Introduction. This article focuses on clarifying Aristotle's views on happiness. The objective is to describe the development of the idea of happiness from ancient times to the present to explain the role of happiness in social life. Every person needs happiness, and every society wants to achieve it. Aristotle considered happiness to be a human epistemological process. Happiness plays a vital role in human life's purpose. Happiness is also a right that every person should have in their life.

The purpose is to find out the content of happiness and the method to achieve happiness for people, especially Vietnamese people, in the process of global integration. They are educating people toward a happy life.

Materials and methods. Based on the study of Aristotle's Nicomachean Ethics to clarify the happiness category. The work played a pivotal role in Aristotle's determination of happiness. The article uses materialist dialectic to explain arguments about happiness expressed by Aristotle in ten separate books and based on notes from his lectures at the Lyceum. In addition, the article uses analytical and synthetic methods to clarify the point of happiness in the history of human philosophical thought from ancient, medieval, and modern times thereby drawing the content of Aristotle's view of happiness.

Results and discussions. Aristotle was the first to address happiness and research on happiness. He affirmed that happiness is a need, a good nature of human beings. Happiness is considered under moral value as a criterion to evaluate a person's virtue, so it has moral significance. Happiness is human action in life towards beauty. Happiness is also a cognitive ability in humans; through training, training, and education, people can achieve the value of happiness. Therefore, it is necessary to educate people to achieve happiness; however, the happiness of Aristotle is from a spiritual perspective. Meanwhile, material life plays a vital role in shaping the concept of human happiness. Therefore, Aristotle has not mentioned the decisive role of material life. At the same time, happiness is the factor that individuals do well, society is also good, but the part of social happiness places on the individual's view of happiness.

Practical significance. Clarifying Aristotle's perspective on happiness, the article points out the amount of socio-economic development orientation from a macro perspective in building a happy Vietnam. The nation's happiness is the development of both material and spiritual factors. On that basis, personal happiness is the cause of national construction and renovation. Since then, for Vietnam to be happy, it is necessary to improve the people's role as the master of the country, to take the people as the root. It is essential to educate Vietnamese people comprehensively so they realize that their happiness is closely related to the people's happiness in the cause of building the nation's happiness. The third is educating people about the spirit of building happiness in the government associated with the country's socio-economic development because the happiness of the Vietnamese people is to ensure material and spiritual benefits for the Vietnamese people.

Keywords: Aristotle, happiness, human, philosophy, ethics

For Reference:
Introduction

Happiness is the goal, the need that people always want to achieve in life. Happiness is the content of great interest in people's lives in many different fields. "Happiness is "eudaimonia" – a word translated from Greek. Aristotle was the first to study happiness, and according to him, happiness is the best quality that people have in the process of training and education. Aristotle said that happiness is the activity of the rational soul due to virtue. Happiness is the good, the highest beauty of man, and the excellent work of reason - that is, the activity of the soul of reason in harmony with virtue. Happiness is a personality state expressed in purpose and action [1]. In modern society, people face financial crises, government, poverty, wars, and pandemics (COVID-19), leading to disturbances in the world order of values that make people need to find life values to find essential happiness. is when people can satisfy their material and spiritual needs in each person's life [7]. But in each different era, people have additional requirements for happiness reflecting the needs of people in other societies and times [14]. Happiness is considered a goal and obligation people need to build in social life [19]. Each community will set different educational goals for happiness. Each individual has a desire for happiness. Happiness for each person is to satisfy their needs in life. Happiness has a good life with good health, rich material life, academic knowledge, loving people around you, and prosperous life. Happiness is trying to grow into a nice and perfect person, so it requires a strong will to do the right thing, even in challenging situations in life. So happiness is a journey towards the finish line in each person's life, a motivation and a goal that each person needs to strive to improve themselves to achieve their values. So it is necessary to orient people in society to build their happiness in association with social happiness. The problem poses the content of happiness education so that each individual in the organization aims to make the value of happiness for their nation so society can be prosperous, reasonable, and civilized.

The research objectives are to determine the content happiness of Aristotle, thereby expanding the range of happiness in today's society and educating the Vietnamese to build happiness values for their nation. The happiness of the Vietnamese is a good value, along with national independence, wealth, and freedom of the Vietnamese people.

Research questions

1. What is Happiness from Aristotle's point of view?
2. How to achieve Happiness from Aristotle’s point of view?
3. What is Happiness in Aristotle’s view of value in today’s social life?

Literature Review

Happiness is a category mentioned in many different approaches. Specifically as follows:
First, happiness is a human need in social life. Happiness is a state of satisfaction with life, a benefit that is self-conscious through feelings of pleasure and satisfaction in a positive way that goes up. Happiness is a system of principles and norms institutionalizing human behavior in all areas of social life. Therefore, happiness is the material and spiritual needs of each person and human of society. For the Greek philosopher Socrates, one of the greatest
thinkers of antiquity, happiness did not come from rewards or compliments given by others but from self-perception and enjoyment inside each person [18]. Kierkegaard’s view of happiness comes from living and enjoying reality [7]. Once we stop making our circumstances a problem and start seeing them as experiences, we will feel satisfied with life. According to Transcendentalism, the ideal state of mind is more valuable than material and life experiences; people gain insight into truth through intuition rather than dogmas. Happiness is the fulfillment of obligations, material needs, social ideals, spiritual values, freedom of will, respect for human rights and dignity, fairness and equality, and against crime and violence [9].

