



Research Article

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The Unity between Politics and Moral Education in the View of the Philosophers of Xian Qin Confucian

Vo Van Dung

Khanh Hoa University, No. 1 Nguyen Chanh,
Loc Tho Ward, Nha Trang City,
Khanh Hoa, Vietnam

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Abstract

The Confucian philosophy of the Xian Qin period was born in a historical condition and the requirements of the tumultuous spring-autumn society. That upheaval has posed philosophers the question, how to stabilize society? To answer this question, the Confucian philosophers of the Xian Qin period were united by focusing on people. Standing on the position of dialectical materialistic worldview, thoroughly grasping the specific historical perspective, human issues and cultivation methods have been paid special attention by the philosophers of Xian Qin Confucian. In their philosophical views, the philosophers of the Xian Qin period pay special attention to the unity between politics and morality in the view of people. In this article, the author will focus on clarifying this issue.

Keywords: Unify; Politics; Ethics; Confucian; Xian Qin

1. Introduction

The unity between politics and morality in the view of the people of the Confucian philosophy of the Xian Qin period is very important because it is derived from the following problems: In the face of a dysfunctional society, the philosophers of the Xian Qin period explained that the social cause of this type is due to people not being destined. To overcome this, it is necessary to promote moral education, cultivate the body and be educated. In order for the ruler to use his doctrine, the Confucian philosophers of the Xian Qin period combined politics and morality to realize the dream of social stability. The purpose of this work is to specify the unity between politics and morality in the view of the people of the Confucian philosophy of the Xian Qin period. Xian Qin expressed this through the policy of “self-cultivation, managing family, governing the country, and bringing peace to the world” (Wang, 2013, p. 78). The policy focuses on educating people in order to serve the work of social stability and building a peaceful country.

1.1 Research methods

The study of the history of Chinese philosophy by the Confucian school of the Xian Qin period should take a fundamental methodological approach of philosophical history science. In order to well

implement the objectives and tasks of research, the work must implement the strictness of history i.e. comprehensive, multidimensional, historical research - specifically, considering the views of the Confucian school of the Xian Qin period in many relationships, from different angles, specific times and spaces. The article was conducted from the perspective of political philosophy to analyze the unity between politics and morality in the human perspective of the Confucian school of the Xian Qin period.

Specifically, to accomplish the objectives, the above-mentioned content, the article is based on the worldview and methodology of dialectical materialism and historical materialism. Consequently, the methods employed in this research include historical-logical method, literary method and document analysis method. The historical logical method was used to understand the conditions of thought formation as well as to consider and evaluate viewpoints and ideas for each specific historical condition. Based on the historical method, the researchers studied the events and scientific problems that the article poses. From historical data, the researchers drew the regularity of the movement and development of views and ideas. For the literary method, the researchers were faithful to the text of the works to learn and research scientific issues. At the same time, they found out the sources of the texts and compared them to analyze and clarify the ideological content. For the document analysis, the researchers collected documents such as books and newspapers, which were used to analyze issues such as origin, nature, moral and political ideology about the relationship between them. On that basis, the researchers generalized and synthesized objective assessments on this issue.

2. Results and Discussions

2.1 *Standards of behavior in society*

The unity between politics and morality in the view of people of the Confucian school of philosophers of the Xian Qin dynasty not only made an important contribution to the ancient Chinese philosophical system in particular, but also enriched philosophical treasures of mankind in general (Bahtilla & Xu, 2021). Philosophers of the Confucian school of the Xian Qin Dynasty attached great importance to ethical standards in relationships in society. These relationships were regulated by standards of behavior between people. The standard was called "ethical" by the convention community. Mozi, a Chinese philosopher expressed that before a national institution was established, people lived in a state of nature, each with their own ideas, interests, and ambitions, causing competition, divided and chaotic (Chinh, 2009). In order to stabilize society, it is necessary to appoint someone with prestige and talent to lead the people.

