

Mencius' method of educating people: content and approach to educating Vietnamese people in the current context of innovation and global integration

Método mencius de educação das pessoas: conteúdo e abordagem para educar os vietnamitas no contexto atual de inovação e integração global

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Abstract

For 36 years of implementing the renovation and integration process, Vietnam has achieved great achievements of historical significance, strong and comprehensive development. The scale and level of the economy are raised; The material and spiritual life of the people has improved markedly. Harmoniously linking economic development with socio-cultural development, building people, developing people. 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 content of human development. With his conceptions of the method of educating people, Manh Tu's thought has contributed to reflect the diversity, diversity and richness of ancient Chinese philosophy in understanding and commenting on related topics, people. Although born for more than two thousand years, if we ignore the limitations stemming from class and age characteristics, Manh Tu's conceptions of the method of human education not only have positive values for the contemporary. but also for posterity. From the philosophical approach, human philosophy, the history of philosophy, through the study and analysis of historical documents and other related documents, together with the group of theoretical research methods, the group of methods As a practical study, the article analyzes and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 content of Manh Tu's point of view on the method of educating people, thereby relating the approach to educating Vietnamese people in the context of change. new, global integration today.

Keywords: Thought; method; people; human education; Manh Tu.

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Resumo

Durante 36 anos de implementação do processo de renovação e integração, o Vietnã alcançou grandes conquistas de significado histórico, desenvolvimento forte e abrangente. A escala e o nível da economia foram elevados; a vida material e espiritual do povo melhorou acentuadamente. Ligando harmoniosamente o desenvolvimento econômico ao desenvolvimento sociocultural, construindo pessoas, desenvolvendo pessoas. Os sucessos e realizações que o Vietnã alcançou nos últimos anos decorrem de muitos motivos, dos quais o mais básico está relacionado às pessoas, ao conteúdo do desenvolvimento humano. Com suas concepções sobre o método de educação das pessoas, o pensamento de Manh Tu contribuiu para refletir a diversidade, diversidade e riqueza da antiga filosofia chinesa na compreensão e comentário de temas relacionados, as pessoas. Embora nascidos há mais de dois mil anos, se ignorarmos as limitações decorrentes das características de classe e idade, as concepções de Manh Tu sobre o método de educação humana não só têm valores positivos para o contemporâneo, mas também para a posteridade. Da abordagem filosófica, filosofia humana, história da filosofia, através do estudo e análise de documentos históricos e outros documentos relacionados, juntamente com o grupo de métodos de pesquisa teórica, o grupo de métodos Como um estudo prático, o artigo analisa e esclarece o conteúdo básico do ponto de vista de Manh Tu sobre o método de educação das pessoas, relacionando assim a abordagem da educação do povo vietnamita no contexto da mudança. nova integração global hoje.

Palavras-chave: Pensamento; método; pessoas; educação humana; Manh Tu.

Introduction

After 35 years of renovation, education and training in Vietnam has made positive changes. The quality has been gradually improved, the national education system continues to be perfected, and the network of educational and training institutions continues to expand at all levels, levels and disciplines. The role and position of educational institutions, especially higher education in the system, are gradually confirmed, autonomy and self-responsibility are enhanced; the quality of training has been gradually improved, the program system has been renewed, focusing on developing the qualities and capacities of students; Positive teaching methods are also emphasized. Political, ideological, ethical, lifestyle, and life skills education for students are promoted... Actively promote the positive side and limit the defects of the market mechanism in education and training. International cooperation is enhanced in the direction of proactively and positively meeting the development requirements of the education sector, as well as the requirements of sustainable development and international integration of the country. Besides, concurrently with the achievements, education and training still have many limitations in awareness and implementation organization that need to be overcome soon. Awareness of Vietnamese educational philosophy in the new period, the role and mission of education is not deep enough, the superiority of the revolutionary, socialist-oriented education has not been clarified yet. The innovation of teaching methods, the use of modern means and tools, especially information technology, has not been really effective; The issue of training life skills, study skills, and problem solving skills in some schools has not been really focused. The curriculum content, textbooks, and teaching methods in many higher education institutions have not been modernized commensurately. They are still heavy on theory, light on practice, and have not really paid attention to soft skills for learners. . Investment in education has not kept pace with development requirements. The management of foreign educational institutions and educational institutions still faces many difficulties. The quality of human resources, especially

high-quality human resources, has been improved, but still has many limitations, not meeting the requirements of the country's development.