On the relationship between happiness and prosperity [25]. Aristotle tells us that the most important factor in attaining happiness is having a good moral character as Aristotle wrote: He is happy and lives in perfect virtue and is fully equipped with external things, not for some chance, but for a lifetime [1]. Second, happiness is the socio-economic development of the nation. Happiness is approached with sociological and quantitative research methods to explain social phenomena that need to be quantified and compared with the happiness levels of different social groups in the same country and the happiness index of other countries worldwide. Examples are the New Economy Foundation’s Happy Planet Index (HPI), the Win/Gallup International Market Research Association Report, and the World Bank (WB) Survey. Accordingly, happiness with quantified indicators helps to assess happiness in many different aspects objectively. These aspects are called the component happiness index. Overall, seven subindices shape the overall happiness index: (1) Emotional happiness; (2) Physical happiness; (3) Social happiness; (4) Professional happiness; (5) Intellectual happiness; (6) Environmental happiness; (7) Mentally happy. With this approach, happiness is a criterion that needs to strive and scale the socio-economic development of each country, not approach happiness from an individual human perspective [21].

Third, happiness reflects the social life of people in that society. Happiness is associated with human virtue, and people in different cultures have different happiness. Therefore, Greek happiness determines the social life of the Greeks. Happiness from the point of view of religion represents the beliefs, ethics, and culture that Christians believe. That person’s living conditions determine such human happiness [12].

Happiness has when each person feels peace in life. Everyone’s life has satisfaction, and small pleasures nourish great spirits. Nowadays, people always want a happy life. Therefore, happiness has meaning for each person’s life; it helps balance emotions inside each person, allows them to forget the sadness they experience, and creates motivation to strive for the future.

Fourth, happiness is a human function and characteristic. Happiness is a goal that good people need to achieve in life. Aristotle expressed the concept of happiness as all discoveries and actions and pursuits towards the good. Through practical activities in daily life, happiness is the process by which people must strive to do good deeds to complete. Because people, in their actions, all want happiness according to their values. People are always looking for pleasures, wealth, and fame on the journey to happiness. According to Aristotle, these values are not the purpose of human life because they do not bring excellent and good things to people. But people must self-regulate their behavior to overcome mediocrity values to achieve the proper behavior to be happy. Aristotle ensures that everyone is happy when all their goals are fulfilled. We choose joy, wealth, and fame because we think that by making these things tools, we will achieve happiness. Happiness is a good thing characteristic of each
person. As Aristotle says, “for as it is not one swallow or one fine day that makes a spring, so it is not one day or a short time that makes a man blessed and happy [1].

That view of people’s livelihood and philosophy of life takes the reality of life as the starting point and takes human liberation and development as the goal. That is the point of view of the action for the sake of human life, action, the philosophy of life, the morality of being human, and the work ethic. In Ho Chi Minh, that view of people’s lives, that philosophy of life became the motto of action and, as he clearly defined, fireworks for people. Every job is related to people, oriented towards serving people, making people fully developed with all their inherent abilities so that people can be masters, have freedom, and have prosperous and happy life happiness. Moreover, he also considers it a must-do job; no matter how complicated it is, one must strive to do it. In Ho Chi Minh, the point of view of people’s livelihood and philosophy of life is the connection between noble humanitarianism and profound humanistic thought. The source of that humanism and humanistic thought is the tradition of kindness, “loving people as if you love yourself, of the Vietnamese people combined with the practice of compassion in Eastern and Western civilizations. The core content of humanism and humanistic thought is love and respect for people associated with patriotism and passionate love for the people. The noble goals of humanism and humanistic thought are national liberation, class liberation, social liberation, and comprehensive human development the method of realizing that humanitarianism and humanistic thought is revolutionary practical action and activity.

Thus, Happiness is a mental phenomenon with many components [4]. The concept of happiness expresses standard content and gestures, which motivate, stimulate and command human behavior. Happiness is a goal achieved and a value to succeed requires a process of striving and effort. Therefore, individual people and society must orient their social relations.

Materials and methods

The object of the study is Aristotle’s view of happiness, thereby indicating the significance of this view in educating Vietnamese people today. The article uses the dialectical materialistic method to study happiness from Aristotle’s point of view from many different angles [15]; the paper uses the main document Nicomachean Ethics [1]. The work of Aristotle pointed out that the purpose of human existence and the lifelong pursuit of happiness is happiness. In Nicomaque’s Ethics, Aristotle asserted that the highest good is happiness, the condition for achieving happiness is the activity of the soul in harmony with perfect virtue. Aristotle’s arguments about happiness emphasize work as a moral value, a good action only found in humans, not animals. Aristotle clarifies happiness in human cognitive activity and rational activity. The work examines Aristotle’s contributions to moral theory. The work deals with his contributions to the history of moral philosophy from antiquity to the Christian Middle Ages, Renaissance, Victorian England, and 19th-century German moral philosophy to educate people toward sound [6].