In China, the concept of morality appeared very early, but by the end of the Zhou Dynasty, the music ceremony and the worshiping behavior of the vassals declined. Politics and ethics share the same role, the function is to regulate human behavior, but they are different in content, method and nature of operation. If morality performs the function of regulating human behavior by standards and rules on the basis of self-consciousness with the tool of public opinion, politics regulates human behavior by means of legislation on a mandatory basis. The state established a governing apparatus with a legal system, and prisons were violent tools to regulate human behavior and protect the ruling class (Ng, 2009; Sun, 2012). It is no coincidence that the views on people of Confucian philosophers in the Xian Qin period always show the connection between moral and ethical issues and political and social issues. It was rooted in the social reality of the Spring and Autumn period - Warring States period with great changes; it was the transition period from slavery to feudalism in the early period. The historical requirements set forth force thinkers to explain and find out the causes of the degenerate social situation in order to come up with solutions to help the authorities stabilize society (F. Wang, 2019). Philosophers, regardless of their stance, began to study people in all aspects, especially moral and ethical issues. The same was true of the Confucian philosophers of the Xian Qin period, they studied the causes that led and governed human behavior, the motivation that motivated people to act, so that they could devise a method that effectively educates people in order

to achieve the ultimate goal of social stability. According to Amine (2015), a repositioning of the role of virtue and morality, broadly conceived, in the whole Confucian philosophical project.

The unity between politics and morality is clearly and consistently shown in the thinking about people of the Confucian philosophers of the Xian Qin dynasty, which is reflected in the views on political philosophy, on the way, ruling society and building the country is closely intertwined with the philosophy of life, the way people treat people, and the moral upbringing and upbringing of people. Political and moral views were not separated, but on the contrary they had a unity with each other, intertwined to create a perfect entity.

2.2 *Morality is the source of political execution*

Philosophers of the Confucian school of the Xian Qin Dynasty said that, in nature as well as in society, everything has a root and a top; everything has a beginning and an end, so it needs to be done in order, before and after. A king who wants to rule the country must first cultivate himself. The ancient holy kings wanted to make their virtues clear in the world, first they had to take care of themselves (Confucius, 2006). They must always be strict with themselves, correcting the things that are not right in order to improve themselves every day. The second is the family. They must arrange the house in order, which is reflected in basic relationships such as: husband - wife; father-son, brother-sister. The third is ruling the country. In order to rule the country, one must have erudite intellectuals, and must study things and phenomena in a comprehensive way. They have to take care of the country, to make the country disciplined and legal. The final thing is peace the world; the king must bring peace and trust to the people. As observed by Gregor (1981) traditional Chinese thought is best used as reasoned admonitions and injunctions to behave, more concerned with the cultivation of moral consciousness than with how such admonitions and injunctions might be critically warranted. Philosophers of the Confucian school of the Xian Qin Dynasty believed that from the Son of Heaven to the normal man, everyone should take self-cultivation as the root. They must always cultivate the mind to cultivate to become a righteous person. Confucianists of the Xian Qin Dynasty highly regarded morality, considering morality as the root of human beings, and when it comes to people, first of all, morality must be mentioned. Ethics here is the way of being human, which is expressed in "three diamonds", "five permanents", "five wheels". Philosophers of the Confucian school of the Xian Qin Dynasty focused on five basic relationships in society such as: king - servant; father - son; husband and wife; brother-brother; friend-friend. These five relationships to rationalize rules and norms in society. Mencius said that everyone has morals to be human that they need to follow, eat well, dress warmly, stay still without being educated, then they are close to animals (Chinh, 2009). In such relationships, they must follow the "five permanence" religion, including benevolence, righteousness, ceremony, wisdom, and faith. According to Confucius (2006), between the king and servant, there must be meaning; between father and son, there must be affection; between husband and wife, there must be a distinction; between you and me, there must be order; between friends, there must be trust. Three must have virtues of all. Everyone in that society is wise, human and brave. To achieve the five wheels, not everyone is the same because according to him, some people are born with knowledge, some people learn to know, but also some people have to practice hard to know. For the ruler, it is necessary to practice self-discipline and besides, he must also encourage the people to cultivate themselves in order to make morality in the country prosper (H. Wang, 2013).

