc gia, Hà Nội: 162. (Discussion on Value and the Asian Values, Hanoi: National Politics Pub.).
- 9 “Nho giáo ở Trung Quốc, Nhật Bản, Hàn Quốc và Việt Nam” của Tsuboi Yoshiharu, Đoàn Lê Giang dịch (từ *Lịch sử và tương lai của khu vực văn hóa chữ Hán* (Bản tiếng Nhật), in trong: Nhiều tác giả (1992), *Đại cương văn hóa phương Đông*, Đại tu quán thư điểm xuất bản, Tokyo. (Tsuboi Yoshiharu (1992), “Confucianism in China, Japan, Korea, Vietnam”, in *An Outline of the Orient Culture*, Giang Doan Le trans.).
- 10 Nguyễn Hữu Vui (chủ biên, 1991), *Lịch sử triết học*, tập 1, Nxb. Tư tưởng - Văn hóa, Hà Nội: 30. (*A History of Philosophy*, Hanoi: Culture - Thought Pub.).
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