The article uses the methodology of the materialist dialectic as a comprehensive principle and a specific historical principle [10] to clarify the systematicity of Aristotle’s view of happiness from the Ancient to the modern period. In each period, the concept of happiness in different aspects shows that happiness is a process of movement and development in society. The article clarifies the dialectical relationship between the individual and society
in building happiness [7]. Because happiness is the need of each person and the goal of everyone in the community, Aristotle mentioned happiness from the spiritual perspective but not much from the material and social perspective. Therefore, the article presents a practical aspect of the happiness category that needs to be clarified: individual happiness is with society. Happiness must ensure two factors: satisfaction with material life and spiritual life [24]. At the same time, in each specific historical situation, the requirements for human happiness are also different in each society at different times, and each individual is the other [11]. The article also uses analysis, synthesis, and interpretation methods to clarify the category of happiness from a social or individual perspective in the development process. The article describes, analyzes, and synthesizes to explain Aristotle's views on happiness from an economic perspective, from an ethical and aesthetic perspective, from which to view and evaluate happiness from the point of view of happiness. According to Aristotle, there are positive points in the issue of educating people about happiness [15], especially spiritual education. However, humans in the most comprehensive relationship realize that people still have many connections. Social relations are only coordinated in the journey to build happiness. Aristotle expressed the category of happiness in the views, lifestyle, and behavior of each individual in society [18]. However, personal happiness is not only expressed in the satisfaction of needs but also in the constant efforts to set goals, plan, and find the means to achieve those goals. From the collection of Aristotle's original documents and Aristotle's studies on happiness, the author has collected them to synthesize and analyze to review, evaluate and draw the meaning of the educational process, building Vietnamese people to live happily.

Results

First, happiness is the natural nature of man in the process of seeking the satisfaction of the spontaneous needs of each human being

According to Aristotle, human nature is to seek pleasure to satisfy instinctive needs, which is an inevitable part of life, without which man can hardly exist. But it’s not happy because animals have those needs too. Only human happiness achieves because it satisfies human spiritual needs through contemplative thinking and cultural and artistic activities. Aristotle highlights the role of mental activity in the society of all people (enslaved people, commoners, warriors, enslaved people, etc.), but ultimate happiness is a philosopher. Enslaved people cannot participate in happiness because they do not have a real human life. Aristotle asserted that happiness is the satisfaction of pleasure. It is a different form of virtuous activity. Happiness is a particular mental activity throughout a person’s life. So, for those who satisfy only one need, Achieving a specific goal is a joy, but it also fades away, so happiness must be a goal satisfaction throughout a person’s life striving to achieve it.

Moreover, people feel happy while doing it, not waiting until they have achieved that goal. Thus, for Aristotle, Happiness is having a good life, i.e., a life that satisfies man’s spontaneous and spiritual needs, in which the spiritual market is decisive because it fulfills the characteristic function of man. Therefore, leisure, the quiet ... It can’t bring happiness to people. The greatest misfortune for man is the lack of purpose, the lack of ideals, and the lack of nothing to strive for in life. Therefore, happiness is the process of people constantly striving to achieve their goals, plan, seek the means, and strive to achieve them.
Today, the commodity economy and the integration are far-reaching, and the material temptations have greatly influenced different lifestyles. Therefore, the need for money and material satisfaction from eating, dressing, staying and walking to sexual needs become a measure of happiness. Thus, people form a view of enjoying life, a life immersed in drunkenness, addiction, a dash of material luxury, or an electronic virtual lifestyle that upsets the good moral values in the journey to find the best when you find and assert yourself. Affected by social circumstances, people cannot overcome temptations, then lose control, cannot control themselves before trivial material temptations, and reduce their sense of life goals [24].

Second, happiness is the training to have a good lifestyle and quality according to goodness

Aristotle’s moral thought, like the thought of ancient philosophers in general, emphasized the whole of life more than the evaluation of individual actions or the purposes of the act. Happiness is the act in life that follows the good. According to Aristotle, man is born not only to survive but to live a good life - to adhere to the principles created by his reason, and to obey his supreme nature. Individual behavior should control moral principles, moderation, and avoidance of all forms of excess or inadequacies. That requires him to determine the proper behavior for each specific situation. Specifically: Giving is a simple job. The alms are given to the right person, at the right time, for the true sense, in an appropriate amount, in the right way. From a moral point of view, giving is an act of charity [20].