Confucian philosophers of the Xian Qin Dynasty said that for a stable society, it is necessary to uphold virtue. Amine (2015) points out Confucian conception of the political leaves space open for the rule of those who are not virtuous if these rulers establish and maintain political order. Confucius (2006) said that a gentleman must first be careful of his own virtue. When the king has virtue, the people will follow, when the people obey the king, the country will become strong. Morality has a particularly important role; it has the role of controlling and adjusting human behavior for proper etiquette. Morality is the root; wealth is the top. It is the root (virtue) that gives birth to the top (wealth). If the rulers abandon the roots and take the tops, criticizing virtue as a relational part, but

worrying about gathering wealth as a dependent part, they will compete with the people and set an example for them to fight and tear each other apart (Confucius, 2006). A ruler without virtue, even if he has talent, is of no use to society and people. Confucius said that even if a person with talent or good karma is arrogant and fraudulent, his talents or good karma are no longer worthy of consideration. Mencius said that with a religion, that is, peace and discipline, people of small virtue worship great virtues, and the sage of few worship the sage more" (Nguyen, 1996). From the promotion of virtue in society, Mencius applied it specifically to state management when he said that people with great virtue must be above all, must be kings or hold the biggest positions in the court (Nguyen, 1996). Inheriting that view, Mozi believes that the State's purpose is to guide people to love their fellow human beings (Dung, 2019). Confucian philosophers of the Xian Qin Dynasty emphasized the role of virtue in stabilizing society. However, the way to achieve virtue is not the same for everyone. From the point of view of human nature that is inherently good, they believe that at birth, basically everything, everyone is kind. However, in the process of existence, people will be affected by circumstances and influenced by the surrounding environment. All men are almost alike, for each has a good nature; but because of habit, they become different (Confucius, 2006). In order for people to become pure, it is necessary to uphold virtue, only virtue can make people know right from wrong. When there is no virtue, people will suffer from lust such as: eager to win; boast; animus; lust; control etc. That's why people need to cultivate themselves, need to be taught to know and follow rituals, to become a virtuous person, a gentleman. The ruler must make the people know to give up their bad habits to come to the good, to give their best to worship their parents, to forget their bodies to serve the king. Amine (2015) states that classical Confucian political thought brings a new understanding to Confucian political theory by illustrating that it is not chiefly idealistic and centered on virtue, but rather realistic and driven by political concerns. To be a gentleman, one must keep peace with others and not be self-indulgent; to me must be upright, not crooked. To become a gentleman, each person must study, practice, and cultivate himself to attain the way.

When it comes to self-cultivation, the philosophers of the Confucian school of the Xian Qin Dynasty said that people must always correct themselves to avoid evil, promote good nature, and thoroughly understand the nature of things and events. With knowledge and understanding, people can firmly stand their ground and cultivate their virtues so that they have enough humanity, ceremony, meaning, wisdom, and faith to follow the "five-permanent" religion (Xiong, 2015). Self-cultivation is the duty and responsibility of everyone, from all walks of life. From the level of the Son of Heaven to the rank of the common man, everyone must take their practice as the root. The root is damaged but the top is healthy, how can that be (Confucius, 2006). If a king does not cultivate his body, he cannot rule the world, and if a citizen does not cultivate his body, the world will be in chaos. Therefore, self-cultivation must be carried out by all individuals consciously, because one can expand one's morality; morality is not open to people (Confucius, 2006). Mencius said that there is nothing better than reducing the number of desires (Nguyen, 1996). From the point of view of keeping the mind, nurturing nature, and knowing one's disposition, one will know the right and wrong to act properly. According to Shen (2014), while Mencius reasoned that certain innate feelings constitute the natural beginnings, or "sprouts".

Confucian philosophers of the Xian Qin period said if a head of state does not arrange a family, does not love his parents, brothers, wife and children, how can he devote himself to ruling the country and making peace with the world? (Confucius 2006). If the head of state cannot correct his family, how can he correct the world? Philosophers also emphasize that the same is true of the officials and the people. If an official neglects his parents, his wife and children, oppresses his brothers and sisters, and still does this to his personal life, how can he love the people and love the country? As for the fake people, who behave with their parents and live with bad families, how can they be meaningful with friends and have loyalty to people and the country? (Confucius, 2006). Philosophers of this period saw the role and importance of the family, so family stability is considered one of the important factors for state stability. The order in the family is considered an extremely important task in their opinion.

To become an ideal person in society, each person need to constantly practice, persevere, be patient, practice daily. Those who study morality and practice every day to become proficient and skillful, don't they find it fun? (Confucius, 2006). That's why each person must know how to cultivate his or her roots better and better, when the root is well established, morality will naturally begin from there (Confucius, 2006). When a person has filial piety, courtesy, ceremony, and music, he will be filial to his parents, respect his brothers and sisters and elders, and not contradict his superiors. Philosophers of the Confucian school of the Xian Qin Dynasty argued that people who want to do politics must first start with their own family. Mencius said a person despises himself first, and then others despise him. One house destroys itself first, then another destroys its own. In a country in which factions and parties fight, people fight against each other, and then other countries take the opportunity to attack their own country. It can be seen that, in the opinion of the philosophers of the Confucian school of the Xian Qin Dynasty, the matter of the country is not separate from the housework, but closely linked to each other for coexistence.

