



Thoughts of Pre-Qin Confucianism on the attitude and responsibility of the king, the ruler towards the people

Truong Thi Thao Nguyen

Department of Political Theory, Faculty of Basic Science, Thai Nguyen University of Science, Vietnam

Abstract

Pre-Qin Confucianism always highly valued and respected the role and responsibility of the king, the ruler to the people. Because the people have a great role and power, the Pre-Qin Confucianists always demanded that the king and the ruler with practical policies and actions take care of and care for the material life of the people, protect the people, educate and educate the people by virtue, by their own moral examples, that is, by the implementation of the line of Virtue rule towards the people. The Pre-Qin Confucianists, especially Confucius, Mencius and Xun Zi were always aware that, for each citizen, the greatest and highest concern is material life, which is eating, living, and travelling. Therefore, in order for the people to be virtuous and have their "proper behaviour", the king and the ruler must really care about their material life, and must know how to create a sustainable property (permanent property) for them because in this way, they will always be conscientious (always have a stable morality), command the people to do nothing against the seasons and crops of the people, and at the same time have to reduce taxes and other contributions of the people, taking people must be limited, must make people in the world live in peace and happiness. And only then, according to the Pre-Qin Confucianists, can politics prosper and the king be respected by the people.

Keywords: ideology, policies, people care, people education, rulers

Introduction

Confucianism is the largest philosophical, socio-political, and moral doctrine in ancient China and the East. The content of Confucianism contains many theories and ideas, referring to many fields and aspects of social and human life, including the idea of people. Confucianism is one of the very few thought forms in ancient times that has always paid attention to the people from the beginning, especially the role of the people and the attitude and responsibility of the king and ruler towards the people. This is one of the important values because Confucianism, especially the Pre-Qin Confucianism, has recognized the great role and power of the people. It is because of the awareness of such a great role of the people that the Pre-Qin Confucianists dynasty all advocated and demanded that the king must keep the people and be trusted by the people. And according to Confucianism, only then, can the king keep the world and keep his kingdom, the dynasty and the new political system will exist and develop.

In the socio-political theory of Pre-Qin Confucianism, the people played a very big role. Therefore, the most important and vital thing for the political destiny of the king, the ruler and for the survival of the political regime is to hold and keep the people so that the people will forever be ruled. But in order to accomplish this purpose, according to the Pre-Qin Confucianists, the king and the ruler must be popular with the people and must be trusted by the people. Winning the hearts of the people, gaining the people's trust, making the people safe, in turn, became the basis for the Confucianists to make suggestions on the attitude, responsibilities and obligations of the king, the ruler towards the people. It is possible to generalize from the content of these proposals into two policies: "People care" and "People education". Of course, in the Pre-Qin Confucianism, these two policies were closely related to each other for the sake of the people's well-being and for the ultimate goal of the king's kingdom and the stable existence of the king's politics.

Content

1. Policy on people care

People care is a Confucian concept that clearly states the responsibility of the king and the ruler towards the people is to take care of the people, nurture the people, and protect the people. The basic and most important task in the policy of people care, according to the Confucianists, is that the king and the rulers must always take care of the people's minimum material life so that the people do not starve or cold. In order to do so, according to the Pre-Qin Confucianists, the king's duty was to help the people get rich, to make the people have their own and stable property (permanent property), and to have that, to regulate property for the people, teach them how to grow crops and raise livestock, guide their wives and children, and make them take care of the elderly in the family, and "make the people do nothing out of season, the crops of the people (no matter what the season). At the same time, it is required to reduce taxes and other contributions from the people, and limit taking amount of money from the people"^[1], that is, all must allow the people of the country to settle down and live happily. Only

by this way, according to the Pre-Qin Confucianist, the political system will be prosperous, the king will be respected by the people, and the throne will be stable and invincible.