According to Aristotle, all our actions direct us toward the good. Aristotle, however, argued that good is often understood very differently: “For this person, the dark is the truth; for others, it is pure thought; for others, too, a kind of morality; again, for others, it is all or part of that victory, accompanied by pleasure, or with a color of pleasure; After all, someone else added to these things rich extravagances. Even for each person, the view of good can vary depending on the circumstances of each person’s life. When sick, porcelain is the most important, while poor wealth is the most important. Most people assume that “happiness is the most precious, beautiful, and interesting thing”. He wrote: Happiness is an essential principle; one does all other actions precisely to achieve happiness. As the principle and cause of other good things, happiness, in our opinion, is very respectful and sacred. Therefore, happiness, from Aristotle’s point of view, is synonymous with a good life. An object calls “good” when its specialized function performs. A “good” hammer performs the functions that one needs in the hammer. Likewise, a good life satisfies essential human characteristic functions [2].

According to Aristotle, in his life activities, people always want to achieve happiness through rational activities, which requires people to always aim for good and noble actions. And well-executed actions are a testament to a great life. To achieve satisfaction, one must train one’s reason to become a moral human being. Aristotle believed that human welfare is a rational activity to accomplish its purpose. On that basis, Aristotle distinguished two significant types of purposes: instrumental and intrinsic. Instrumental purposes are behaviors that use as means to achieve other purposes. The inherent purpose is that the behaviors do for themselves. He uses the example of all acts related to war to illustrate these two types of purposes. As we look at what is involved in the whole activity of war, we see that there is a series of particular kinds of behaviors, each with its purpose, but when accomplished, they are only the means to achieve other goals [17].
Take, for example, the man who makes the horse reins. When the reins were complete, the craftsman accomplished his purpose, but the reins were only a means for the soldier to ride his horse to the battlefield. Likewise, the shipbuilder fulfilled his goal as the ship, but these ships were the means of transporting soldiers to the front. The military doctor completes the function of keeping the soldiers healthy, but the purpose of health here becomes a means for soldiers to fight well. The commanding officer aims to win the battle, but victory on the front is a means of peace. When we discover the purposes that man aims for, not as shipbuilders, doctors or generals command the army. Still, as humans, we will reach action for its ultimate purpose, but all other activities are merely means. Therefore, according to Aristotle, this ultimate goal must be man’s good.

Aristotle also strongly criticized the “instant gratification” culture that seems to dominate today’s society. To achieve an entirely virtuous life, we need to make the right choices, which involve paying attention to the future and the result we want for our entire life. We will not achieve happiness simply by enjoying momentary pleasures. Unfortunately, this is something that most people can’t get over themselves. As he laments, “much of humanity is quite luxurious in their tastes, preferring a life that suits the beast.” Later, in Ethics, Aristotle drew attention to the concept of akrasia or the weakness of willpower.

Human happiness is the excellent completion of his activity function as characteristic of each person. According to Aristotle, everyone agrees that the supreme good is the absolute happiness of man and that the practical life of man’s activity is towards the good and the goal of goodness which is happiness that man must fulfill his function as a human being. So what is human energy? Human function as the function of a carpenter or a doctor? Here Aristotle analyzes human nature to discover the unique activity of man. Ultimately, man’s purpose is not just life because plants also have this life. Next, humans don’t just have a sensory life because cattle and all animals have feelings. So what is the characteristic function only in humans? According to Aristotle, Happiness is the central function of man as the whole human activity must achieve goodness. Because it is “an active life of the rational factor.” The principle of functioning is to control and guide irrational parts. Because a good man is not the one who does a good deed now or another, one place or another, but the one who has a wholly good life, it is not a day or a short time that makes a person happy [16].

Happiness is associated with virtue not naturally but cultivated through practical human activity. Greek society, however, exalts four virtues: prudence, fairness, brave villages, and autonomy. People call it the square of virtue, which guides our lives. Aristotle wrote: “Virtues are perfect qualities, which create perfection and provide the best, most complete expected results available in man.” According to Aristotle, good people are good people who do their job well. He called them virtuous people, perfect people. According to Aristotle, Virtue is a tendency to absorb the man himself through reason voluntarily.

Thus, Aristotle regarded ethics as the search for Happiness and Happiness inextricably linked to one’s purpose. To achieve happiness, one must accomplish one’s meaning by fulfilling his functions as a human being. The process of our activity as human beings is always to aim for a specific good. Aristotle argues that man’s highest good is the ultimate goal of all our activities: happiness. While we may not be aware that we are always looking for Happiness, Aristotle argues that, in reality, everyone tries to pursue this goal since it builds in the very structure of our human nature. Since happiness is our ultimate goal, and ethics is interested in achieving our ultimate goal, according to Aristotle, ethics is the science for attaining happiness.
In the current period, the happiness of each individual with society must be intertwined and harmoniously combined. The pleasure of each individual is to satisfy their purpose, but that purpose must be consistent and associated with the purpose of the development of society. That makes society more civilized. Specifically, the individual’s happiness is to be satisfied freely in the genuine activities of the individual, such as production, business, scientific research, artistic activities, socio-political activities, etc. But each individual's happiness also creates conditions for individuals to contribute to building the country and bringing joy to society. Those who know only their interests and pickpocket others to fill their pockets are always despised by society and punished by the law; thus, living happily in the first place is impossible.

