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**EDUCATION IN THE LE SO DYNASTY (1428 - 1527)  
FROM A CULTURAL PERSPECTIVE**

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## INTRODUCTION

### 1. Significance of the research topic

In any country, developing education is a prerequisite for developing a healthy and sustainable nation. Educational tradition has always occupied an important place in the history of all societies. Today, the development of a country is not only reflected in economic indicators, but also in all spheres of social life, including the field of education. In many countries around the world, education not only improves the spiritual life of the people in the country but also becomes a real force for socio-economic development, creating a firm foundation for consolidation of the country. Education is one of the important contents to express and define the nature and strength of each nation's culture in every historic period.

Being a geo-cultural country located at the crossroads and convergence of many cultures, Vietnam has absorbed the influence of many different cultures. In that vein, through thousands of years of history, education in Vietnam has established the elements of endogenous tradition and the elements acquired by localizing the elements brought from outside, bearing The mark of Indian Buddhist education, Chinese Confucianism, European-American education ... Up to the present time, Vietnamese education continues the way of exchanging and promoting the elements from the inside and adjusted to suit the practical requirements. In the current national development strategy, the Communist Party of Vietnam aims to develop education in the direction of modernity, but not by tradition.

Regarding historical and traditional factors, in Vietnam, at various stages, at times when education is crystallized with striking achievement, it means that these are periods when Vietnam's society is relatively developed. One of such phases is the years 1428 - 1527 - the period following the heroic history of the nation fulfilled the desire to build an independent nation after defeating the invading enemy. The Le So dynasty, especially during the reign of King Le Thanh Tong, was one of the periods with many important changes in all aspects of socio-economic life, witnessing a powerful nation in Southeast Asia. The reigning monarchs of this period were very interested in education, especially the training and the use of mandarins to develop the country. Education in the Le So dynasty has left many valuable legacy, catching the pulse, rooted and developed in the flow of national culture.

As mentioned above, throughout the process of revolutionary leadership, the Communist Party of Vietnam always attaches great importance to the development of culture and education, especially the “DoiMoi - Renovation” period. With great efforts, Vietnam's education has made great strides, making important achievements undeniably important. However, in front of the requirements of sustainable development, reaching international standards, indeed, education in Vietnam still has many limitations and disadvantages. In order for education to truly promote the driving force of socio-economic processes, it is necessary to mobilize the endogenous resources and educational heritages inherent in the nation's history in conjunction with exogenous elements, creating synergy that spur the upward force of education.

From that angle of view and in that sense, we chose the topic "*Education in the Le So dynasty (1428 - 1527) from a cultural perspective*" as a doctoral thesis on culturology, not only to clarify the content and characteristics of early education, but also its shining values, draw useful references to the present.

## **2. Research objectives and tasks**

### ***2.1. Research objectives***

Clarifying the appearance and cultural heritage of the Le So dynasty; so that, a better awareness of the position, role and influence of this period's education in the flow of national culture should be made, as well as typical values could be worked out for the present references.

### ***2.2. Research tasks***

- Present and clarify achievements and gaps related to research topics through an overview of related research; at the same time, clarify the theoretical framework of the thesis.

- Analyse of socio-political contexts influencing the process of formation and development of Le So education

- Describe the appearance of Le So education on all of its dimensions

- Present and clarify the cultural heritage of Le So dynasty education

- Point out the role, influence and cultural values of Le So education to contemporary social life as well as the present societies; at the same time, draw some reference lessons for the present.

### **3. Research subject and scope**

#### ***3.1. Research subject***

The subject of the thesis is to study the Le So dynasty from a cultural perspective. Specifically: the thesis of studying the Le So dynasty as a cultural entity, considering the education of the Le So dynasty with a strict cultural structure. In addition, the thesis examines the role and value of Le So dynasty education in cultural dimensions. As a cultural entity, education in the Le So dynasty had a certain influence and contribution in the overall cultural flow of the nation - it was also an important aspect of the study. thesis.

#### ***3.2. Research scope***

- Spatial dimension: The main space, mainly in Dai Viet during the Le So period, consisted of 13 administrative provinces, lasting from Lang Son to Quang Nam (ie Cu Mong Pass - the boundary between BinhDinh and Phu Yen); however, to have a holistic view, the scope of the study of space is extended to a certain extent.

- The scope of time: The thesis will focus on the educational culture of the Le So dynasty, the XV century. Although the Le So dynasty lasted 99 years (1428-1527), with 10 kings, the flourishing period of the Le Dynasty mainly focused on the fifteenth century, the peak of which was the reign of King Le Thanh Tong.

- Scope of research on content: The dissertation focuses on the study of Confucian scholars in the Le So dynasty but concentrates on studying the education organized by the court, does not study education of ethnic minorities or spear Education according to ideologies other than Confucianism

- Scope of materials: The dissertation will be mainly based on documents related to this historical period, such as the text of matrimony, the number of words, the work of the kings of the Le dynasty in leadership, management education are recorded in the major history books.

### **4. Research basis and methodologies**

#### ***4.1. Research basis***

The dissertation is based on the methodology of dialectical materialism and historical materialism to examine, understand and characterize the situation and historical context on which it forms, plays

developing education in the Le So dynasty; At the same time, clarify the role and impact of that education for all aspects of the social life of that period as well as the present.