When referring to the responsibilities of the king, the ruler of the people, in the *Analects* book, Confucius said that people care is one of the king's main duties, because, according to him, people care is good (ie. must ensure the material life for the people) then the people will believe and follow. As in the *Analects*, it is recorded that when Tzu-kung asked Confucius about how to govern, he replied: "(Three things must be kept in mind): Adequate food, sufficient army, and trust of the people". Tzu-kung asked, "If you are forced to remove it, which of these three things should be eliminated first?" Answer: "Remove army". Tzu-kung asked again, "If you are forced to remove it, which of the two should be eliminated first? Answer: "Remove food". In the past, everyone must die, but there is no trust from the people, the king's position cannot exist" [2]. Although he emphasized the people's faith is more important than the food, if he wanted to have the people, he had to raise the people well. Removing food here is reluctant to give up only. Therefore, in the art of governing the country, he advised the king and the ruler to first: "Acquire food" to feed the people first, and then "Stand up a military" to protect the people, but the most important thing is to have people's trust, faith because otherwise, the king's political career will collapse.

People care according to the Pre- Qin Confucianists is also that the king, the ruler must know how to help the people get rich. Because according to them, if the people are rich, the country will be strong. For example, when he and his students came to the Kingdom of Wei, Confucius praised the large population, Ran You asked that with the large population, so what to do, he replied, it is required to help the people get rich. In order to care the people and enrich the people, the king also needs to reduce taxes for the people. In particular, in order to take care of the people, Confucius asked the king and rulers to exempt and reduce tax collection when the people lost their crops to reduce poverty for the people. And in order to raise the people, to relieve the people of suffering and to help them get rich, the Pre-Qin Confucianists proposed to the king and the rulers to implement a policy of thrift in consumption.

In order to win the hearts of the people, to gain "the people's trust", according to Confucianism, the king also had to "Treat the people at the right time", that is, to tell, to request the people in the right way, in the right time, in morally reasonable way, so that the people would not resent them. In order to win the hearts of the people, he also advised the king and rulers to implement a policy of fair distribution. According to him, by implementing a fair distribution system, people's hearts will not be resentful, everyone will be at peace, the country will be peaceful and strong. As when Ran You advised them to conquer Zhuanyou small country, Confucius scolded Ran You and said: "I have heard that people with a country and houses will not worry about poverty and lack, but worry about the uneven distribution, do not worry about few people but worry about the social order is not quiet. If the distribution is balanced, the people are not poor. In harmony, there will be many people. Thus, the society will be peaceful and the government will not fall" [3].

Mencius, like Confucius, said that a government for the people must pay special attention to the material life of the people so that the people can live well and affluently. In the book of Mencius, this thought of his is expressed in many chapters, especially in the chapter *Teng Wen Gong*. In this chapter, Mencius spends most of the chapter expressing his above thought. Moreover, Mencius also said that the king, the ruler must pay special attention to the life and status of four classes of poor people in the world, these four classes cannot be relied on anyone: " An old man without a wife is called a widower, an old woman without a husband is called a widow, an old man without children is called an alone, a child who has lost a father is called an orphan. Those are the four types of people suffering in the world without a refuge. When a cultured king issues the official order to practice virtue, he surely must pay attention to those four types of people first" [4].

Concerned about people's lives, according to Mencius, the first thing the rulers need to do is make them have a permanent property (always have their own and sustainable property), but the most important assets at that time were land and property to sustain their lives. To do this, according to him, the king must have a policy of distributing land to the people in a reasonable and stable manner and that policy must be conducted in a clear and transparent manner. When the state taxes people, it must also pay attention to ensuring that people can pay taxes and still have enough conditions to ensure their lives. According to Mencius, the basic thing to feed the people and nurture the people is the king, and the state must ensure the people's well-being, because that is also the most important measure contributing to the creation and maintenance of a stability, prosperity and peace. As he said: "There are three taxes: by cloth, by grain, and by labor. A gentleman applies one type, but postpones the other two. If two taxes are applied (at the same time), people will starve to death; if all three are applied, father and son will be separated" [5].

Mencius also asked the king and ruler to practice thrift in the use of people's property, they should not be too luxurious and wasteful, because eating and drinking must be at the right time, not used at all. Only by giving concern and treatment for the people, as well as the thoughts of many Confucianists, according to Mencius, the king can truly consider the people as heaven, considers the people to be more precious than the country and the king is the true son of heaven (son of heaven), the parent of the people. In addition, according to Mencius, the purpose and most important thing in the content of people care, the policy of people care is that the king must make the people live affluent and happy, because only in this way he can educate the people, to make people have morals. As in the book *Mencius*, he said: "Usually people have a constant mind when they have wealth, and if they don't have wealth, they don't have a constant mind. If the people don't have a constant mind, the people will become lethargic, cranky, dare to do anything. By forcing people commit crimes, they keep using it for

family punishment, so they set up a net to trap people. Is it possible that while a king on the throne, and he dares to trap the people?"^[6].