2.3 *The most interwoven between politics and morality manifests in the policy of educating people to serve the cause of social stability*

Philosophers of the Confucian school of the Xian Qin Dynasty believed that it was necessary to pay great attention to the education and to carry out the work of educating the people. Educating the people became a necessary condition for the government's rule of the country because people in this era were different from the past. If people today are stupid and uneducated, they often lie and deceive. The society of this period was everywhere is chaos, no one follows the moral principles (Enyiazu & Nwigwe, 2021).

With the policy of carrying out the work of educating people in order to train ethical people with the ultimate goal of political and social stability, national construction and development, making the world peaceful. The Analects say the superior man learns the way by studying the morals, but loves the people; the inferior man learns to obey the orders of the authorities by studying the morals (Confucius, 2006). If the upbringing is negligent, and people behave with each other without morality and compassion, it will inevitably lead to great harm, leading to the risk of socio-political instability because inhuman people are hated. If we give up excesses, there will inevitably be rebellious affairs. If the work of indoctrination is respected and carefully implemented in the country, the society will be stable and the world will be peaceful because everyone has a "religion". The core problem for social stability is to make everyone in that society have virtue, obey the social order and etiquette, and everyone knows and obeys the rituals (Littlejohn & Li, 2021).

Virtue is a noble quality that human beings should have. However, not everyone is born the same, while a very small number of people are born ready, the vast majority of people need to be taught and have to "cultivate themselves" to become capable people virtue. That virtue includes intelligence, personality, manners, "language style"* and human behavior. The philosophers of the Confucian school during the Xian Qin period said that only the saints used to use them. It means that only the king has all these five virtues. When he becomes a king, he is wise with his ears and eyes clear enough to rule over a hundred families; he is generous in his stomach and gentle enough to tolerate the people; and in character, he is generous (Slote, 2020). Love is self-sufficient, resolute enough to maintain duties; in terms of conduct, he is polite, dignified, loyal, and upright enough to keep reverence in everything; in language, he is written, reasonable, and thorough. interstitial, transparent enough to handle.

* Language style, also known as the style of using language in each person's communication activities, is a way to choose a standard language and communication method, aiming for high efficiency in human communication activities.

Stemming from the assumption that human nature is inherently good, but due to social reality changing their nature, the philosophers of the Confucian School of the Xian Qin Dynasty advocated upholding education. Education is considered an important measure to evaluate society. Philosophers of the Confucian school of this period pointed out that the cause of social disturbances, "reputation" and "real" disorder, the king did not become king, one did not know himself was the government's fault separated from morality, set a bad example, caused the people to separate, abandoned "humanity" and did "impolite" things (Sun, 2008). The superiors committed a moral error, causing the people to leave their conscience and break the law for a long time (Confucius, 2006). Confucius suggested that the measure to restore the ties and stabilize the social order was to practice "righteousness".

Performing "Righteous Name" is to make "name" and "duty" fit together; make a person's name, position, position and rank consistent with his/her duties, the obligations he/she must perform and the rights he/she enjoys. Confucius said if the name is not right, if the meaning is not right, the word is not right; if the word is not right, then the work will not be done. But the name and fate of each person depends on the social status and social relationships of that person. To perform "righteously" is to keep the discipline of the country and the house; that is to observe the order of etiquette that has been prescribed in society. The Analects book states let each person fulfill his or her duties: The king is above all kings, I am above all mine, fathers are all fathers, children are all children (Confucius, 2006). To carry out legitimacy, Confucianism advocates "virtue rule"; use morality and ethics to run the social machine.