#### ***4.2. Approach***

The object of this thesis is to study the Le So dynasty from a cultural perspective - it is an overall cultural phenomenon, and it wants to understand it comprehensively and deeply (surface structure and dimensional structure). One must use the research methods of the various disciplines in a rational combination; therefore, we choose an interdisciplinary approach to the culture to clarify the institutions and institutions of this period and explore its implications for social life.

Le So dynasty education is a relatively broad category and to be able to address each of the elements related to the content of the subject in a whole, systematic approach used positively by education in a way Any classification is complex, with many components.

#### ***4.3. Research methodology***

In order to fulfill the research purpose and tasks, the following methods shall be used in accordance with each specific content of the thesis:

- Historical method, logical method
- Method of document analysis, document retrieval
- Professional solution
- Methods of synthesis, analysis, comparison
- System method - structure

## **CHAPTER 1 OVERVIEW OF RESEARCH SITES AND RATIONALES OF THE THESIS**

### **1.1. Overview of the research situation**

***1.1.1. Group of works written about the historical context, ideology related to the Le So dynasty***

#### ***1.1.1.1. Historic materials***

The book should not fail to be mentioned when studying the culture, education of the Le dynasty is *Dai Viet Su toanthu*, Le Quy Don book collection, *Lich trieu hien chuong loai chi* edition of author Phan Huy Chu, *Le*

*dynasty books*. The above mentioned works are the reference materials used mainly in the thesis to clarify the issues of concern such as historical background, social life, activities of the tide family in the field of education.

#### *1.1.1.2. Works written about the history of Confucian thought*

Confucianism was regarded as the dominant ideology in the Le Dynasty so it is not difficult to understand that many scientists studying the period are very interested in the subject. The author, the representative work on the role of Confucianism in the education of the feudal period in general as well as the Le Dynasty in particular must mention Tran Trong Kim with *Confucianism*, Dao DuyAnh with *Vietnamese literature*, *The ancient and present Confucianism* of Quang Dam, Tran DinhHuou with *Modernity from tradition*, Phan Ngoc with *The identity of Vietnamese culture*.

Research on Confucianism from the perspective of characteristics, influences, and impact of Confucianism on education also includes a number of researchers such as Phan Dai Doan ("*Some characteristics of Confucianism in Vietnam*"); Nguyen Dinh Chu ("*Today with Confucianism*"); Le Ngoc Anh ("*About the influence of Confucianism in Vietnam*"); Vu DuyMền ("*About Confucian Studies from the eleventh century to the early twentieth century in Vietnam*") all of which approach to Confucianism in different angles.

#### ***1.1.2. Studies on the culture - education and culture, education in the Le So***

##### *1.1.2.1. Group of works related to culture - education*

The traditional elements and its presence in today's world are always of interest to many researchers, such as *Human resouces management of our ancestors in the history* by author PhanHuuDat (ed.), *Survey on experience in detecting, training and using talented people in Vietnamese history* (by Pham Hong Tung, ed.), *Officer training and using under the Le Thanh Tong's reign and its applied lessons to Government's temporary staff management* by Nguyen Hoai Van and Dang Duy Thin, *A look at Vietnamese culture and education* by author Duong Thieu Tong. A few other authors also have their interests in education reform including Nguyen DuyBac, Tran Hong Quan, Dang QuocBao, Pham Minh Hac.

### 1.1.2.2. *Group works related to the culture of the Le So*

Among series of books in the 15th anniversary of the establishment of the Institute of Politics (12.1992 - 12.2007), the book *“The Development of Vietnamese Political Ideology in the 10th to 15th centuries”* by Nguyen Hoai Van contributes a new perspective and new knowledge about the foundations and development of Vietnamese political thought in history. A close look was made about the influence of Confucianism in the socio-political ideology of the Le dynasty which was reflected in the works of Le Van Quan about *“The history of socio-political thought in Vietnam during the Le - Nguyen period”*. At the 500th anniversary of the death of Le Thanh Tong, the yearbook *“Le Thanh Tong (1442 - 1497), a man and a career”* [110], discusses the ways of his national ruling guidelines and policies on the economic, political, educational, cultural - social and security - defense fields. In the yearbook, there are some noteworthy subjects such as: *“Le Thanh Tong’s nation ruling policies”* by Nguyen ThuaHy; *“King Le Thanh Tong and his laws”* by Bui XuanDinh; *“Reform of the local bureaucracy under Le Thanh Tong’s reign”* by Nguyen Hoang Anh.

### 1.1.2.3. *Group works related to education in the Le So*

One of the typical research works related to education and examination of the Le So dynasty is the book *“The history Vietnamese Ideology, 1st Volume”* by Nguyen Tai Thu - the chief author, and the book *“The history of Vietnamese Education Before August – 1945”* (by chief author Nguyen Dang Tien). In 1997, author Dang Kim Ngoc successfully defended the Ph.D. thesis in history science with the subject of *“The regime of training and recruiting officials of the Le So dynasty (1428-1527)”*, of which some research results show education and training in the Le Thanh Tong period. In 1996, PhD student Nguyen Van Thinh successfully defended his dissertation about *“Fundamental researches on examinational literature of the Le So dynasty”*.