In the book of *Mencius*, the expression of the king and ruler taking care of the material life of the people is that he always asked the king and ruler to reduce penalties and reduce taxes for the people, but also must encourage the people to get rich and let the people be virtuous. Mencius not only advocates that the king and the ruler must make the people "productive" but also limit the collection of taxes and the forced labor of the peasants, also to avoid making the peasants flee and protest. Mencius advocated "reducing penalties, reducing taxes" and encouraged "plowing deeply and harrowing carefully", not letting the people give up their crops, having to regulate the estate and distributing it to the people to cultivate, etc. only for the people to become rich.

And Xun Zi said that, if the person in power to rule the people wants to stay in place, the main measure is to implement political lines and policies with the content of loving the people and loving the people. And in order for that line and policy to be implemented, he required the king and the ruling power to take care of the people's lives and the status of the people, because according to him: "Heaven gave birth to people not because for the king but the heaven made a king is for the sake of the people."^[7] This view of his is completely consistent with the point of view: "The people are precious, the society is high, the military is contemptible" of Mencius. Continuing the point of view of Confucius and Mencius, when the people's lives are taken care of and people have a rich and full life, there will be no competition between them. Therefore, Xun Zi always demanded that the king and the ruler always take care of the people, ensuring that the people had a full and peaceful life. When referring to this issue, Xun Zi also affirmed that the ultimate goal of governing the religion is "to feed the people's desires and satisfy the people's needs". If the country is poor and the people's lives are miserable, the king's religious purpose cannot be achieved. Therefore, according to Xun Zi, the king needs to have appropriate policies to make the people rich. Because, firstly, it is for the people to be able to satisfy most of their basic and essential needs; Secondly, if the people are full, their enthusiasm for the king will be able to execute and they will be able to get rid of their evil, learn and follow the righteous manners - that is, be ethical and not only contributing to an orderly and disciplined society, but also contributing to the prosperity of the country. Xun Zi's policy of making people rich and prosperous comes from his own concept "If the roots are strong, the tops will be fresh, if the roots are loose, the tops will wither". And in order to implement the policy of making the people rich, according to Xun Zi, the king must: "The people's livelihood is not a matter of luck... Reduce land taxes, eliminate market taxes, tariffs, and reduce the number traders, conscript people for coolies work less, don't miss the people's (seasonal) farming schedule. This is to make the country rich, and thus to use good policies to make the people rich"^[8].

Here, Xun Zi's point of view is also very progressive when he thinks that the king is created for the sake of the people, not because there for a king, but heaven gave birth to the people to let the king rule; on the contrary, to establish a king with the purpose of being that the king's noble task is to stabilize society, the king must take care of the lives of the people. This thought of Xun Zi still has many meanings.

Thus, according to the point of view of the Pre-Qin Confucianists, in order to win the hearts of the people, to win the hearts of the people from there, to rule the world, the king and the ruler had to follow the righteous path. Obviously, the policy of fostering the people of Pre-Qin Confucianism, in the conditions at that time, is an idea with many progressive points. However, that policy, in essence, did not come mainly from its own purposes, nor is it mainly for the people, but mainly because of the status and interests of the ruling feudal class.

2. Policy on education and indoctrination (People education)

In order to gain the people's favor, to gain the people's trust, thereby keeping the people and for the political purposes of the king and ruler, besides the policy of people care, the Pre-Qin Confucianists also proposed an education policy, educating the people. It can be said that in Pre-Qin Confucianism in general, people's upbringing and education and training are closely linked, complementing each other in the way of governing the people and country of the king and ruler.

Stemming from the concept of humanity and the concept of the people and the role of the people, the Pre-Qin Confucianists all affirmed that, from the very beginning, the people must be educated and taught. Because, as Confucius said, the original human nature is inherently "inceptive" (pure) and although it is endowed, the humans, especially the people, are easily swayed by desires and the impact of the external environment, so they easily become cruel, inhuman, immoral if they are not educated and taught later. As for Mencius, he asserted, although the nature of a human being at birth is good and endowed, but it is easily leaked and easily lost. In particular, he further affirmed that, for the people, the petty people, right from the moment they were born, that good nature has been "secreted" to the outside. Therefore, human (especially the people) must be educated and taught from the moment they are born, because as he said: "Only by relying on one's goodwill to win others, no one has been succeeded. Only by teach people with doing good and then you can win people over. When the people not follow with their hearts, the creating a royal career is an unprecedented thing"^[9].