Practice shows that limitations and weaknesses in human development leading to limitations and weaknesses in many other fields in the past period are directly related to the quality and results of education and training. create. "Improving the quality of human resources, developing people" is the central task of education and training in the following years in order to realize the country's development vision and goals. The overarching direction and task was determined by the 13th National Congress of Deputies as "Building synchronous institutions and policies to effectively implement the policy of education and training together with science and technology is the leading national policy, is the key driving force for the country's development"[12,136]. This is a new point, demonstrating the determination to realize the position and role of education and training in practice.

In the current context of innovation and integration in Vietnam, Vietnamese education needs to have a comprehensive view and set specific goals and strategies to gradually build a modern education. To achieve the above goal, on the one hand, we must absorb the world's advanced scientific, educational and training achievements; on the other hand, it is also necessary to re-evaluate traditional educational ideas. One of the precious ideas in the treasure of human educational experience is the educational thought of Confucianism. This ideology has clearly defined the objectives, objects, contents and methods of education in a systematic and coherent manner. In a tumultuous era such as the Spring and Autumn period - Warring States wars and chaos, civil order and social norms were overturned, etc., the problem of social stability, helping society from chaos to become normal. governance was an urgent issue for the thinkers and rulers of the time. Inheriting and promoting the thought of Confucius, Manh Tu gave his educational thought. Stemming from the good nature of human beings, Manh Tu advocates promoting the education of humanity, righteousness, etiquette and wisdom in order to educate people, thereby creating an ideal model as the core to build an ideal society. thought. Manh Tu's educational thought is influential not only in China but also in many Eastern countries, including Vietnam. If we ignore the limitations of historical conditions and class interests, consider Manh Tu's educational ideas with dialectical thinking and selective inheritance, we will draw valuable lessons. for the cause of educational innovation in Vietnam in the current period.

Methodology

Research Methods

The article uses dialectical and historical materialism methods in research and specific methods include: analysis, synthesis, logic and history.

Techniques of use

The article using document analysis technique is the works of Manh Tu, authored by Manh Tu (Manh Tu, thuong (Doan Trung Con translated) (1950), Tri Duc Tong Tho Publishing House, Saigon and Manh Tu, ha (Translated by Doan Trung) (1950), Tri Duc Tong Tho Publishing House, Saigon), as well as documents of previous researchers when studying and researching Manh Tu's thought.

Research question

Question 1: What are the basic contents of Manh Tu's views on the method of educating people?

Question 2: What does the current approach to education for Vietnamese people in the context of innovation and global integration show?

Question 3: What are the solutions to develop education and training to meet the high-quality human resource requirements of the fourth industrial revolution when approaching Manh Tu's method of educating people?

Research purposes

The purpose of the article is to analyze and clarify the basic content of Manh Tu's point of view on the method of educating people, thereby relating the approach to educating Vietnamese people in the context of innovation. Today's global integration

Results and discussion

The content of Manh Tu's method of teaching people

Manh Tu, surnamed Manh, name Kha, self-titled Tu Du, native of Buffalo, now in Shandong province, China. According to the Manh Tu Pha book, he was born on the 2nd day of the fourth year of the reign of King Chu Liet Vuong (372 pages C.E.), and died on the 15th day of the 11th month, the twenty-sixth year of the reign of King Chu Noan Vuong. 289 CN pages). The Manh Tu Dynasty is the next generation of the Manh Ton family, the nobleman of the Lu state. According to the History of Sima Thien, Manh Tu was a follower of the Confucian sect of Zeng Tu of the State of Lu. During his lifetime, Manh Tu paid special attention to educating people and paying attention to the objective environment that affects people's lives. He opposed seclusion and lack of education. Manh Tu advocates being dedicated and dedicated to understanding heaven and earth. He believes that understanding heaven and earth is a process of inner expansion and development of human goodness. He raised the idea of personal cultivation and limiting desires, calling on everyone to reduce their requirements to achieve: I am ready to deal with anything in the world. He affirmed: Education is the only way, there is no other way. He attributed learning and awareness to the cultivation of xinxing in order to regain the lost human nature. In the educational thought of Manh Tu, in addition to the goals, objects and contents of education, his educational methods also have unique theoretical and practical values. That is the method of "maintaining the mind and nourishing the nature and oxygen" and the method of "the method of the first king".