## 1.1.3. **Research results and focuses of the thesis**

### 1.1.3.1. *Research results*

On approach and methodology: With various dimensional approaches, authors use a variety of approaches such as history, logic, analysis, synthesis, fieldwork, interdisciplinary. Industry ... These approaches have helped to study the way in which to obtain a fairly complete and clear

picture of the social context, historical conditions and causes that led to the fact Confucianism replaced Buddhism to become the dominant doctrine governing all relations in social life during the Le So dynasty.

Documentary materials: With the participation of many researchers from a wide range of different specializations and fields, qualified works have systematically provided valuable materials related to the history, ideology, institutions - educational institutions, outstanding educational achievements of the Le So dynasty.

In terms of content: The above mentioned works have made certain contributions by pointing out in general terms the characteristics of the Le So dynasty education, the positive aspects, the confines of Confucianism to literature Education in this period.

### *1.1.3.2. The focus contents of the thesis*

The above-mentioned works mainly approached the education of the Le dynasty in terms of history, education, politics, literature, philosophy, ideology. Access to education in the Le dynasty from a cultural perspective, indeed, to date has not been addresses in any work, especially to study this education as a whole, including ideology and spear education, educational system and educational institutions, educational philosophy.

## **1.2. Theoretical basis of the thesis**

### *1.2.1. Theoretical background and approaching perspective*

#### *\* Theories applied in the thesis*

That is structural-functional theory, represented by the theory of three scholars who are Bronislaw Malinowski, Claude Lévi-Strauss and Robert K. Merton. Apart from structural-functional theory, studying the education of the Le So dynasty from a cultural perspective, the thesis was based on systemetical theory. System theory was initiated in 1940 by the Austrian biologist Ludwig von Bertalanffy (General Systems Theory, 1968). Besides studying the education of the Le So dynasty from a cultural perspective, the thesis is also based on the theory of values.

#### *\* Applied theories:*

Apply structural-functional theory to solve the research contents of the dissertation, the subject of the research object (Le So dynasty education from the cultural perspective) in the relations, because the research subject has itself certain functions. Le So dynasty education was recognized as part of a unified whole of culture in particular and social life in this period in

general. The representations/ elements of Le So dynasty education have a certain position and function, but have a unified relationship and exist in a whole body of education at this time.

Based on system theory to study the Le So dynasty education, it is perceived/indicated that the appearance of Le So education was created through a system of factors such as educational ideology and institutions, content and rules in learning and testing. Applying value theory can differentiate the temporal values of Le So dynasty education, gaining a dialectical and objective view in assessing the value of this education.

### ***1.2.2. Some concepts and terminology used in the thesis***

#### ***1.2.1.1. Education***

In the thesis, the term “education” is understood to be an activity that emerges from the very needs of human society, initially spontaneous, through a process of development that becomes self-conscious. In essence: Education is the process of transmitting and receiving the social history experiences of the human generation.

#### ***1.2.1.2. Culturology***

Culturology is the science of finding the general rules of the formation, development and operation of culture.

#### ***1.2.1.3. Education from a culturological perspective***

From a culturological perspective, education is first approached in terms of the cultural heritage of education. Like other cultural creations, education in the Le dynasty also leaves precious legacies to this day that the dissertation approached research including intangible and intangible heritage.

From a culturological perspective, education is also approached in terms of the cultural value of education and the impacts and influences of education on areas of social life - political, social, cultural, scientific-technical ... Cultural values are fully present in education and training through the purpose of education, educational thought or the personality of the educational subject or behavioral relationships in education.

### **Conclusion of Chapter 1**

Although being the interest of many researchers and studies which have produced enormous research results, studies of the Le So dynasty education as a unifying whole of various factors has not been made in any particular work. Theoretically, on the basis of previous studies, the thesis

has pointed out the cultural approach in educational research in the Le So dynasty. Le So dynasty education consisted of the values and cultural values of that period; therefore, the study of education at this time, necessarily analyzes the cultural depths of education, see the specific manifestations of education based on or is the actualization in practice of certain values and cultural values. Finally, linked to the education of the Le So dynasty, the author of the thesis on the concept of education at this time included specific, relatively stable elements, expressed in specific educational activities.

## **Chapter 2**

### **OVERVIEW OF LE SO DYNASTY AND DESCRIPTION OF ITS EDUCATION**

#### **2.1. Summary of Le So dynasty**

##### ***2.1.1. Conditions for the establishment of Le So***

The Le So dynasties was founded as a result of ten-year resistance (1418 – 1427), which was of hardship and carried “people”’s characteristics, from 938 to the moment of resistance breakout. Previously independent state governments such as Dinh, Tien Le, Ly, Tran, Ho were born, inherited from the conglomerate, to another conglomerate. The Dinh, Ly Cong Uan replaced Le, the Tran replaced the Ly, the Ho replaced Chen weakened). Therefore, in the perception of the contemporary as well as posterity, the Lê dynasty was more "legitimate", glorified by the sense of independence and territorial integrity. The birth of the Le dynasty was the fruit of a struggle for national liberation and established a new state. The state apparatus of the Le dynasty was born as an indispensable consequence of the historical context in order to solve the problems of contemporary society.