**Third, happiness is the personality of each person when aiming for a better life in social life**

Aristotle argued that happiness must end on its own, not as a means to something else. That is, when a person can understand the joy in society, they must be able to understand the happiness of each individual.

_Happiness is the life of every human being._ It is not only a good life but also happiness. Aristotle, every person in his life to make his life what he desires and perfect himself, for example, the shoemaker, or the jeweler... Each person has their role and function. On the other hand, he also assumes that the characteristic of man is a certain “genre de vie,” that that “way of life” is an activity of the soul, which brings rational actions only in man, the man himself perfecting everything and following the happiness the perfect one. Each of their actions is perfect for their virtues. Aristotle believed that happiness is the activity of a virtuous pig’s soul. Happiness is a constant need of human life. One expects happiness and fights for Happiness: Happiness is a common human purpose. Happiness is associated with virtue. And Aristotle divided virtue into two categories: The first, virtue belongs to reason, this type we can gather through learning, education ... we practice it when we want to know the rigor, the accuracy, the correctness of the intellect; The second type, virtue belongs to the spirit, of instinct. Aristotle once said, “It is a series of good habits. If happiness for man is in the activity of the soul, following virtue, then the perfect life will be in the act of living according to these virtues.” But con the person is a rational animal, the virtue of reason will be essential, and the good life is only ideal, just imagination. In contrast, life is only for contemplation and watching. Still, beyond their innate nature, humans are political animals – social animals, with life in the city of Athènes leading them according to spiritual virtues, instinctively, which is the best man [8].

That’s why happiness is a human trait. Because thanks to that personality trait, we can judge or praise people. Specifically: courage, patience, altruism, self-mastery, and fairness... To evaluate these characteristics, it is necessary to adopt the virtues of each person. That virtue is the purpose that each person in his life activity seeks happiness to achieve.

_Human happiness is a social human being; according to Aristotle, human happiness is more associated with human characteristics than individual actions._ He wrote: “Spiritual virtues are innate, not given, given, given to which we humans directed receive virtues provided that they perfected through habits.” So happiness is associated with virtue because it is not an action, not a will, but happiness associated with human goodness is the mastery of one’s actions in some form, the knowledge of reception and self-improvement. Happiness becomes the goal for people to create a stable personality trait, often needing to make efforts to achieve it. He wrote: “He is happy to be a man who lives following full virtue
equipped with external material things, not for a certain period of chance but throughout his life to the fullest.” According to Aristotle, happiness includes things achieved in one’s life, such as wealth, health, knowledge, and friends, ... all of which lead to the perfection of human nature and the richness of human life to achieve that ideal. Happiness is associated with the satisfaction of each person’s freedom in social life [23].

The happiness of each human being will reach a higher level than the happiness of the social person from the perspective of being a citizen in society. Because happiness is associated with freedom but self-giving within the framework of society, so be happy for the community because society is the highest happiness satisfaction concerning politics. Human happiness is the good rule of every person in the city-state. Specifically, in the time Aristotle lived, in Greek society, satisfaction was now associated with morality and politics. They were closely related to each other. Aristotle wrote: “Even if the interests of the individual coincide with the interests of the city-state, it seems more important and reasonable with the real goal of taking responsibility and protecting the interests of the city-state, of the state. However, the benefits are desirable when it makes the individual interested in participating in the general affairs of the city or a state. Its characteristics are more beautiful and worthy when suitable for citizens.” We can better understand the personal interest in the political life of the Greek people since man can only achieve happiness as a citizen. The city-state will create virtuous citizens in the name of citizens and vice versa.

According to Aristotle, personal happiness is inseparable from the community’s happiness. Because: “Only in the life of the individual community can there be the means to be able to develop one’s aptitudes fully and, therefore, only in the community can there be individual freedom.” The purpose of life is the free, comprehensive, and complete happiness of the individual, not of some wealthy individuals, but all individuals, that is, of the whole community. Individuals are only delighted to live in a society where everyone is happy when they are loved and respected, and they contribute to the happiness of others. Life lacks ambition; ideally, life only knows the present without worrying about tomorrow, only personal without worrying about others. Therefore, it is necessary to educate individuals and social people to understand that happiness is the ideal of living. It brings value to society through the path of learning and training to establish a career.

