

BASIC ADVANTAGES OF EDUCATION IN THE SPIRIT OF CONFUCIANISM AND LESSONS FOR VIETNAM TODAY

VANTAGENS BÁSICAS DA EDUCAÇÃO NO ESPÍRITO DO CONFUCIONISMO E LIÇÕES PARA O VIETNÃ HOJE

Tran Mai Uoc

ORCID 0000-0002-4659-7661

Assoc. Prof. Dr. Ho Chi Minh
University of Banking, Vietnam
uoctm@hub.edu.vn

Abstract. Confucianism considers human education as upholding the role of educational culture, considering academic education as an important way to promote social development and create human identity. Although Confucius's views on the purposes, guidelines, contents and methods of education were introduced more than 2500 years ago, many of the contents still have topical significance up to now. The article explores the basic advantages of education in the spirit of Confucianism and draws lessons related to education in Vietnam today. Accordingly, for Vietnam today, after 37 years of implementing the doi moi process, along with economic growth, macroeconomic stability has been maintained in all aspects: politics, society, national defense and economic development. security is guaranteed and stable, including very encouraging achievements in education and training. The lesson for education in Vietnam today is: the lesson of attaching importance to education and training as the top national policy and the lesson of social justice in education. The limitation of this article is that it has not analyzed the limitations of education in the spirit of Confucianism.

Keywords: Confucius, Education, Lesson, Vietnam

Resumo. O confucionismo considera a educação humana como defensora do papel da cultura educacional, considerando a educação acadêmica como uma forma importante de promover o desenvolvimento social e criar a identidade humana. Embora as opiniões de Confúcio sobre os propósitos, diretrizes, conteúdos e métodos de educação tenham sido introduzidas há mais de 2.500 anos, muitos dos conteúdos ainda têm significado atual até agora. O artigo explora as vantagens básicas da educação no espírito do confucionismo e tira lições relacionadas com a educação no Vietname hoje. Assim, para o Vietname de hoje, após 37 anos de implementação do processo doi moi, juntamente com o crescimento econômico, a estabilidade macroeconômica foi mantida em todos os aspectos: política, sociedade, defesa nacional e desenvolvimento econômico. a segurança é garantida e estável, incluindo resultados muito encorajadores na educação e na formação. A lição para a educação no Vietname hoje é: a lição de atribuir importância à educação e à formação como a principal política nacional e a lição de justiça social na educação. A limitação deste artigo é que não analisou as limitações da educação no espírito do confucionismo.

Palavras-chave: Confúcio, Educação, Lição, Vietnã

1. INTRODUCTION

Confucianism, also known as Confucianism or Confucianism, is a system of ethics, social philosophy, education, and politics founded by Confucius and developed by his disciples all over the world for the purpose of creating a good society with people with ethical standards and standards, thereby forming a solid foundation for the development of the country. Confucianism was born around the 6th century BC in China. The founder is Confucius (Kongqiu (孔丘) born 551 BC - died 479 BC was a Chinese philosopher and politician.). Confucianism originated in China, but then Confucianism developed and went beyond China and strongly influenced the culture of countries in East Asia such as Japan, Korea, and Korea. Tien and also Vietnam.

Confucian doctrine has three essential things: on Belief: Always believe that God and Man are related; on Practice: Take the empirical evidence as the main focus; About Intelligence: Using intuition as a gift to illuminate and understand things. Confucianism developed through different eras, each with certain representatives, but Confucius, Mencius, and Xunzi are

considered as great Confucians. The classic works are the Four Books and the Pentateuch. As a socio-political-ethical theory, Confucianism teaches about the behavior of a "junior man" in society, that is, how a gentleman organizes and rules society.

Confucianism attaches great importance to creating stability and development, by using the lines of Virtue and Ritual that have existed since the Zhou Dynasty. To build the way of the rule of virtue and etiquette, Confucius built the doctrine: Humanity - Ritual - Righteous name. These are the three most important categories in the doctrine of Confucius. Humanity is the content, the ceremony is the form, and the Righteous Name is the way to reach the benevolent.

The introduction of Confucianism and its influence has great significance in the traditional political and cultural system of Vietnam in terms of both its positive and negative aspects. Confucianism with its ideological and political system has helped build strong centralized states and a strict social management system, etc. Confucianism has trained Vietnamese Confucian classes to love country, outstanding talents to serve the cause of national construction and defense and economic, cultural and social development.