##### ***2.1.2. Political and social characteristics under Le So***

###### ***2.1.2.1. Political situation***

The Yuan government enforced the county regime as in China, abolishing Tran's administrative divisions. Giao Chi District is a governmental body consisting of three companies: the Commissar of the Company or the Joint Chiefs of Staff; Claiming the company itself or its parent company in charge of civil affairs and finance; The judiciary holds the judicial power. Under the district level, the Ming set up the district and set up local government departments. Head holds the office.

In terms of local administration, in the early days, when Dai Viet expelled the foreign invaders, King Le Loi divided the streets and towns into 5 divisions, Le Thanh Tong was reformed, divided into 13 divisions (later changed to 13 districts).

The army of the Le dynasty was a well-trained, well-trained military. After the war against the victory, Le Loi has 35 thousand troops, after completing the liberation of the country, Le Loi discharge from the army of 25 ten thousand to ten thousand. The army is divided into Forces and Forces. Like the Ly dynasty, the Le dynasty adopted a policy of "farmer-to-farm", for soldiers in turn to farm.

Regarding the law: After taking the throne, in 1428, Le Loi together with the chiefs discussed some rules and concerns about the legislature. By the time of Hong Duc, Le Thanh Tong had issued a complete written law, including 722 articles, known as the tide of the law or the Hong Duc Code and this law was maintained and added in the following centuries. .

On Diplomacy: The Le dynasty's relations with the Ming dynasty remained as complex as those dealing with the aftermath of the war, the issue of land and sea frontiers, trade issues, tribute ...

#### *2.1.2.2. Society*

Dai Viet was a relatively stable and developed society and a matured society. There are two main classes: bureaucracy and the people (divided into 4 classes: sĩ ( gentry scholars), nông ( peasant farmers), công (artisans and craftsmen), thương ( merchants and traders). During the Le Dynasty class relations (feudal landlords and peasants) were interwoven into hierarchical relations.

## **2.2. Descriptions of Le So's education**

### ***2.2.1. Ideology on education***

The King of the Le dynasty chose Confucianism and Confucianism, in which the TốngNho was promoted as a state ideology. The strategic slogan "The Respect for Confucianism is the first priority" (Bia Van Mieu - 1442) has been repeated many times. Confucianism in the Le dynasty gradually transformed to suit the social context.

### ***2.2.2. Educational institution***

During the Le Dynasty, educational institutions were represented by mosaics of the imperial court in relation to educational activities. Right after the country was peaceful, King Le Thai To was interested in

encouraging the officers from the captain upwards. In the 15th year of King Hong Duc (1484), King Le Thanh Tong ordered the building of beer with the signatures of Ph.Ds from NhatTuat's Department in the third reign of Emperor Thái Tông to that time. Later on, the court repeatedly issued instructions specifying each exam, the exam entry, the time of entering Huong exam school and showing the number of students of the Association of the country more or less that date. be suitable. Thus, in general, the educational institutions of the Le dynasty promulgated specific regulations in three major areas: first, to take the leading examination in the selection of talents; Second, the three-year rule once a test; Third, for the naming of the name of passers pass to transmit forever

### ***2.2.3. Goals of learning and examination under Le So***

At the same time, King Le Thanh Tong achieved two goals: firstly, to select the elite for the state apparatus, Conduct the transfer of power from aristocracy to bureaucracy. Second, bring Confucian insight into society, affirming this is the period of the state associated with the rule of the governor and follow the political ideology of Confucianism.

### ***2.2.4. School system***

Kings of the Le dynasty paid great attention to these systems and had many solutions to expand them. King Le soon after the establishment of the dynasty established the school to train talented people. At the court for renovation Van Mieu - QuocTuGiam and in the locality is the name. The school system of the Le dynasty was extended and not only the mandarin's children, the noble dignitaries in the dynasty were enrolled in the school where the target audience was also coming from the common families. . In the localities, the school system comes to the district level, and the classes go to the commune level.

### ***2.2.5. Study content and examination***

#### ***2.2.5.1. Study content under Le So***

The contents of this period of study are unified from QuocTuGiam to public and district schools in the country, which consists of three parts: teaching, writing and writing. Textbooks of this period are concerned, timely printing, sufficient quantity. The book contains not only the Four Epistles, but also the Five Hymns, including the Hippodrome, Wisdom Conservatory, Taoist Teaching, the Self-Suffering, the Dawn of Fifties, Five Fifth Schools ... were compiled and distributed to the schools of extra.