First, "Consciousness, nourishment and oxygen"

It can be said that educating human beings on benevolent, righteous, ceremonial, and intellectual things is an indispensable necessity, pervading the entire philosophy of Manh Tu's life. In which, "conservation, nutrition and oxygen" is a rather unique method that he is particularly interested in and researched. To keep the mind" means to preserve, protect, and nurture the mind; don't let the mind be shaken, lost, or lost (picky and distracted). take care of the nature that is more and more prolific and prolific. Along with that, "oxygen" is constantly caring, caring, and nurturing the gas that is more and more prolific, growing, and not allowed to do anything harmful. The reason people have to maintain their mind and nurture their nature

is because, first of all, according to Manh Tu, the mind is the organ of thought, thanks to the human mind, people can perceive all things; distinguish right from wrong, right from wrong. , righteous: "Only the mind is the organ - the organ for thinking - thinking only. As long as you know thoughts - thoughts, you will know the truth - truth; without considering the features, we can't know the right and wrong (Tac chi mandarin, Tuc Tu, Tu, Tac achive Chi; Unselfish, Tac Tac not have to retire) [20, 172 - 173]. Next, the mind is also the source of goodness. The embodied virtues of goodness such as benevolence, righteousness, ceremony, and wisdom all have a clue from the heart, stemming from the heart "mercy - mercy is the first clue of virtue; shame - shame is the first point of virtue; Humility is the beginning of virtue; righteousness is the beginning of wisdom." (Trac - hidden chi heart, human chi euthanasia; tu - o chi mind, meaning chi eucalypt; farewell - cede chi heart, ceremony chi euthanasia; thi phi chi mind, chi chi euthanasia) [19, 106 - 107] [19, 106 - 107]. Therefore, human beings must be mindful and nurturing. First of all, one must keep the original mind, the true mind, that is, the right mind and keep the original and pure mind: "A great man still retains his duty and mind like when he was born" (Great Humanity). , any red blood cells fake heart) [20, 44 - 47]. "The reason why military people are different from that is usually they know how to keep their hearts" (The heart-nature is inherently good and not infected with the habits of life)" (The reason why Quan - Tu is strange and fake, in the past, has kept his mind) [74, 58 - 59].

So, if anyone wants to become a gentleman, a saint needs to preserve his heart and personality in any situation. To cultivate the duty-self-nature, is to worship God." (Continuing the mind, maintaining the nature, the reason for Heaven's death) [20, 216 - 217].

So where to find the mind and can it be found? According to Manh Tu, finding the mind is looking at the heart itself, going back to the mind, calming the mind, being dedicated, following the things of benevolence, righteousness, ceremony, and wisdom is seeing the mind. Because "the reason of all things is enough in their own nature" (Vanity class is falling down) [20, 218 - 219]. And, especially "The nature - nature of a soldier - has all the virtues, virtues, rituals, and wisdom. Those virtues are based on the mind" (Quan - Tu's nature, human, righteous, ritual, intellectual; mind) [20, 230- 231]. "Whenever we know our true nature with all our heart, we will know our own nature. As soon as we know our nature, we will immediately know God." (True period of false mind, tri period of nature, Tri period of nature, knowledge of tri Thien Hy) [20, 216-217]. And, according to Manh Tu: "If you find it, you will gain it; if you give it up, you will lose it. That is looking for useful possessions (such as virtues: benevolence, righteousness, politeness, and faith). It is because you can only find it in yourself." (request, occupant gain chi; discharge, occupant loss. Market demand is useful to obtain a price. Pray at false self) [20, 218-219]. At the same time, it is necessary to regularly prevent the abolition of desire, that is, the fruit of desire: "The best way to cultivate conscience - conscience is to reduce the number of desires. Those who reduce their desires, have Thien Ly cannot be preserved, but there are very few such scenes. Those who have a lot of desires can preserve Thien Ly, but there are very few such scenes." (Nutrition of the mind, good results of sexual desire. United States of man, of the effect of sex, although there is no existence of a false peace, of a good result) [20, 278 - 279].