To see more clearly the contributions of Confucianism in terms of education, it is still important to go to work to learn the basic advantages of Confucian education and lessons for Vietnam today. necessary in the present context.

2. RESEARCH METHOD AND PURPOSE

The article uses documentary research and specific methods including: analysis, synthesis, logic and history as a main approach to understand the basic advantages of spiritual education. Confucianism and lessons for Vietnam today.

3. RESEARCH QUESTION

- Question 1: What are the general values of Confucianism?
- Question 2: What are the lessons related to education in Vietnam today when learning about the basic advantages of education in the spirit of Confucianism?

4. RESULTS AND DISCUSSION

4.1. Overview of the values of Confucianism

Confucian philosophy is a philosophy of action, thought to enter the world, and to practice religion to help people. The ideal of an egalitarian society, a "universal world" is the philosophy of life, self-cultivation and self-nurture. Enhancing culture, rituals, creating a tradition of studiousness, etc. This ideology is expressed in the ideas: Humanity - Ceremony - Meaning - Human nature – Righteousness of person. Confucianism generously directs the masses to educating and cultivating morality in accordance with ethical standards, helping to build stable, durable, hierarchical, and hierarchical social relations, especially family relationship. Confucianism helps build the spirit of patriotism, but not blindly, but still puts patriotism first, attaching importance to the nation's destiny above other social relations.

Confucianism with its political-ethical principles has met contemporary requirements. Confucianism's "Three Diamonds" and "Five Often" theories of Confucianism create a sense of order and discipline in society, consistent with feudalism. The path of fame and benefit of Confucianism extends to the path of education to become a mandarin to support the king and serve the country, etc. The principles of flexible dealings with people have shown the way to escape when defeated, to calm down. Everyone's heart groans in the path of the affliction. Therefore, scholars all choose the path of Confucianism and always uphold Confucianism.

In addition, Confucian ethical values, especially family ethics, are also reflected in the legal legacy that the previous generation spent a lot of effort and wisdom to build and promulgate. Long King Gia Long sent Nguyen Van Thanh to compile the *Hoang Viet Law* (also known as *Gia Long Law*). The work of compiling the law was carried out under the direct direction of King Gia Long. The Code includes 398 articles, divided into 22 volumes. *Laws* are classified and arranged in 6 areas, corresponding to the tasks of 6 ministries, including main contents such as: *Lai Law* (regulations on state organization and mandarin system); *Hinh Law* (stipulates crimes and punishments); *Ho Law* (regulations on population and land management); *Le Law* (regulations on diplomacy and court rituals); *Binh Law* (regulations on the organization of the army and national defense); *Cong Law* (regulations on construction and protection of dikes and mausoleums).

The Code was built on the basis of comparative reference to the *Hong Duc Law* and the *Law of Dai Thanh* of China, but based on the domestic situation and the Vietnamese people to select and compile. Therefore, it has its own identity and plays an important role in the history of Vietnamese law. *Gia Long Law* also advocates using the law to direct family relationships according to Confucian morality, in order to create a family power imbued with Confucianism. Of the ten evils, there are four crimes that belong to the scope of anti-family morality: filial piety, malice, disrespect, and dishonor. Through the tool of family morality, it has put into people's minds the awareness of "filial piety - courtesy - deed - meaning", concepts that are both moral and ethical, as well as legal thought associated with the human body. political institutions in which they live to guide their behaviors and lifestyles.

Gia Long Law allows family members to be protected, hide their sins from each other, it is strictly forbidden to denounce parents and grandparents - that is the filial tradition of the Vietnamese people for many generations that has been institutionalized into the law. On the surface, this cover-up regime is against the regulations, but its deep nature deeply reflects Confucian moral and ethical thought. In the heart of every Vietnamese person since birth, they have been educated and behaved according to this principle, it is the duty of children to respect and be filial to their parents and grandparents.