Xun Zi thinks that the human nature is evil as soon as after born, so from the very beginning, without education and training, they can never be good and never become "good people". He said: "Human nature is born with acquisitiveness, leading to dispute and conflict, with no concessions, it leads to envy, the leads to disintegration, no loyalty; people born with the desire of the eyes and ears, having a liking for sound and beauty, following that, it becomes lust, but ritual, meaning, and literature, morality do not exist. In this way, conforming to one's nature will inevitably give birth to a fight, violating one's fate (ie, each other's interests), and messing the morality, defaulting brutal sins". Therefore, according to Xun Zi, one of the main measures to educate each person to give

up that evil, instinct, and biological desire- the main cause of man's evil is to have a teacher, to build rules to change the nature, to build morality regulations to lead, with concession to rule the people.

The Pre-Qin Confucianists considered the purpose of educating and training the people is to make the people have the morality of being a human being, people education is to teach the people to know the morality, way of life, so that when they do wrong, they will be ashamed and correct it. There are two basic methods to educate people.

Firstly, the king and the ruler must set an example for the people. Setting an example for the people, the king and ruler themselves have morals, be a moral example and practice morality, speaking and doing must be right and unified.

Secondly, it is necessary to diligently teach the people to know and follow the ethical standards of Kindness, Respect, Courtesy, Loyalty, Wisdom, Trustworthiness, etc. with the motto "education without class distinction", "education of the rich later", "Learning with regular practice". Only by teaching the people like that will the people know their obligations, know how to yield, and know the law to uphold; in short, they are virtuous, they become righteous, they are easily manipulated, etc.

According to Mencius, in addition to the policy of people care, the policy of educating the people is also extremely important in the way of governing the country, because for him, these two policies are always closely linked and complement each other. Stemming from the affirmation that human nature is good and endowed with people, but it is easy to lose, so Mencius always said that if people are not educated, they will never now become good people, their lives are no different from animals. For the people, because they are morally and intellectually lowly people, in order to lead the people, govern the people, and want the people to obey the etiquette and rules, according to Mencius, the rulers must use virtue, must teach etiquette, righteousness, wisdom, faith, morality, humanity, etc. to the people. As he said: "Pasting the weary; must take care of those who come from afar, have to correct wrongs and deviations, and put everything in order and make things right; We must help and support the people, so that they can see for themselves the great way, and then use that to teach them more and give them more favors, so that they don't go astray" ^[11]. Educating the people, according to Mencius, is an important responsibility of the king, the ruler, moreover it is an important task of the king than politics.

In addition, according to Confucius, Mencius and Xun Zi, they consider that for the people, because they are inherently inferior in morality and intelligence, preferring benefits to righteousness, no action that they not dare to do, so, according to these Confucianists, education must be a necessary and regular measure. Mencius' conceptions of the people education (and also that of the Confucianists in general) show that, not only in the content of the people education (mainly moral standards) accordingly, the people have morality, but also clearly show that the people education have a larger and more important role than making the family and society orderly, disciplined and stable; therefore, the people education is also one of the main measures to "reconcile the family, rule the country, and peaceful the world". It is clear that here, it is the respect for people, respect for people's morality and the role of the people, but also, of course, Pre-Qin Confucianism with its representatives Confucius, Mencius and Xun Zi always required the king and ruler to have the duty not only to make the people populous and rich, but also to educate them, because People without education have no morality.

The purpose of educating the people, according to the Pre-Qin Confucianists, is to make the people have their own "morality of being a human" that is, their "morality of being a citizen". But in order to have that "morality", the Confucianists affirm that, first and foremost, the people must learn and be taught moral standards and norms: benevolence, etiquette, righteousness, wisdom, faith, filial piety, loyalty and morals. Standards in the Five Wheels (King - people, father - son, husband - wife, older brother - younger brother, friend - group). As Confucius said: "If you want to lead the people, govern the people, and want the people to obey etiquette and rules, the rulers must use virtue and etiquette, must teach manners, righteousness, and faith, and morality and humanity: Father and son have a close relationship, a king and servant have a loyalty, a husband and wife have a distinction of position, brothers and sisters have order above and below, friends have faith" ^[12].