In addition, in order to maintain the mind and improve the quality of nature, according to Manh Tu, he must maintain his own inherent nature, because "Thien - tuoc means a title - a position given to him by God" (Huu Thien Vien Thieu) [20] , 172-173]. It is necessary to be patient and maintain the education of your heavenly prince, then you will be admired by the

world, and your reputation will be handed down. "Virtues such as benevolence, justice, loyalty, and faith, we are happy to do these good things without getting bored, so that everyone respects us, that's why we are blessed by the Heavens" (Human, Nghia, faithfulness, trust, happiness and goodwill are not mixed, try Thien - stripping) [20, 172-173]. Heaven is not far away, but in our hearts, no one can give us nor take away, we have to find it ourselves, if we don't seek it we can never get it, if we don't know how to nurture it, we won't exist. If you take care of it, it will stay with you forever. That is the heart, the nature.

The results of the lowly sexual pleasures, the nobles; fostering noble passions, the gods all require people to be diligent, industrious, and patient. Manh Tu reminded his disciple Cao Tu when he neglected to maintain his mind and maintain his character: "In the mountains, if people draw a path to walk and walk often, then that way becomes a road. Then if for a while, In time, people don't use that road, the reeds will make it deadlocked. Now, your heart has been blocked by the reeds (the lust)." natural use chi, children into the road, Vi space useless, clogged capillaries chi.

Ethical education for people, together with the preservation of the mind and nature, is the need for oxygen. Because qi is also a precious and great part that is endowed with people like xinxing. Qi circulates throughout the universe, condensing into form, creating all things and people. Qi is the raw material that creates life and sustains life, it exists inseparable from the human mind and will. According to Manh Tu, in man, air is the physical part, temperament; even the spiritual part, the consciousness of man. "Hey, the will is the marshal who controls the qi; and the qi is the part of abundance circulating in the human body. Hey, the will (ie the will, the mind) is the upper part of the person; and the qi (ie, the qi, the meteorology) is the next part. Therefore, we say, 'We should keep our will, and we should not spoil the qi' (Phu, chi, chi chi chi chi). pounding; chi chi pounding. Phu, chi chi peace; qi th quiet. Try to write: "We should keep our will, and we shouldn't damage our chi." (Tri Ky chi, non-violent wondrous Qi) [19, 88 -89].

According to Manh Tu, it is necessary to "smartly cultivate the spirit of good nature" (the good self nurtures the corn and the natural chi) [19, 88-89], but when Cong Ton Suu (a person from the Qi country) was a disciple of Manh Tu. Asked for natural oxygen, he replied: Very difficult to solve. That gas is vast, vast, hard, and very stable. If we cultivate it according to the right, and do not harm it, it will spread throughout the whole of this world. The gas that coordinates with the meaning, the religion; otherwise it will be ruined." (Nan Nha Gia. Ky micro-gas, Chi Dai, Chi Cuong; Due to direct care, children are harmless, blocking the lake Thien - earth chi space. religion; no vision, pain) [19, 90- 91] He also emphasized: "We need to do many meaningful things, that natural air will arise; It's not a discrete thing that can capture that energy. If we do wrong things that are not in accordance with our conscience, then those qi must be destroyed." [19, 90-91].

Manh Tu said: "If you want to cultivate qi - of course, when it comes to right things, you shouldn't be in a hurry and pray for it to be done quickly; don't be distracted; and don't try to mature your work." (All beings are in peace, the main child; the dead mind, the old assistant) [73, 90 - 91]. The process of fostering natural gas requires to be conducted regularly, persistently, cautiously, focused, and obeying nature; In particular, do not be in a hurry. He criticized the subjective way of hurrying, contrary to the naturalness of the Song peasants in the fable: "The Song people were worried because their crops were not large, so they picked up each stalk with their hands. ." (Song - the human being is sensitive to the growth of the cat, and

the child's limbs are false) [19, 90 - 91]. Manh Tu also vehemently rejected the point of denying natural gas. "Those who think that natural qi is useless, but leave it waste but do not nourish it, are like a farmer who refuses to pull out the weeds that grow among his seedling." cat fake pound) [20, 166 - 169].

Manh Tu's method of natural oxygenation is a process of perseverance, often perceiving and acting in accordance with the things of humanity, righteousness, ceremony, and wisdom; means awareness of good and doing good, not doing anything contrary to conscience, that is human nature. When the mind is nurtured, that is, it can promote the good nature and train the will.

Second, is the "Father King of France"

Inheriting the educational spirit of Khong Tu, Manh Tu pays special attention to educational methods in the process of educating people. According to Manh Tu, in education, in addition to maintaining the mind, nourishing nature, and maintaining oxygen, standards must be specified. That standard is nothing more than the rules, virtues, and ethics of the sages. He called it the dharma king.