### 2.2.5.2. *Examnation under Le So*

Le dynasties attach great importance to the organization of examinations to recruit talents into mandarin. Must go from Le Dynasty, the new exam goes into the rules, order. By the time of Le, three years held a Huong examination. In the previous year, Huong was competing the following year. Huong contestants are divided into two classes, Huong tribute class, low class SinhSinh, who called the first prize. Examination is held for those who have passed the Huong examination, to get state level qualifications. Anyone who passed the exam must pass the examination of the House, held in the dragon court issued to get from the doctor or above. The Le dynasty, beginning in 1448, was divided into three categories: First lie: Dr. Diendien (3 dumpers called tam ba): Gao Nguyen, Board, ThámHoa; First Lieutenant: Doctor Background (Hoang Giap); Third Armor: Bronze Doctor. Another noteworthy thing is the construction of exam schools, the organization of exam boards and examinations in the Lê Dynasty made very serious and scale. The Le dynasty set strict regulations on examinations: regulations on the time of holding examinations, regulations on contestants and examinations, regulations on exam schools, examinations and examinations regulations.

### **Conclusion of Chapter 2**

It can be said, until the Le So, there had been significant changes in the choice of a new ideology. The Confucian choice of the Le dynasty rulers has played an important role in raising the people's intellectual level, fostering talents, and creating a diligent and competent cadres from central to local levels. This is clearly reflected in the appearance of education in the Le dynasty in terms of education ideology, educational institutions, school system, content and regulations in study and examination. Due to the development of bureaucratic feudalism, the Le dynasty developed and expanded the education system in order to train a team of Confucian scholars to meet the development requirements of the bureaucracy. The monarchy. The purpose of feudal education in the Le dynasty was to train human resources from Confucianism so that each person, depending on his position and position, would assist the king in the peaceful settlement of the nation. They are the pioneers in spreading the popular Confucian ideology among the people.

## **Chapter 3**

### **CULTURAL HERITAGE OF LE SO'S EDUCATION**

Heritage is property passed down from generation to generation. Like other cultural creations, the Le So's education also left precious legacy to this day.

#### **3.1. Tangible heritage**

##### ***3.1.1. Relics***

An educational institution cannot be regarded as quality without a system of well-organized, professional and formal schools. Such educational institution was consolidated and expanded during the Le So dynasty. Right after ascending the throne, King Le Loi reorganized QuocTuGiam in the capital and schools in provinces and districts. In 1483, King Le Thanh Tong continued to expand QuocTuGiam (Imperial Academy) into Nha Thai Hoc (Student's learning center), building a large school with big lecture halls like Minh Luan, East and West lecture halls, a library and three blocks of dormitories, each block had 3 houses and each house had 25 rooms. Outside, there were two rows of stele houses on which doctoral graduate's names were engraved.

##### ***3.1.2. Stele system***

Architectural heritage of the Temple of Literature in Le So dynasty, in addition to the system of brick walls, involves a system of doctoral stele. The Temple of Literature still has 82 doctoral steles on either side of the ThienQuang well. Of the 82 steles left today, the earliest stele were erected in 1484, engraved with the names of the doctoral graduates of the NhamTuat year (1442), the third year of the reign era Dai Bao, the last one erected in 1780 engraving the doctoral graduates of the year Ky Hoi (1779), the fortieth year of reign era Canh Hung. Among 82 steles of doctors in the Temple of Literature-QuocTuGiam, 12 steles were engraved with doctors of the Le So dynasty. In 1484, with the policy of promoting Confucianism and glorifying Confucian scholarship, King Le Thanh Tong set up the first steles of doctors at Van Mieu-QuocTuGiam for the national examination conducted earlier by the Hau Le dynasty, the first seven steles were erected that year.

## **3.2. Intangible heritage**

### **3.2.1. Learning tradition**

*\* Tradition honors education and learning*

“To venerate teacher and morality” is considered one of the traditional cultural values of the Vietnamese nation. It is hard to trace back its origin but it certainly is very typical of the Le So dynasty culture. This cultural value expresses the immense honor of teacher, education and learning. In Le Thanh Tong era, education was sent to the top. In 39 years, 12 (Thi Hoi) regional examinations were held selecting 501 doctors (during the Le So dynasty, there were 29 national examinations, 988 doctors, both of which outnumbered the combination of such during Ly and Tran dynasties). Education created a team of qualified scholars who were capable of taking on the responsibilities of the country, namely Luong The Vinh, Do Nhuan, Than Nhan Trung, Thai Thuan, Ngo Si Lien ...

*\* Tradition of venerating talented people*

On its very first days of founding the nation, many kings of the Lê So dynasty had respected, fostered and used talented scholars in governance and yielded high success. One of the important values of institutionalizing the Le So dynasty's education was the policy of encouraging talented people. Right after ascending the throne, King Le Thai To issued a request to open the examination to select talented people to serve the country. While previous kings mainly used the founding officials in the ruling apparatus, Le Thanh Tong issued the policy of appointing educated people, selected through examination. Accordingly, the education, training and fostering were closely intertwined with the use of talents, the decisive factor to the survival and prosperity of the nation.

### **3.2.2. Cultural heritage on art and science**

The education and examinations during the Le So dynasty produced not only a large number of qualified people to supplement the feudal apparatus which was growing strongly at that time, but also many brilliant writers, poets, historians, and cultural men. These Confucian scholars are a key force in the development of science, technology, literature and arts of the feudal country. They were the master of the scholarship culture, contributing much to the national culture in the fields of literature, history, geography, mathematics, medicine.