"Ruler of virtue" is to use morality to rule the country and manage society with morality. Therefore, Confucianism of the Xian Qin period attaches great importance to educating people, respecting the people and upholding the role of the people; they condemned the brutality and harshness of the ruler's rule and determined the responsibility of the ruler to know how to take care of the people. Confucius considers "benevolence" to be a completely human virtue (Wei-ming, 2005). A benevolent person has enough filial piety, loyalty, wisdom, and courage. People who are benevolent know bow, patience, faith, industriousness, and wisdom, and know "stoicism and submission". "Humanity" is considered the central category of Xian Qin Confucian morality, the basic moral principle to transform society from "immoral" to "righteous". Along with "people", "rite" plays an extremely important role in both moral and political life. Because according to Confucius, "rite" is a ritual, a sacrifice, and also a political institution and a moral code. Ceremony is the form of the cause, the expression of the cause and also the way to help people reach the cause. From the point of view of taking ceremony as the standard, everything other than ceremony was forbidden by the Confucian philosophers from human contact.

Proposing to use morality as a basis for social management and country governance, the Confucian philosophers of the Xian Qin dynasty analyzed the advantages of virtue over the rule of law and eloquently affirmed the superiority of the rule of law "virtue rule". If the ruler specializes in using laws and regulations to guide the people; if you only use punishment to rule the people, the people will be afraid but will not violate that law, otherwise they will not be ashamed of you. So to lead the people, the ruler must use virtue; if the government wants to rule the people, the rulers must use etiquette, then the people will not only know shame, but they will also convert and become good (Confucius, 2006). If the government is also dedicated to moral training, behave properly, it will be a good example for the people to follow clean. With faith, the mandarin is not greedy, the people will become honest and avoid evil and evil. If that's the case, then in the management of the country, there is no need to use the brutal method of killing as a deterrent. Philosophers of the Confucian school during this period advocated to uphold the role and position of the ruler, especially the king. They see the king as a role model who can spread good qualities to all people.

To exercise "virtue" requires the ruler, the person who has the authority and responsibility to govern the people, to have good morals, to uphold a moral example for the people to follow, and to educate the people. The morality of the ruler must include enough humanity, ceremony, righteousness, wisdom, and faith. If the country is considered as a living organism, the ruler's virtue is

considered the most important source to sustain that body. Besides virtue, the government also needs a ceremony to treat the people. When the authorities use rituals to treat the people, no one dares to disobey, and when the superiors respect the people, no one dares to disobey them wholeheartedly. The ruler must take loyalty, truth as the master and do righteous deeds, that is the way of reverence for virtue. If the ruler is unjust to the people, the people will be shunned because when they love, they want people to live; when hate, want people to die; first they wanted people to live, then they wanted people to die, that is a mistake so people need to stay away. Besides morality, the philosophers of this period also emphasized the wisdom of the ruler. An intelligent ruler will distinguish between right and wrong, good and bad, know how to use good people and stay away from bad guys. Philosophers also emphasize that, if the ruler has no wisdom, his mind will be clouded by opportunists, which is also the cause of the country's rebellion (Bahtilla & Xu, 2021). Humanity, ceremony, justice, wisdom, and faith are the five necessary virtues of the rulers to spread to the people. If one of these five estimates is missing, it will not create confidence in the population, that year is considered the foundation for establishing social order. Confucius believed that the three essential conditions for a strong nation were abundant food sufficient to feed the people; mighty soldiers and generals capable of protecting the people and having the people's trust in the government. If they are reluctant, they have to give up, then they have to give up their army and then food, but they can't give up the people's trust.

In the work of educating the people, the philosophers of the Confucian school of the Xian Qin dynasty believed in the pervasive power of good, power of the right, and believed that setting an example was a highly effective educational measure. Confucius' policy of "virtue rule" was inherited and developed by Mencius. Mencius proposed the theory of "righteousness", taking benevolence as the basis for implementing the governance of the country. In his doctrine of "righteousness", like Confucius, Mencius also advocated "first-king law", taking the principles and rules of the ancient holy kings as the standard to govern the country and to educate the people (Wei-ming, 2005). The basic thought of Mencius in the "righteousness" policy is to attach importance to the power of benevolence and benevolence, disregarding the interests, respecting the people and protecting the people.

Mencius upholds the power of benevolence, people who do great things only think about doing good. What does the king need to say for good? Let's just talk about benevolence... there's never been a person who appreciates benevolence but neglects their parents and relatives. There has never been a righteous person who considers the affairs of the king and the country lighter than his own private affairs (Behuniak, 2011). When Mencius speaks of what is endowed in human beings by Heaven. Mencius also affirms the invincible power of benevolence. For a benefactor, even if there are many enemies, he can't do anything to him. Behold, if a ruler likes to be a righteous person, there is no one in the world who can rival himself. The rulers who carry out political work must use their virtues to subdue the people, then they will listen and follow. Mencius also said as long as the king above behaves with benevolence, there is no one who behaves unkindly. As long as the superior king lived in a righteous manner, no one would neglect the righteous work.