In order to implement the "first king" effectively, according to Manh Tu, first of all, it is necessary for the teacher to strictly observe the rules and standards of the ancient sages. Regarding this issue, he wrote: "A skillful craftsman does not change the ink lines because of a clumsy worker. The Nghe, a sharpshooter, while teaching shooting, does not change his bow because of a bad shooter." (The great statue of no-nonsense publicity reformed the man of wear. Art of no-nonsense irradiation transforms the rule of law) [20, pp.250 - 251]. Education, too, must follow a standard pattern like a square to help people access knowledge.

Next, Manh Tu requires teachers and learners to always be diligent, persistent, highly focused, humble and to have a progressive attitude in learning. This method emphasizes the diligence and perseverance of people. This is also a very progressive point in Manh Tu's educational method. Human knowledge does not come naturally, to have it, people must go through a long-term accumulation process through diligent learning. On the one hand, Manh Tu also acknowledges the influence of factors such as divine destiny, or the inherent nature that governs people as predestination, on the other hand, he acknowledges the ability of man to transcend that predestination. through hard work and study. Like: "The Nghe people teach people - we shoot arrows, then watch out for people to straighten their bows. Students - students also listen, pick up the bow and straighten it properly, then let go of the arrow." (Articles of Art, all of them are construed. Study - of all herons) [20, 176 - 177].

In particular, for the teacher, the "faerie king" requires always correcting himself, always keeping his mind right, being ashamed of his wrongdoing, and being industrious about his own evil. Manh Tu wrote: "Shame is very important to people. A person who cleverly uses schemes and powers to deceive others is not thinking about shame... One can't help but be ashamed of something. if someone is already ashamed of something shameless, then there is nothing to be ashamed of" [29, 770]. If the teacher is not aware of these things, the effectiveness of teaching can hardly be realized. Because "I don't follow the moral and ethical principles myself, I can't force people to follow the principles and principles, even my wife and children. If I command people, people will go wrong; people- people won't obey them. followed, even to his wife and children." (The body is not acting, not acting as a wife. Using the human is not real, unable to act as a wife) [20, 258 - 261]. And "I have never seen anyone who stooped down and was able to immediately correct another" (To die too well, to waste a false self, a person

who has the ability to be honest and fake) [19, 182 - 183]. "I have never heard that anyone bends himself and tries to correct himself; how much more does he suffer humiliation himself in order to correct the world?" (Ngu van van wu wu kei son is a fake man; let alone humiliating humiliation, is the heavens and the earth fake a lake?) [20, 102 - 103]. When a gentleman practices the way to correct himself, everything will be right: "There is another great man, that is, an official with great ambition in terms of army and death, this class is dedicated to self-improvement, self-discipline and self-discipline. - Nature - people follow their example and live righteously." (Huu Dai - fake people, the main characters are fake) [74, 228 - 229].

In order to achieve the highest educational effectiveness, Manh Tu also pays attention to clearly distinguishing different types of subjects and, depending on the ability and forte of each person, offers appropriate teaching methods and content. This can be considered a very progressive and scientific method that even modern education is applying. We see that, in teaching, it is not possible to apply an immutable principle, a mechanical stereotype for everyone. Understanding this problem, Manh Tu has used the method of classifying students in education, which means that depending on each object and each level, he explains the morality to different levels. With the use of this educational method, Manh Tu has promoted the forte of the human class as well as overcome their limitations. He said, "The warrior-martyr teaches life in five ways:

1/ There are people who are taught - chemistry, seem to meet rain at the right time. (That is the class of private people - high quality, hearing the teachings and principles, they will open up, like rice and grass that grow thanks to favorable rain).

2/ There are people who listen to lectures that are successful in virtue - virtue.

3/ There are talented people - more and more knowledgeable.

4/ There are people who understand the way - the reason by way of questions and answers. (Those are the kind of people who have questions that they can't solve by themselves, so they come to ask the gentleman, listen to the fake answer, then all doubts are over.)