*Natural Science Works:* During this period there were two famous mathematicians, namely LuongTheVinh and Vu Huu. The medicine of the dynasty also developed highly: The two most famous physicians in this period were PhanPhuTien (also a historian) and Nguyen Truc Nguyen.

*Literary and artistic works:* King Le Thanh Tong and Tao Dan Association also had poetry collections such as *AnhHoahieu tri*, *Chau Co thangthuong*, *Minh luong cam tu*, *Van Minh co xuy*, *Xuan Van thi tap*, *Co kimgungtuthi tap*, *Co kimbachvinhthi*. Regarding Nôm, King Le Thanh Tong also composed “*Thapgioi co hon*” reflecting the attitude of the king to the contemporary social classes. The work of compiling the history of the Le So dynasty also had a new development associated with the names of historians such as PhanPhuTien, Ngo Sy Lien, Vu Quynh ... In addition, Le So left several works on on short story, history, historical geography and many other valuable manuscripts. They are *Việtđiện u linhvàLĩnh Nam trichquái (revised)*, *Lam Sonthựclục* by King Le Loi, *Dudịachí* by Nguyen Trai, and *Thiên Nam dưhạp*.

The art of the Le So dynasty also relatively developed in some aspects, reflecting important changes in the progress of national art history. For *music*, in 1437, Nguyen Traiwas appointed to regulate music, King Le Thanh Tong also set up a teaching institute in charge of folk music.

For politics, one of the important achievements of Le So was the systematization of law whose culmination was the introduction of the Hong Duc Code - regarded as the most systematical law among all the legal system of the Le dynasties and the oldest and the most complete legal code in Vietnam

### **Conclusion of chapter 3**

Education during the Le So dynasty witnessed rapid and strong development, producing a large number of officials most of whom had good morality and capability, directly contributing to the prosperity of Dai Viet for a long time. That education not only directly influenced the socio-economic and political life of Dai Viet at the time, but also left precious legacy for later generations. These legacies and values bear enormous vitality, enriching the cultural treasures of Vietnamese people.

One of the leading heritage left by the Le So dynasty was tangible cultural heritage (relics and stele system) represented by steles and schools, typically the Temple of Literature - QuocTuGiam. In addition, education in the Le So dynasty also left intangible heritage such as traditions of learning, namely the tradition of honoring education and learning, the tradition of respecting and honoring talented people, huge artistic and science heritage. The educational heritage of the Le So dynasty not only reflected the relatively high level of development of Dai Viet at that time, but also continued to be present in and indirectly influence education and social life of modern Vietnam.

## Chapter 4

### LE SO'S EDUCATION IN THE FLOW OF NATIONAL EDUCATION

#### **4.1. Education of the Le So dynasty in the context of Vietnamese education in feudal times**

##### ***4.1.1. Developments of Le So's education compared to Ly-Tran***

Education under the Le So dynasty exhibited considerable development in comparison with the Ly dynasty in many respects. Whilst in the Ly-Tran period, Confucianism had not received due respect, Buddhism had great influence and was the national religion, with the idea of “three religions in harmony”, in the Le So dynasties, Confucianism became the ideology of the ruling feudalists, having unique position, and becoming the content of education. Whereas in the Ly - Tran period, the process and regulation of examination were not really strict and completed continuously, the state only held examination for selecting talented people when needed, in the Le So, examinations were held regularly and orderly with strict regulations. The state stipulated that ThiHuong (provincial examinations) were held triennially, and a Thi Hoi (regional examination) was held after that. The rules on “candidate qualification commitment” and “candidate’s three- generation declaration” were quite scientific. Whereas in the Ly-Tran period, school systems were mainly opened, managed by the state, in the Le So dynasties, the education systems were expanded, in addition to schools established by the state, there were public and private schools in provinces, districts and mountainous areas with high scale development. Whereas in the Ly - Tran dynasty only descendants of noble families and mandarins were eligible to education and examination, in the Le So dynasty, the regulations were more open, people from all walks of life (except children of singers, musicians and people who opposed the government) were eligible to examination. Whereas in the Ly-Tran period, the policies to encourage education - examination were not attached with due importance, in the Le So dynasty, the policies to encourage education and examination received much attention. The State stipulated regulations to honor candidates who gained great academic achievement, engrave their names in steles of doctors in the Temple of Literature. The talented people were venerated and recruited to work for the government.

### ***4.1.2. The continuation of Le So's education in the stage of Le Trung Hung - Nguyen***

Le Trung Hung Dynasty (1533 - 1789) was a dynasty established by the former Le So officials, especially Nguyen Kim. The process of establishment and rule of this dynasty created the South-North dynasties on the territory of ĐạiViệt throughout half of sixteenth century (1533-1592) and the following centuries (XVII-XVIII). During this time, in addition to its cause of reviving prosperities, this dynasty achieved certain achievements in many fields; including education. Le Trung Hung maintained and improved the school system at all levels from central to local. QuocTuGiam was still chosen by the court as the center to promote education, train Confucian scholars and revive literacy. The Trinh lords also paid attention to study, examinations, successfully organizing many competitions, creating a large team of intellectuals who hold important positions in society.