It is true that the Confucianism of the pre-Qin requires everyone to be educated, to be taught to have the "proper behaviour" and to learn the virtues of morality, righteousness, etiquette, wisdom, etc., but the purpose of the "morality of being a human" in the gentleman, the ruler and the "proper behaviour" in the people, the petty people are different. That is to say, in the opinion of the Pre-Qin Confucianists, although the content of learning and teaching is also ethical and follows the motto "Being right and wrong" as Confucius pointed out in the *Analects*, the purposes of learning and education are different. If a gentleman and a ruler learns "the Morality" to become a virtuous person, to enjoy the blessings of heaven is to rule the people, rule the country and rule the world, and be cared for by the people, then with the people, the petty people, learning "Morality" is to be easily commanded, to settle with poverty, to be content with being ruled, to serve the ruler. As in the *Analects* book, Confucius once said that when people learn the Morality, they should make them do whatever needs to be done, and not explain the sublime and wonderful things to them. Mencius further asserted that the basic purpose of educating people is to lead them to follow, to help them become righteous, to bring them into discipline so that they become righteous, steady.

Thus, the ultimate goal of educating the people, according to the Confucianists, is that people must have the habit of obeying the hierarchy and order of the current regime and not infringing on status and the interests of the ruling class. It is clear that here, right at this point, in the conception of the pre-Qin Confucianists, ethics, standards and moral codes have become tools and measures that are both educational and compulsory in educating the people and ruling the people.

However, there is an objective fact that, under the harsh and brutal feudalism, people do not always think and act

according to those moral standards and codes, not always peace of mind, contentment with poverty, they are not always afraid of heaven, obeying heaven's orders. Faced with that situation and also aware of that fact, in order to protect the hierarchy, order, discipline and rules of the feudal system, the Pre-Qin Confucianists (and later Confucianists) not only refer the will of heaven, but also to propose measures to rule the people, educate the people with laws and punishments to force them to obey the order of the current regime.

Of course, in the thought of morality in general and the concept of people in particular of Pre-Qin Confucianism period, it shows that, between the method of education, moral education and punishment, the Pre-Qin Confucianists all considered that the role of moral measures is important, while punishment is only a temporary measure to save difficult situations and inadequacies in educating and ruling the people with morality. Therefore, it is easy to explain why the Pre-Qin Confucianists did not criticize the authorities for using punishment but only advised them not to abuse punishment against the people, not to kill the people because as Confucius said in the book *Analects*: "Leading [the people] with the righteous law, correcting the people with punishment, the people will only be temporarily spared from their sins, but they will not be ashamed. If guided by morality and corrected by etiquette, the people will not only be ashamed but also be submissive" ^[13].

In addition, in order to carry out the education of the people and rule the people with morality while limiting punishment, in addition to the method of people care, the Pre-Qin Confucianists said that it also depends on the cultivation of morality and the practice of law, moral conduct of the king, the ruler in educating and governing the people. In the *Analects*, the books of *Mencius*, Confucius and Mencius not only require that the king and rulers must be virtuous, always cultivate morality, and must implement measures to govern with morality, but also requires them to really be an example in learning and cultivating morality, through which people can follow, so that people can have their own virtue, and the work of moral education for people can be successful. Confucius always said that the main and most important thing is that the king must be virtuous, always cultivate morality, and exercise the rule of the people by means of moral content. Only in this way will the people's hearts be won, the people will be safe and the king's career will be long and sustainable. As Confucius asserted "Doing politics with virtue is like the North Star". As for Mencius, if the king, the ruler, practices benevolence and practices the Righteous Way, the four seas will be preserved, the social order will be preserved, and his position will be maintained; but if he practices inhumane and cruel ways toward the people, the king will be in danger, his kingdom, and his country will perish. In addition, Mencius also said that kings and rulers must have virtue, not only study but they must cultivate themselves, must be really dedicated in "cultivating virtue". Cultivating morality not only allows oneself to always have benevolence, justice, respect, and wisdom, but the king also shows that virtue to himself, to everyone, in all relationships, in all circumstances. As Mencius said: "If love others but are not friendly, review your benevolence. Require people to do as your request but the people do not follow, please review your wisdom. Keeping the respect with people but not be responded, please review your attitude to see whether it is reverent enough. Do anything with unsatisfactory result, please examine yourself. If Himself is upright, and everyone followed you" ^[14]. And according to him, governing the country is not difficult, just using virtue to teach, it will spread throughout the four seas.