5/ There are people who indirectly cultivate themselves. (Those are the people who are not at the same time in the same country as the military-soldiers; either listen to the teachings of the disciples, or follow the scriptures left behind, so they diligently practice on their own). Military - death, the reason why the teacher faked the five friends, like the martial arts, was fake; hypocrisy; possessing fake talents; fake questions and answers; privately owned artists.) [74, 248 - 249]. Like: "There's a way to change like it's raining, there's a way to make virtue, there's a way to achieve talent, there's a way to answer questions, there's a way to study with a person. The teaching method of the gentleman consists in instructing others so that those who like to learn should try to learn it by themselves" [28, 780] (Manh Tu, Tam Tam Thuong).

Regarding teaching methods, he also advises teachers to clarify and then repeat the main content to teach learners, not just closing their eyes and speaking according to the book.

In order to improve the effectiveness of education for everyone to follow the standards, rules and ethics; In addition to the efforts of teachers and learners, the government needs to set up schools such as Tuong, Tu, Tu, Do, etc. In all schools, people are taught to know morality. Manh Tu requested and believed: "If the government carefully takes care of the education-education in schools that are schools and colleges, especially teaching about filial piety and manners, then gray-headed people will not be able to escape. must carry a heavy burden to walk on the road" (Be careful of the wall, self-discipline, filial piety for the cause, ban - white fake regardless of the path hyung) [19, 36 - 39].

Thus, it can be said that Manh Tu's educational method is to direct people back to the inner world and the rules, standards and morals of the sages to strengthen virtue, righteousness, etiquette, and wisdom. every human being. That not only carries great historical value in Confucian education, but also leaves great meanings in terms of teaching methods for modern education.

Access to education for Vietnamese people in the current context of innovation and global integration

The meanings of Manh Tu's method of teaching people in the current period focus on aspects related to: Mechanisms and policies for detecting, fostering, training and employing a contingent of cadres really talented and dedicated; Considering moral education as the basic task of all educational processes; The role of the teacher in the entire educational process. The system of teaching methods should be rich and lively in order to achieve the highest effectiveness in the educational process. Valuable experiences in the problem of building an ideal person as a goal to strive for everyone. In addition, when studying the content of Manh Tu's method of educating people, if we ignore the limitations of class and historical conditions, the contents of Manh Tu's methods of human education is still a necessary opening for the approach to education for Vietnamese people in the current context of innovation and global integration. This is demonstrated by the following key points:

Firstly, access to education for Vietnamese people develops comprehensively in the context of integration

It is possible to identify a number of criteria for Vietnamese people in the current context of innovation and global integration, including: 1- Having good health (including physical, mental and social health); 2- Have a patriotic spirit; 3- Have good ethics (including personal and professional ethics); 4- Have good life skills; 5- Having civic responsibility; 6- Have the quality "global citizen". In the context of globalization and international integration, the stormy development of the Industrial Revolution 4.0 has profoundly changed the way of living and working in interactions with each other. The constant change of social circumstances requires each person to constantly update their skills and perfect themselves to adapt to the new situation. Therefore, education must focus on comprehensively developing the capacity of individuals based on the application of breakthrough technologies. The trend toward personalized learning involves teaching that must be paced to suit learning needs, tailored to the specific interests and interests of each learner; made possible by offering choices from a variety of educational programs (from a variety of schools, subjects, skills and competencies), multiple teaching approaches (direct, indirect, interactive, practical independent or experiential), learning experiences (traditional as in the classroom, nontraditional as online or blended) and learning support strategies (educational services available to support learners and promote learning). In terms of content, educational programs must help learners develop creativity and critical thinking, communication and collaboration skills, self-study skills, digital and data literacy, have interdisciplinary knowledge to be able to switch jobs. In terms of pedagogy, the opportunity must be created to build a learning "ecosystem" that allows for personalized learning in terms of time and place. Learners must be guided to self-study and design their own learning paths based on individual goals through the flexible use of tools, such

as online course-based courses. Massive open online course (MOOC for short), classrooms, virtual labs and learning games, using a variety of blended learning, teaching project-based, scenario-based teaching and problem-solving-oriented teaching.