Aristotle believed that happiness becomes the goal that man aims. Thus, the man Aristotle aimed at was a man in general, the abstract man, not to mention a single, specific human being. From there, Aristotle referred to a man as his character of rational activity, which required an increasingly materially fulfilling life and spiritual wealth, human rights, and dignity becoming more and more respected. This increasingly human society is the aspiration of progressive humanity. Therefore, for each person, happiness is not the same, and they have the right to pursue happiness as long as they do not violate the law’s social and moral standards. No one has the right to force you to have the same concept of happiness as them because each individual has different thoughts and perceptions. The environment and conditions are not the same, leading to entirely different perceptions of happiness. Short-term, long-term, or permanent happiness mainly creates your ability to get along, control your emotions, give, empathize, and empathize. But to achieve the purpose of happiness, people need to adjust their behavior so that individuals improve and develop. Social people have become more and more civilized.

Today, happiness is the search for oneself, the affirmation of each person’s self-worth. Because happiness is such a goal that in the journey of life, every person must strive to achieve. And in life’s journey, achieving our goals is not easy. Because in life, material and
spiritual needs always require us to be satisfied. Therefore, sometimes the means become
the purpose. So many people in life’s journey have chosen different purposes for themselves.
Some are commendable, some are reprehensible, some cause sin, and some live in insecurity.
Therefore, Aristotle’s view of happiness makes clear the evaluation of happiness and the
journey to find the happiness of every human being in their lives. Although Aristotle has not
clarified, in today’s progressive and civilized society, happiness is also the process by which
people strive in life to achieve great ideals and dreams. Happiness is also learning to love,
share, balance, and harmonize one’s interests and the public good. Moreover, dare to fight
against evil, and backwardness to purify the social environment, do evil, no longer have land
to multiply, and contribute to building a better, happier society [11].

Fourth, happiness is through education to perfection and towards human goodness
Aristotle thought that man, in his life, would have many goals to pursue, but the ultimate
goal he sought for the rest of his life was happiness. All other purposes are just a means of
achieving satisfaction. Specifically: silver is only a means, not the ultimate objective. The
item allows the owner to shop for other things, contributing to his personal happy life.
Similarly, daily work, married life, social activities, and other forms of property are the
sources of a person’s happiness. The pursuit of happiness brings purpose and meaning
to life. If an individual deprives of the opportunity to reach satisfaction, his concern for
life and his desire to continue to exist in life will end. Thus, to achieve happiness, people
must aim for perfection. Con people at birth have some talent (inclination), but that is
not enough. It must be through education that happiness becomes a reality. Therefore,
the man who wants to achieve satisfaction must be through education before having
qualities and wisdom. Therefore, people need to learn the art of living [28]. To do so,
people must know about virtue. In his conception of Virtue, Aristotle argued that in man,
there are two primary virtues: intellectual Virtue and moral Virtue: “Virtue appears in two
ways, an intellectual appearance, a moral one; intellectual virtue largely derived from the
knowledge that comes out and needs learners to manifest and develop; So it requires
practice and time, and moral virtue is the offspring of good habits.” Thereby recognizing
that the virtue of wisdom depends mainly on the acquired education, both for production
and growth, and, therefore, the virtue that requires experience and time; moral virtue is
the product of custom, and no moral virtue produces by nature (innate). From Aristotle’s
point of view, to be happy, you have to be a good person and receive a good education
and the customs of a good person.

He said that happiness must be linked to education because it is not natural but happiness
that must be forged through the concrete life activities of each person. But happiness is
not only the satisfaction of one’s desires, but it is a process that people experience and be
educated in, especially in human education, to protect the regime and the nation. Aristotle’s
view of happiness shows that happiness needs a place in the system of continuing education
and education for peace, of the principles in education that have made those responsible
for the present education reflect [28]. That is very meaningful for the construction and
development of Vietnamese education in the period of innovation and integration, such as:
really focusing on education, especially political education, ideology, and moral qualities for
Vietnamese people, especially the current generation of young people; attach importance
to comprehensive educational content to develop creative and free people; ensure many
principles in education such as ensuring fitness, age characteristics in teaching, paying
attention to building an academic environment.
Discussion of Results

Research results show that Aristotle laid the foundation for the philosophy of research on happiness. In life, people always want to be happy, but what happiness is and how to be satisfied, there are many different views. Aristotle gave his opinion on happiness as a human need in spiritual life. Aristotle's drawback is that he considers morality to be part of happiness, and happiness is inherent in human nature. Although he thinks that happiness is the purpose of human life, he contradicts himself when he believes that happiness cannot be naturally obtained but must be a process of finding and building happiness. Aristotle gave his opinion on happiness in the spiritual element. Still, he did not mention the earthly life from two angles to be material and spiritual; if the material life is lacking, the spiritual life cannot be guaranteed happiness. And the material life is so complete that people fall into a depraved lifestyle and social evils. So happiness must be the goal of humans striving to achieve satisfaction in spiritual and material life.

The happiness of Aristotle mentioned is happiness associated with morality and human virtue. So people have to train themselves to form a good lifestyle, and a happy person is happiness in human nature. Goldman [4] analyzed Aristotle expressed his idealistic view. Aristotle did not mention social life; productive life determines nothing for human happiness. When people are oppressed and exploited, there can be no happiness. People must be free and independent to be happy. And happiness must be placed in relationships with class, the nation, the country, and international relations so that he can achieve human happiness; Aristotle stood on the stance of the slave-owner, the ruling class. Therefore, Aristotle's views and happiness do not represent all classes and classes in society.