#### ***4.1.3. Le So's education in the context of Vietnam's feudal time***

##### ***4.1.3.1. Values of Le So's education***

###### ***\* Building criteria for education***

One of the important values that Le So's education created was the development of a set of criteria that a feudal education aimed to achieve. The first criterion of this was to train a team of cultured, knowledgeable human resources who followed the Confucian ideology, associated learning with the practice. The second criterion was to create intellectuals who met ethical standards. The third criterion was to create intellectuals who were dedicated to the assigned work, and loyal to the king and the court. The fourth criterion was to create human resources who fully understood the law and strictly observed the law.

***\*Form an educational philosophy that was humanitarian and practical***

Through the study of the administrative documents such as the directives, decrees by kings, the records and documents related to education in this period, it is easy to see that the Le So dynasty formed a strict system of educational philosophy that was rich in *humanitarianism* and practically close to the reality of life. Le So's education was to build up the personality of the human being and to create the bureaucrat for the government. Le So's education had naturally built up fine values of Confucianism on the basis of the traditional cultural values of the nation for the purpose of establishing educational content and curriculum. The philosophy of this

education was that learning must be accompanied by practice, that was, learned knowledge should be applied to real life and work.

*\*Putting Confucian ethical values into social life*

With the Le So dynasty, the main purpose of education was to select talented people for feudal administration. However, the nature of education always has the function of enlightenment. Therefore, besides the aims to become official, to change the fate, this period parents always wanted their children to study so that in case they did not succeed in examination, they would still know how to live according to the ethics of the nation, and past generations. That involved a way of life that was graceful, grateful to parents and grandparents, hierarchical, passionate about the countryside and the nation. It was also thanks to the Confucian education in the Le So that the model of gentleman had become a typical model of this era. That was a man who always adhered to the three disciplines and the five cardinal virtues. In addition to moral values for men, Confucian education also introduced ethical standards for women in the common life of the common people. Those standards were three things a woman had to follow and four virtues that a woman must have.

*4.1.3.2. Roles and influences of Le So education*

*\*Positive influences*

For *politics*, first and foremost, education was a powerful tool for spreading the ideology of the ruling class, protecting the interests of the court. Second, education contributed to reforming, building a strong government. Under the leadership of Le Thanh Tong, education had an output model that decided the training process and corresponded to it was a standard model with specific requirements for personnel working in the government apparatus. It was imperative that mandarins be imbued with Confucian ideology, employ the doctrine of Confucianism to solve the realities of life, be the model of morality, be devoted to the assigned work, be loyal to the king and to the court, to have a good knowledge of the law and strictly adhere to the law.

For *society*, first of all, the Le So's education helped the society form a new class of cultural creative artists: the Confucian scholars. Secondly, education in the Le So dynasty changed the social structure and developed the people's literacy. Basically, the traditional Vietnamese social structure until the early twentieth century was still composed of four strata, namely,

scholars- peasants - craftsmen and businessmen. The Confucian education in the Le So dynasty altered this structure in two respects. Firstly, instead of monks, wizards the first stratum in society then were scholars. Secondly, on the basis of these four strata, the society was divided into two distinct classes: bureaucracy and people. The upper class consisted of the royal family, officials and succeeded scholars; the second class included the not-yet scholars and remaining strata. People sent their children to school with the hope that they would achieve high academic success and become royal officials (upgrade from people to beaucracy)

*\* Limits of Le So 's education and some negative influences*

First of all, the education represented an extreme view, lack of tolerance in the selection of learners, examinees.

Secondly, the education also represented an extreme, preferential view on the content of education.

Thirdly, the education contained dogmatic, empirical and stereotypical ideas that hindered social development.

Fourthly, the Le So's education too focused on training officials

**4.2. Influences of Le So Education in the context of Modern Vietnam**

*4.2.1. Similarities between Le So education and modern Vietnamese education*

Regarding the starting point: The origins of both Le So and modern education started from a country devastated by war, influenced by the cultural assimilation policy of foreign invasions, the education system is weak, with the majority of people illiterate, dispersed educational institutions, backward and weak nationalities.

Regarding the educational objectives: The educational goals of the Le So dynasty and that of today also see many similarities. The first and most important goal of education is to train human resources to work. The Le So dynasty has been a mandarin and a modern age for a very long time. We also train only as workers, cadres in a bureaucracy state. Even now, the goal of learning to get a job in state administration, state agencies are still the number one priority for many families and young people. The second objective of education is to improve the personality of man, in the time of the Le So dynasty is to perfect the personality of a scholar, human son; and at the present, the goal is to perfect the personality of the communist people. The third objective is to educate people to improve their intellectual

level. Both Le So and modern education have not really paid enough attention to this third objective.

Regarding education policy: Both education systems are oriented to broad education for the people, regardless of the aristocracy and the people. However, during the Le So dynasty there was a distinction in occupation.

Regarding the traditional learning method: teacher reading - memorization games. This is a common point that is recognized in the way of learning in the Le So dynasty with the way we learn today, that is, a part of the students who are still learning by heart and the interaction between teacher and student is the reading - memorization game.