The requirements of education modernization and internationalization with the goal of training "global citizens" have set the responsibility of each student to be proactive with themselves and with society. A global citizen is a person who has the ability to act cooperatively, responsibly and creatively to solve common problems of the community, contributing to making the locality, the country, the world better and sustainable development; communicate and adapt in different cultural environments, multicultural environments; respect for human rights and diversity; respect and promote the cultural values of their nation and country, and at the same time consciously learn the cultural quintessence of other peoples and countries. The visions of comprehensive citizenship education towards global citizenship are now reflected in the definition of reforming curricula, textbooks, general education, towards "global citizenship" and concretize into the main qualities of patriotism, compassion, hard work, honesty, responsibility and comprehensively develop all competencies including common competencies, such as self-control and self-study, communication and communication skills. communication and collaboration, problem solving and creativity; specific competencies, such as language ability, computing ability, scientific ability, technological capacity, informatics ability, aesthetic ability, and physical ability. It can be said that, in the current context of globalization and deep international integration, a fully developed Vietnamese person must be a cultured person, bearing the Vietnamese national cultural identity and the ability to absorb the cultural quintessence of humanity, reflected in the quality of global citizenship. The Vietnamese people's comprehensive development of virtue, intelligence, body, and beauty must include: Having a passionate patriotism from love of the homeland, love of people, and love of good traditional values of the nation. expressed through loving and valuing people not only within family, school, national but also international. It is also a person with a life ideal, a sense of responsibility, a will to strive continuously, a simple lifestyle for the community, and act with diligence, thrift, integrity, righteousness, justice, and impartiality. It is necessary to build an education for people to have enough physical and mental health to promote their intellect, maximize their creative labor potential, and have the ability to self-study for life.

Second, implement solutions to develop education and training to meet the requirements of high-quality human resources of the fourth industrial revolution.

Firstly, in the new context, the Communist Party of Vietnam and the Government of Vietnam continue to affirm the important position and role of education and training, requiring "Building synchronous institutions and policies to ensure that effectively implement the policy that education and training together with science and technology are the top national policy and a key driving force for the development of the country"[12,136]. Previously, only the general direction was mentioned: "education is the first national policy". The document of the XIII Congress requires clearly defining the goals of education and training in the coming period, in order to build the Vietnamese people to develop comprehensively, have good health, competence, sense and responsibility. High regard for self, family, society and the Fatherland and "Pay more attention to moral education, personality, creative capacity and core values, especially education of patriotism, pride, national pride, ... arouse the aspiration to develop a prosperous and happy country and firmly defend the socialist Vietnamese Fatherland"[12,136-

137]. To combine knowledge, moral, aesthetic and life skills education with physical education, to raise the stature of Vietnamese people, to meet the requirements of national construction and defense.

Second, emphasize, education and training adapt to the Fourth Industrial Revolution and international integration, so it is necessary to promote the development of human resources, especially high-quality human resources. Developing a team of leading experts and scientists; focus on technical human resources, digital human resources, technology management human resources, management human resources, corporate governance; human resources to manage society and organize life, take care of people. Previously only mentioned: "Focusing on discovering, fostering and promoting talents; training human resources for the development of the knowledge-based economy"[12,136], a new point in the document of the XIII Congress emphasized: Institutional innovation recruiting, employing, and appreciating talents in management, state administration, science, technology and innovation. In particular, pay attention to discovering, fostering, treating and attracting talents for socio-economic development. At the same time, innovate and improve the quality of vocational education in the direction of openness and flexibility; ensure consistency with the policy of fundamental and comprehensive reform of education and training. Focus on improving the quality of human resources, rapidly shifting the labor structure, especially in rural areas; reduce the proportion of workers in the informal sector. Forming a skilled workforce, contributing to improving national competitiveness, closely linking training and employment.

Thirdly, concretize the requirements of *perfecting the national education system*, rearranging the school system, harmoniously developing between public and non-public education, between regions, giving priority to special areas. disadvantaged areas, ethnic minority areas, borders, islands and policy beneficiaries. Diversify types of training. Special attention is paid to preschool and primary education, creating a premise and ensuring favorable conditions so that every citizen has the opportunity to equally enjoy the fruits of education. Promote the building of a learning society, lifelong learning. Consolidate and improve the quality of education universalization.

Implement an autonomous mechanism for higher education in line with the general trend of the world. Having a policy of breakthroughs in development and improvement of the quality of higher education. "There are mechanisms to support the building of a number of large universities and pedagogical universities into prestigious training centers in the region and the world" [12,234]. Promote the development of high-quality vocational education institutions. Develop mechanisms, policies and solutions to retrain the workforce that has to change occupations due to the process of economic restructuring, technological innovation and the impact of the Fourth Industrial Revolution.