This article agrees with Zimatore's [29] views when analyzing educational methods and methods. Zimatore analyzed the role of social education as the basis for educating people about happiness. Happiness is mentioned in terms of the personality of individuals in society. Happiness is close to beauty, truth, goodness, and beauty. The concept of individual happiness is closely related to the idea of happiness in society. At this point, Aristotle has not clarified the individual's relationship with the community in building happiness. In society, the individual's contribution materially and spiritually makes that individual happy. Happiness with the meaning of dedication is because the joy of others is our own. Aristotle has not raised this as a right and an instrument of citizens in society.

This article agrees with the views of Zhubi [28] that happiness is the process of educating and orienting people to the good; that is Aristotle's excellent thesis. But Aristotle is restricted when only putting the content of education is to educate the human spirit according to the inherently good things; that is Aristotle's idealism when he did not mention practical education and Knowledge education so that people can know happiness what is suitable for society. Education happiness for people needs to be directed toward people's material life and spiritual life to satisfy human needs. To do so, people must reform society and build the country to have the happiness of each individual and society.

Research shows that Aristotle's concept of happiness is associated with the spiritual factors of each individual in society and satisfies individual needs in the direction of good things for each individual to self-perceive and adjust self. Research also shows that happiness mentions by Aristotle as a personal goal, but not with the social purpose of building happiness. Aristotle clarified the category of happiness from a spiritual
perspective without mentioning that material life and social life play a decisive role. But holistically, material life is an essential factor determining human happiness Aristotle did not mention. Therefore, at present, the countries in the world towards happiness are associated with the country's economic development.

The research goal is the basis for Vietnam to build and develop the country to create happiness for the Vietnamese. Thereby education and development orientation is the happiness for Vietnamese today and in the future. At the same time, research also clarifies that building a state of happiness is necessary so that people can prosper because the happiness of Vietnamese is the goal and motivation to strive to satisfy Vietnamese's material and spiritual life.

Building happiness in Vietnam is the process of the country being independent, the people living fully, and everyone enjoying their freedoms. Ho Chi Minh is a person who attended to the concept of happiness in Vietnam; in his opinion, happiness is people taking care warm life, the country being free, and education developing. Happiness is the core goal to make people no longer have to worry about food and daily clothing and to ensure the people's livelihood in health, education, and housing. The Party and the State of Vietnam, concretized into guidelines, guidelines, and policies, became one of the critical goals of the revolutionary process of building socialism. Vietnam carried out the 1945 revolution to become an independent and free country. The Vietnamese people have regained the right to life, the right to freedom, the right to pursue happiness, and the right to self-determine the existence and development of their nation. President Ho Chi Minh, in the Declaration of Independence, read the victory of the August Revolution in 1945 before the country and the world. Ho Chi Minh's Declaration of Independence results from the Vietnamese people's hopes, efforts, and beliefs. It is the independent aspiration of the Vietnamese people, the desire to live in freedom and enjoy the highest human rights. It affirms the determination, the result of the efforts and sacrifices of so many people. Happiness has become not only an aspiration but also a priceless value system and the reason for life, the ideal of striving and sacrifice of the nation Vietnam. According to the United Nations Charter and the International Covenant on Human Rights, happiness is the highest human right exercised in an independent country. Because of those noble values, progressive humanity, including the Vietnamese, have not hesitated to sacrifice and struggle to regain the country's independence and freedom throughout history.

In Vietnam, the happiness of every person is the love of the country, the love of the sky, the sea, the islands, and the sacred border soaked with the blood and bones of ancestors, national heroes, and generations of his father. Happiness is an aspiration, the driving force, and the purpose of striving to build a rich and beautiful country so people can live in peace and prosperity. According to Ho Chi Minh, the government is independent, but if the people do not enjoy freedom and happiness, then independence has no meaning. Vietnam wants people to live for free. So happy is the most simple and vivid proof of the aspiration, spirit, will, and determination development of the Communist Party of Vietnam, President Ho Chi Minh, and the Vietnamese people more than 90 years after the birth of the Communist Party of Vietnam with more than 75 years of Vietnam's independence, and more than 35 years of persistent implementation of renovation and deep international integration, the above achievements achieved. Happiness is developmental economic, cultural, social, security, and defense fields that have contributed to affirming Vietnam's development in building national. Happiness in society has progressed, the material and spiritual life of the people has continued to be significantly improved, and the face of the country and people's lives have changed. Happiness
is always trying my best so that each citizen can fully enjoy the fundamental human rights, citizenship, and democratic rights of the people; at the same time, attaching importance to promoting international cooperation in the field of human rights based on equality, respect, and understanding among countries, including the excellent implementation of international commitments on human rights that Vietnam made Vietnam is a member. The national development strategies in Vietnam are all people-centered and people-oriented. Serving the people has brought about positive results in ensuring human rights, from economic and social rights to social and economic rights, culture to civil and political rights of vulnerable groups. During Vietnam’s Doi Moi cause, Vietnam has made great efforts to build Vietnam as a happy nation that loves independence, freedom, peace, and justice in the international community. On the global scale, Vietnam implements the viewpoint of ensuring the nation’s supreme interests based on the basic principles of international law, equality, and mutual benefit. It consistently implements the principles of international law, foreign policy of independence, self-reliance, peace, cooperation, and development as a friend, a reliable partner, and a responsible member of the international community. Vietnam has always actively and actively participated in and implemented most of the United Nations conventions on human rights: "International Convention on the Elimination of All Forms of Racial Discrimination" (1981); "International Convention for the Elimination of All Forms of Discrimination Against Women" (1981); "International Covenant on Economic, Cultural and Social Rights" (1982); "International Covenant on Civil and Political Rights" (1982); "Convention on the Rights of the Child" (1990); "The Convention Against Torture, and the "Convention on the Rights of Persons with Disabilities" (2014)... and in the implementation of human rights, civil rights under the 1980, 1992 and 2013 Constitutions are further than the great value of the people in building people's happiness. The cause of building socialism in Vietnam is the process of creating happiness for the Vietnamese people. Therefore, Vietnam promotes.