Vietnamese people believe that filial piety is the human personality, the root of humanity, and a noble social value. In book 1 *Danh Laws and regulations*, Article 31 *Familiarity with each other is hidden* (close relatives conceal each other's crimes) writes that: "In the case of relatives of great merit or higher, but mourning is very important, grandparents, grandparents, your parents-in-law, your son-in-law, your spouse, your brothers and your wife are indebted to you. If they commit a crime, they all allow it to be hidden from each other." Or in book 2, Part 2 of *Danh Law*, Article 17: "If you commit the crime of going to prison or exile, but your grandparents are old and have no one to take care of you, they will be punished with 100 zhang, the rest of the crime will be ransomed and sent to stay at home. parenting". This clearly shows the advantage of filial piety, even if there is a conflict between filial piety and the law, filial piety is still considered the root to regulate human behavior.

Confucianism emphasizes filial piety and related rituals, making the close blood relationship with the standard family fully confirmed. Filial piety is a natural human feeling of protection towards relatives. Filial piety is the key to maintaining strong family relationships. That has protected the apostolic regime, minimized the disruption of the Confucian family order, thus preserving the moral values in the family, which are also the moral values of Confucianism.

4.2. The basic advantages of education in the spirit of Confucianism

According to books recording the words and deeds of Confucius and some of his disciples, Confucius's teaching content includes four departments: virtue, language, politics, and literature. Although there is such a division, the main goal is still to cultivate virtuous people,

gentlemen with enough dignity and capacity to carry out the "great way" according to Confucian principles. In general, education according to Confucian thought in its initial stages, personally organized and conducted by Confucius, has a number of points that need special attention as follows:

First, focus on learning

In the Spring and Autumn period, Confucius's educational activities were to a certain extent universal and popular, opposing the cultural monopoly of the aristocratic class. Confucius believes that when teaching, we do not need to discriminate against everyone. This policy has been implemented quite widely and consistently in later generations, combined with the exam regime, in fact paving the way for many talented people from ordinary backgrounds.

Promoting learning – Confucius believes that knowledge is not something that is born with it, but must be accumulated through a fairly elaborate process of learning and training. Even virtues such as kindness, wisdom, faith, integrity, courage, and integrity need to be studied and practiced to be able to develop in the right direction and be applied perfectly.

He advocated that if you want to practice religion and help people, you need to study very well. The "studious" tradition of Eastern countries influenced by Confucianism probably also originated here.

Second, clearly define the purpose of learning and educational methods

Confucius determined that the purpose of studying is: practicing religion, helping the king, helping the country. According to him, the first purpose of studying is to have good character. Confucius believed that human nature is the same when born, but in the process of contact, learning, and training, it makes them different, some are good, some are evil. That's why it is necessary to educate people to be close to each other, that is, to have good personalities. The second purpose of education that Confucius mentioned is to learn to apply it to be useful to life and society, not to become a mandarin with benefits.

Confucius's educational purpose is also to train and foster "human" people and "gentlemen" to become officials, "restore decency" in a chaotic society. Confucius not only cared about raising and nourishing the people, but also cared about educating and educating the people. He asked the authorities to pay as much attention to educating the people as feeding them. With the above viewpoints, education contributes to the social nature of humans. With this educational purpose, Confucius expressed the thought beyond his time, that if a society wants to develop strongly, it must have people with enough virtue and talent.

However, Confucius's educational purpose was to realize the political purpose of Confucianism, which is the way of virtue, and to express the government's pro-people ideology. Because an educated mandarin will understand his position and not do harm to the people; Educated people will understand their obligations and rights to implement them.

Closely combine the transmission of cultural knowledge into the training of moral qualities. To a certain extent, it can be said that Confucius advocates considering moral training as the number one priority. According to Confucius's concept, the pinnacle that personality training needs to reach is a "perfectly virtuous" person (including the three qualities of benevolence, wisdom, and courage). People consider the implementation of "virtue" as the ideal. supreme ideal, can sacrifice one's own body to fulfill the cause (killing the body to become a person).

Regarding educational methods, according to Confucius, learners must have a need to perceive, be curious, and discover new things; must independently thinking and creativity in the cognitive process. Learners need to make their own efforts and proactively learn. Teachers not only impart knowledge, but essentially teach creative ability, teaching methods to help students Learn to find knowledge yourself.

During the learning process, Confucius forced students to think deeply. Learning without thinking is useless; thinking without learning will only result in nothing. Confucius said: "Learning "If you don't think, you're in the dark; if you think without learning, you're dangerous "Confucius also believed that in addition to learning from teachers, learning from books also learns in life. Furthermore, learning requires knowing how to overcome obstacles. overcome difficulties, diligently, diligently. Learners must be honest, humble, honestly admit what they do not know, and humbly learn from others.