2.4 Consistency between morality and law

Philosophers of the Xian Qin Confucian school upheld humanity, and advocated "virtue rule" not only to respect morality but to disregard the law. On the basis of the view that only benevolent people can love and hate people in a legitimate way and know how to act properly. This school also advocates that reward and punishment must be clear, punish the bad and reward the good people fairly. For those who are benevolent but benevolent, it is not a "perpetrator" because for someone who harms the people, harms the country, but is benevolent, it is good to one person and harms many people, that is the work of the "unwise" person, because will the unrighteous listen to the word? As for the dangerous scene, they still consider it safe; as for harm they still consider convenient, they like things that make them perish. If the inhuman will listen to what is right, how can there be the loss of the country and the destruction of the house?. In the governance of the

country, maintaining the "moderate" balance between the law and humanity, that is, the implementation of "virtue rule". Mencius asserted that having a good heart alone is not enough to rule; if there is only the law, the law is not enough to make people obey. But the authorities must follow their own goodwill and must enforce the law.

Philosophers of the Confucian school of the Xian Qin Dynasty highly valued the role of the people and deeply realized the power of the people's hearts when Jie and Zhou died, the world lost the throne of heaven because they lost the people. Whenever they gain the people, they will naturally gain the people. When they win the people's favor, they will naturally gain the people. With the point of view the people are the most precious, followed by the country, the king is lighter, the Confucianist Xian Qin said that in the country, the most important is the people because the people are the root of the country. Only the country has a king, so the will of the people is the will of heaven. Therefore, in governing, the rulers need to thoroughly grasp the principle. The people are precious, the social rules are things, the military is despised. Respect of the people is not only in words but must be shown through concrete actions. The government that knows respect for the people must have appropriate policies to take care of the people and must know to protect the people. Like Confucius, Mencius attaches great importance to the care of the people. He was interested in researching and proposing specific economic measures, reducing tax rents in order to give people a full life. Mencius said that it is the responsibility of the authorities and it is also the fundamental solution to stabilize society, make the people rich and the country strong. Regulating the estate and distributing it to the people to cultivate it, in order to make them stronger. Above is enough to support parents, below is enough to support his wife and children. In a good year, he will always be satisfied, in a tough year, he will not starve to death. Having the right policies, properly implementing the responsibility of shepherding the people and ruling the country, keeping the society peaceful and the people safe is the responsibility of the authorities. The government makes policies right and in line with reality, on that basis, the people must follow those policies to implement. Those who violate the general regulations of the state, the authorities must punish the crime first to prevent further criminal acts, then to keep the people safe. Confucius and Mencius both upheld the "kingdom" against "hegemony", advocating to reduce punishment and strengthen the education of the people. Mencius said the king should exercise virtuous rule over the people: reduce punishment, reduce taxes and fees, make the people diligent in plowing, hoeing, gardening. According to Mencius, the punishment should be light because if the people are stupid and break the law of the country, it is not their fault, but the sin of the authorities who do not know how to protect and educate them. If the result is good, the rulers must first cultivate themselves and their families, then consider governing the country and pacify the world. Confucius said the bright kings of the past wanted to make their virtues shine forth in their lives. Under the people of the world, you must first take care of your own country. If you want to correct your own country, you must first arrange your houses.

3. Conclusion

Philosophers of the Confucian school of the Xian Qin Dynasty were consistent in their ideas of upholding humanity and attaching importance to the role of human beings. That's why they proposed the "virtue rule", the policy of taking "people" as the root. "Humanity" according to Confucian philosophers of the Xian Qin period is the way to be human. If you want to achieve "people", you must use "rite". "Humanity" and "rite" are the ideological nucleus of the "virtue" policy, and "righteousness" is the measure to implement that line. Virtue rule, the way of governing the country is heavy on virtue but light on image, attaching importance to the role of education. Encourage people from commoners to kings to cultivate themselves and practice virtue according to the model of a gentleman. With the policy of "cultivating the body, keeping the family, ruling the country, pacifying the world" and actively educating people, the philosophers of the Confucian school of the Xian Qin Dynasty clearly expressed their moral views that were always in harmony with politics.

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