Firstly, educating Vietnamese people to be aware of their role as masters of their country to strive for and build happiness for the nation with “people as the root”. A delighted nation is where all people must be trusted and respected and promoted their right to mastery in society. The State must implement the motto “people know, discuss, do, monitor, supervise, and benefit. A happy state puts the people at the center of all undertakings, and policies must derive from the people's life, aspirations, rights, and interests, taking the people's;

Second, the Vietnamese to develop comprehensively to build happiness for the country with the development of the family, community, and society. From Aristotle's point of view, Happiness is related to the individual in moving needs and values personal values without affecting others. Happiness is associated with the individual rights of each person in society. Therefore, from Aristotle's point of view, we see that the happiness category in Vietnam has a broader meaning with Happiness that must permanently be attached and consider the benefits for the family, community, and society. Happiness is an individual's feeling and the result of that individual's interaction with other subjects (individuals, groups, communities) and with the natural environment that the cultural foundation formed in that individual or society significantly affects Happiness (concept, feeling, enjoyment). It is a measurement system by the human development index (HDI) (Human Development Index). But later, this index was related to material life. However, the fact that each individual in society still has to face the challenge of having a lot of money, living a long life, and having a high education, but not necessarily be happy, so in 2000 some countries built
a set of happiness indexes (GNH – Gross National Happiness – GNH – Gross National Happiness) to measure "quality of life";

Third, educating Vietnamese to build happiness for the country as the country's socio-economic development. Nowadays, when measuring the result of a country, most people measure GDP and GRDP, which are purely economic measures, it does not reflect the entire life of people, because besides money, food, material conditions (house, car, phone...) then people also have cultural-social-spiritual needs. Therefore, Vietnam determines: "Implement well social policies; ensure social security and welfare, human security; create big changes in social development management; make progress and social balance; improve the quality of life and happiness of the people." Thus, the happiness of each Vietnamese people is an independent, free country, rich people, and a strong country. Therefore, on the journey of building happiness, each Vietnamese person must strive to make the country with patriotism, pride, self-reliance, compassion, solidarity, and social consensus: associations and national development aspirations of the nation. The people must master the society with the spirit of being the state of the people, so the people discuss and work to dedicate themselves to the country of all Vietnamese. Vietnam must steadfastly build a socialist regime because only socialism can ensure long-term happiness for the people.

**Conclusion**

The concept of happiness is an essential living value that any society, any individual in its life, desires. But happiness is not a momentary gratification and pleasure due to some random factor. Every value of happiness is related to the relationship between the subject’s needs and the satisfaction of the object. Happiness weighs life’s goals and ideals, which people judge based on their understanding of the meaning of life. Aristotle’s view of happiness is the purpose of human life; to be happy, man needs virtue, wealth, satisfaction, and friendship to realize his objective. But his view was limited when he held that happiness was only for the aristocracy, the enslavers. Because he overestimated the role of the spirit, he said that happiness is the supreme purpose of man. Happiness is man’s innate nature that needs perfecting to achieve it fully. Therefore, to achieve happiness is to have virtue through educated people to show Aristotle’s progress. Although not mentioned by Aristotle, the relationship between personal happiness and social well-being is dialectically cooperative in social life. Happiness is also a journey in that each individual in society forms a way of life with their ideas, dreams, and great nostalgia. Aristotle’s thesis shows that it is necessary to realize that to be happy, one needs to have sex, build a lifestyle with a stable career, have love, sincere friendship, fidelity, and have a happy family for each individual. Therefore, for each individual raised in an excellent educational environment of the family and society, the happiness of society achieves when each life in a community that loves, embraces, and shares help each other.

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