Confucius requires the ability of learners to analyze and synthesize to grasp the most important parts of the problems posed. Confucius valued the method of setting an example. He believes: We must use ourselves as a shining example to inspire students. To do it, in daily life Confucius paid great attention to behavior and personal research.

Confucius requires a combination of learning and practice, between knowledge and practice. Confucius believes that learning theory goes hand in hand with practicing skills. Confucius also mentioned the method of "reviewing the old to know the new". He said: "If you examine the old to know the new, you can be a teacher". He also emphasized the method of regular review, testing, and patience.

All of Confucius's educational methods are still valuable for reference in teaching and learning in our country today. People can learn not only from books, but also from history, from the experiences of ancient people, from life... Learning is not passive but needs to be able to think deeply, search for clarity in order to achieve success. ultimate understanding. "Read 300 epic poems, assign them to political work but do not do it properly; send them to the four directions but do not know how to respond, so what is the use of reading so much?"

4.3. Lessons for education in Vietnam today

After 37 years of implementing doi moi, Vietnam has achieved many great and comprehensive achievements. Along with economic growth, macroeconomic stability is maintained, all aspects: politics, society, defense and security are guaranteed and stable.

Among them, there are very encouraging achievements in education and training such as:

- The national education system is more complete with all levels, levels, training levels, types and methods of education;
- The scale of education has been respected and limited, focusing on quality training and vocational training, initially meeting the needs of society;
- Social justice in education is basically guaranteed;
- Conditions to ensure educational development have been improved.

This achievement is recognized by countries in the region as well as partners having relations with Vietnam and considered an advantage in Vietnam's international economic integration trend. In the current context, the Vietnamese government views education and training as a top national policy, a cause of the Party, the State and the entire people.

Investing in education is a development investment, given priority in socio-economic development programs and plans. Fundamental and comprehensive innovation in education and training is innovation of major, core, and urgent issues, from perspectives and guiding ideas to goals, content, methods, mechanisms, policies, conditions for performance assurance; innovation from the Party's leadership, the State's management to the governance of educational and training institutions and the participation of family, community, society and the learners themselves; innovation at all levels and majors.

Researching the basic advantages of education in the spirit of Confucianism, historical lessons drawn for education in Vietnam in the current context are.

First, the lesson of valuing education and training as a top national policy

One of the reasons why Vietnam's education has shortcomings and limitations that need to be overcome is that the education sector itself is slow to innovate in terms of system structure, goals, content and methods. perform well the advisory function and state management responsibilities. The viewpoint "Education and training is the top national policy" was also stated in Resolution No. 04-NQ/TW of the Fourth Conference of the Party Central Committee (term VII) on Continuing to innovate the cause of education. education and training, January 14, 1993. Resolution No. 04-NQ/TW determined: "Along with science and technology, education and training have been considered a top national policy by the 7th Congress. It is a driving force and an opportunity condition."

The document ensures the implementation of socio-economic goals, building and protecting the country. Investment in education must be considered one of the main directions of development investment, creating conditions for education to go ahead. and effectively serve socio-economic development.

Mobilizing the entire society to do education, encouraging people from all walks of life to contribute to building national education under the management of the State". Resolution No. 29-NQ/TW of the 11th Party Central Committee on fundamental and comprehensive innovation of education and training continues to affirm: "Education and training are the top national policies and the cause of Party, State and the entire people. Investment in education is development investment, given priority in socio-economic development programs and plans".

To truly be a "top national policy", education first needs to receive the top attention of key national leaders. It is very necessary to have thematic resolutions on "solutions and policies" to implement this national policy, and at the same time, in the national development strategies, it is necessary to identify education as a top priority and have solutions. Compatible. In the immediate future, it is necessary to immediately focus on building a strategy to develop university education that is sufficiently comprehensive and feasible, so that in the next 20-20 years, we will ensure high-quality human resources, enough for the minimum requirements of an industrial country. develop.

It is necessary to address a number of policies on scale and quality, school type, university management and administration, land policy, finance, mechanisms and institutions, organizational structure and staff. Particularly, the investment budget for education should be clearly distinguished to know exactly how much (do not mix expenditures for other fields into education), and at the same time, the method of investment in education must be reformed. to achieve the highest efficiency in a limited amount of money and open a mechanism to strongly attract investment in education.