Fourth, continue to carry out educational and training development tasks, such as: universalizing preschool education and compulsory primary education. Include in the general education curriculum the minimum content of digital skills and foreign languages, focusing on building a foundation of cognitive and behavioral skills for high school students. Improve the quality and effectiveness of teaching and learning foreign languages, attaching importance to teaching, learning and using English. Promote the stream of students after lower secondary school; career orientation in high school. Reduce the illiteracy rate in extremely difficult areas and ethnic minority areas. Create a fundamental, strong and comprehensive change in the

quality of education and training. Research to perfect and stabilize the textbook system and exam regime at all levels.

"Strongly shift the educational process from mainly equipping knowledge to comprehensively developing learners' capabilities and qualities; from learning mainly in class to organizing diverse learning forms, paying attention to online teaching and learning, through the internet, television, social activities, extracurricular activities, scientific research; school education combined with family education and social education, discipline, sense of civic and social responsibility; have life skills, work skills, foreign languages, information technology, digital technology, creative thinking and international integration"[12,232-233].

Fifth, to build and perfect institutions and policies to develop Vietnam's education in the context of the market economy and international integration, "taking quality and output efficiency as a measure. implementing a roadmap towards free tuition for high school students, first of all for primary and junior high school students" [12,138]. At the same time, perfecting mechanisms and policies for the development of non-public training institutions in line with the trend of the world and Vietnam's conditions on the basis of ensuring social justice and the basic values of the university. Socialist orientation. More emphasis is required on the effective implementation of social policies in education and training. Continue to implement the autonomy mechanism for a number of high schools in large urban areas and places where conditions permit; piloting a rental mechanism for a number of existing educational institutions on the principle of ensuring that all students attend school.

Sixth, continue to improve the stages and elements of the training process towards standardization, modernization and international integration. Promote synchronous innovation, improve the effectiveness and efficiency of state management, professional management and administration, expertise in education and training, step by step effectively implement the autonomy mechanism associated with responsibility. Accountability of educational and training institutions. Build a healthy educational environment, resolutely overcome achievement diseases, prevent and strictly handle negatives in education and training. Completing and stably implementing methods of assessment and accreditation of education and training quality for high school graduation exams and enrollment in universities, colleges and vocational training schools. Formulate and effectively implement a strategy for international cooperation and integration in education and training. In addition, it is necessary to set a goal for Vietnam to participate in the international human resource training market, so it is required to perfect mechanisms and policies to promote and improve the quality and efficiency of scientific research and transfer. technology of educational and training institutions. "Strictly linking education and training with research, implementation and application of new scientific and technological achievements; forming excellent research centers and strong innovation groups" [12,138] . Conduct training according to the needs of the labor market. Along with promoting the position, role and social responsibility, it is necessary to strongly renew the remuneration policy, taking care of building a contingent of teachers and educational administrators is a key step. To fundamentally reorganize and renovate the system of pedagogical training institutions, to synchronously implement mechanisms, policies and solutions to improve living standards, raise the qualifications and quality of teachers and staff. Education Management.

Conclusion

On the basis of research and analysis to clarify the basic content of Manh Tu's views on the method of human education, we can confirm that this is one of the typical and systematic thoughts. in the whole educational thought of ancient Chinese philosophy of Spring and Autumn period - Warring States period. Although it was born more than two thousand years ago, it still has positive values not only for the contemporaries but also for posterity. It can be said that Manh Tu was one of the first people in Chinese history to discover the good nature of man, which is goodness. From that point of view, he pointed out a specific method of educating people, which is an issue that all ages are interested in and researched. The research results also show that the specific method that Manh Tu emphasizes can be used to realize the educational content, which is "conservation of the mind, nourishment, oxygen" and "the dharma of the first king"; The most important "mindfulness, nurturing nature" is that people keep their true heart, limit their desires by the fruit of desire, "air oxygen" means that people need to be persistent, not in a hurry, and often do righteous deeds. At the same time, it is necessary to follow the "first king's law", which requires the teacher to be absolutely loyal to the rules, standards and ethics of the sages and always correct himself as an example for the learners to follow. For learners, they must be persistent, persistent and humble in their studies, and the State must take care and focus on education in schools. The study also confirms that, although there are certain limitations, it is clear that the basic content of Manh Tu's views on the method of educating people has had historical influences and values as well as historical significance for them. with access to education for Vietnamese people in the current context of innovation and global integration. The limitation of this study is that it has not analyzed and clarified the limitations and historical lessons when studying Manh Tu's views on the method of human education in Vietnam today.

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