Inheriting the thought of Confucius and Mencius when promoting the moral role and moral cultivation of the king and ruler, according to Xun Zi, the king and ruler are not only talented, but besides, their moral cultivation and ethical practice are the decisive factors for the success of the political path with ethics. If the king has morality, then only virtues can be improved all over the world, people from there follow the virtues of their superiors, from which the society will have morality, hierarchy, order, stability. He also said that the king means a model for the people to follow. As in *Kinh's Morality*, the book of Xun Zi, Xun Zi said: "The king is such a model example, the shadow will shine. King is such a tray. If the tray is round, the water must be round. The king is the pot. If the pot is square, the water will be square" ^[15].

Thus, Pre-Qin Confucianism and Confucianism in general always consider education and training as one of the main and basic contents of the way of morality, as one of the main and most effective means of governing aimed at the political purposes of the ruling feudal class, including the purpose of creating people suitable to the requirements of the feudal class and the ruling class.

Conclusion

According to the Pre-Qin Confucianists, the most important thing of vital importance to the political destiny of the king and ruler, and to the survival of the regime, is to hold and keep the people so that they could forever be ruled. But to accomplish this purpose, the king, the ruler must be loved and be trusted by the people. Being loved and trusted by the people, in turn, became the basis for the Confucianists to put forward their conceptions of the attitudes, responsibilities and obligations of the king and the ruler towards the people through two policies of "people care" and "people education". Thus, people care and the people education in the moral thought of Pre-Qin Confucianism are two closely related policies that complement each other in the way of governing the people and country of the king and ruler. And according to the Pre-Qin Confucianists, with the effective implementation of these policies and measures, the king and the ruler will gain the people's trust and the people's hearts.

References

1. Institute of Hán-Nôm Studies Four Books of Chinese Confucianism, Social Science Publishing House, Hanoi, 2002:1:686-687.
2. Chu Hy. Four Books of Chinese Confucianism, (translated and annotated by Nguyen Duc Lan), Culture

- Information Publishing House, Hanoi, 1998, 478-479.
3. Nguyen Hien Le. Confucius, Culture and Information Publishing House, Hanoi, 1996, 166.
 4. Chu Hy. The Four Books of Chinese Confucianism, (translated and annotated by Nguyen Duc Lan), Culture and Information Publishing House, Hanoi, 1998, 785-786.
 5. Chu Hy. The Four Books of Chinese Confucianism, (translated and annotated by Nguyen Duc Lan), Culture - Information Publishing House, Hanoi, 1998, 1361.
 6. Chu Hy. The Four Books of Chinese Confucianism, (Translated and annotated by Nguyen Duc Lan), Culture and Information Publishing House, Hanoi, 1998, 932.
 7. Gian Chi, Nguyen Hien Le, Xun Zi. Social Science Publishing House, Hanoi, 1992, 120.
 8. Gian Chi, Nguyen Hien Le, Xun Zi. Social Science Publishing House, Hanoi, 1992, 132.
 9. Chu Hy. The Four Books of Chinese Confucianism, (Translated and annotated by Nguyen Duc Lan), Culture - Information Publishing House, Hanoi, 1998, 1071.
 10. Gian Chi, Nguyen Hien Le, Xun Zi. Social Science Publishing House, Hanoi, 1992:48.
 11. Institute of Hán-Nôm Studies Four Books of Chinese Confucianism, Social Science Publishing House, Hanoi, 2002:1:703-704.
 12. Institute of Hán-Nôm Studies Four Books of Chinese Confucianism, Social Science Publishing House, Hanoi, 2002:1:703.
 13. Institute of Hán-Nôm Studies Four Books of Chinese Confucianism, Social Science Publishing House, Hanoi, 2002, 245.
 14. Chu Hy. The Four Books of Chinese Confucianism, (translated and annotated by Nguyen Duc Lan), Culture - Information Publishing House, Hanoi, 1998, 1024.
 15. Gian Chi, Nguyen Hien Le, Xun Zi. Social Science Publishing House, Hanoi, 1992:1:272.