The development of higher education needs to aim at training quality to provide high-quality human resources for the country.

Second, the lesson on social justice in education

In Vietnam today, the national education system has created conditions for the majority of the population of school age to achieve the level of illiteracy eradication and universalization of primary and lower secondary education, moving towards universalize high school, create opportunities and basic conditions for a part of the people to study at higher levels according to their needs and abilities, paying attention to especially difficult areas (highlands), remote and isolated areas), the subjects are ethnic minorities, the poor and social policy beneficiaries.

Basically, Vietnam has achieved equality between men and women in basic education and at the college and university levels. Social justice in education is improved, especially for girls, ethnic minorities, children of poor families, and disadvantaged groups in society.

In contemporary Vietnamese society, although the imprint of Chinese civilization and Confucian thought has gradually weakened, the core values of Confucianism still exist, deeply embedded in social life. And education is no exception to this sphere of influence. In fact,

hierarchical relationships in Confucianism greatly influence the formation of behavioral frameworks and leadership methods in Vietnamese schools. Specifically, school members will be embedded in a network of hierarchical relationships with roles such as leaders, older teachers, young teachers and students.

Those special roles will have defined responsibilities and obligations necessary to build and maintain harmonious relationships with others. Due to the influence of Confucianism, the concept of equality only exists in the relationship between colleagues of the same position and age, not in the relationship between leaders and teachers or between different generations of members in school.

Therefore, school culture is bound by traditional norms of hierarchy. Leaders and teachers alike believe that those in higher positions have the right to demand absolute obedience from those in lower positions. Accordingly, demonstrating compliance is the basic obligation of subordinates, while helping and developing employees is the management task of school leaders. Besides, hierarchical values also exist in the relationship between older leaders and teachers.

Educational administrators are respected because of their position and authority, while older teachers are respected because of their age, regardless of their position. These characteristics shape relationship building strategies and influence the choice of conflict management methods. Leaders are willing to directly criticize young teachers and use their position to force them to follow instructions. However, they feel uncomfortable criticizing older teachers. As a result, leaders often exert power over older teachers through a persuasion rather than a coercive approach.

The high level of control of large bureaucratic education systems also reinforces the traditional ideology of respect for authority in Vietnam. Vietnamese education is a centralized education system, schools will have to operate according to instructions and the principal's job often involves implementing decisions made by the Ministry of Education and Training. The inherent pyramidal structure of traditional institutions leaves school leaders with little opportunity to review government policies or reject decisions made by superiors.

The above leadership methods are called "power centralization", whose characteristics include top-down direction, respect for seniority, and acceptance of large differences in power and status between leaders and teachers.

5. CONCLUSION

Confucianism is a political-moral doctrine that was born and has existed for more than 2500 years. During its existence, Confucianism had influence in many Eastern countries, including Vietnam. Confucianism has had a profound influence on all areas of Vietnamese social life. This influence is expressed in many aspects, especially in the field of education in the past as well as today.

Confucianism's ideology on education has positive aspects for the educational cause of Vietnam today such as the ideology of studiousness, the ideology of the relationships between learning and practicing, between learning and practicing, between teaching and teaching. learn. The article explores the basic advantages of education in the spirit of Confucianism and draws lessons related to education in Vietnam today.

Accordingly, Confucian thought was in its initial stages, personally organized and carried out by Confucius, focusing on learning; clearly define the purpose of learning and the method of education. Confucius also said that in addition to learning from teachers, learning from books also learning in life.

Moreover, learning requires knowing how to overcome difficulties, being dedicated and diligent. Learners must be honest, humble, honestly admit what they do not know, and humbly learn from others. For Vietnam today, after 37 years of implementing the innovation process,

along with economic growth, macroeconomic stability is maintained, aspects: politics, society, defense and security are maintained. guarantee and stability, including very encouraging achievements in education and training.

The lesson for education in Vietnam today is: the lesson of attaching importance to education and training as the top national policy and the lesson of social justice in education. The limitation of this article is that it has not analyzed the limitations of education in the spirit of Confucianism.

ACKNOWLEDGEMENT

I would like to take this opportunity to express my warm thanks to Board of editors, my family, colleagues and brother in assisting convenient conditions for my research paper.

This research is funded by Ho Chi Minh University of Banking (HUB) under grant number 03/HD-KHCN-NCM

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