Regarding the tradition of religious education and honoring learning: Le dynasty has deepened the tradition of religious education and honored learning, because learning is the only way to change life. There are many ways to honor the study and the passers-by, such as the ceremony of honoring the nest, naming the king wearing a hat, sculpting the steward. This tradition is preserved, inherited to this day

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#### ***4.2.2. Practical significance***

*Firstly, for the transition and adoption of a new educational model.* Today, the people of Vietnam are carrying out the industrialization and modernization of the country within the framework of the socialist-oriented market economy. Yet, the vestiges of Confucianism continue to have a significant impact and influence on social life in both positive and negative ways. In the process of building and perfecting education, we need to have a correct understanding of the values of Confucianism, its positive values for our culture as well as our spirit life of the Vietnamese people.

*Secondly, for the process of advocacy and transformation education in line with social development.* This is considered an indispensable trend when building education in each country, at different historical times. At every stage of history there are problems of its own, if it is so rigidly embedded in an ideology, it is very dangerous to take it as a guideline for all activities in

society. Depending on the social situation, mode of production or the general development of society, it is necessary to adjust accordingly.

*Thirdly, to the perception and responsibility of the community towards the development of education.* Education for community development is a concrete goal, with clear objects. The basic views on the development of education for all classes of people are very concerned by the state. In order to develop education for the community, education must be provided on the practical needs of life and at the same time closely linked to the interests of the majority of the population.

*Fifthly, the examination and use of talents in the government.* From the policy of attracting talents to the mandarins of the Le So dynasty, he gradually laid the foundations for the perception that the new mandate had a social status that is replacing the position of culture by status.

### **4.2.3. Lessons and experience**

*4.2.3.1. Emphasis on building humans as a subject of educating and creating culture*

The nurture of human beings as the subject of educational activities will contribute to improving the management efficiency of the state, and raising the people's intellectual standards will help the law to better serve the citizen. In addition, through education, individuals will change their perceptions, get the right behaviors, and contribute to a better society.

The nurture of human beings as the subject of educational activity should inherit and enhance good traditions in ancient Vietnamese culture, especially in the ways and conduct of morality between people.

*4.2.3.2. Preserving traditional elements in education; simultaneously, unstopingly receiving international cultural values in the educational development*

How to leave behind the past, look forward to the future, and to absorb the values of human culture to build up a national culture is a practical lesson today. Accepting the values of human culture must be in the spirit of "integrating but not dissolving". This reception is still in accordance with the characteristics of the Vietnamese education, do not create deep cultural conflicts or transform into cultural "revolution".

*4.2.3.3. Identify an appropriate educational philosophy to promote education in Vietnam*

Educational philosophy is a guiding, cross-cutting thought aimed at a specific purpose in the education of a nation, at every stage of history. In the process of development, the selection of a new ideology, a new content for social development and education is vital to the government and the

country. There is no suitable educational philosophy, no modern, advanced education, no education cannot take off, cannot meet development requirements, economic and all aspects of life and society. The educational philosophy must be human, ethnic and liberal - but only so it becomes a platform for education to flourish.

*4.2.3.4. Closely aligned education and training and employment; at the same time, always renew education appropriate to the development of the times*

An effective education is to be truly connected with the practical needs of society. This is a valuable lesson learned by Le So dynasty. Today, the country in need of stability, sustainable development must put the interests of the nation to the top. Officials in the state apparatus must have virtue, which is the first condition for the faithful to love and respect and to have the talent and expertise to meet the job. Therefore, there must always be close links between education and training and the use of human resources; on the basis of education innovation in accordance with the development of the times.

### **Chapter conclusion**

The education of the Le So dynasty has created many worthy cultural values such as building a system of philosophical and humanitarian education, institutionalizing education, training a team of scholars, having a good personality contributes to the radiance of national culture, bringing the values of Confucian culture deeply into social life; highlighting school education and learning; respecting and rewarding talents regardless of origin. These are the typical values that Le So education contributing to the education of Vietnam in particular and the culture of the nation in general. Analyzing the similarities of Le So education to modern education, analyzing the lessons and practical implications of Le So education for the national culture in general and for the modern education in particular, contributes to better appreciation of its own value characteristics, as well as some limitations and weaknesses. In addition, it is easy to see that some of the legacies of Le So continue to be inherited, having a certain impact on contemporary education. All the lessons learned from both the positive and the negative aspects of Le So education are of great significance in the inheritance and promotion of the cultural values of our ancestors' life in the development of education today. Serious consideration should be made to avoid the backward, conservativeness, and to effectively utilize the valuable legacy that our ancestors had built and maintained.

## THESIS CONCLUSION

The Le So Dynasty was established as a result of the long and arduous resistance war of 10 years (1417 - 1427). After gaining independence, the government carried out large-scale reforms in various fields, bringing the country to the peak of feudal empire. On the basis of political stability and socio-economic development, culture and education are also moving in a positive direction.

Fully aware of the role of education in stability and development of the country, the kings of the Le So dynasty were clearly conscious in building and developing an education that would meet the requirements of strengthening the dynasty, to build up a powerful monopoly centrist monarchy. Le So dynasty education developed rapidly and strongly, adopted Confucian ideology education; however, Confucianism gradually transformed into a social context. Le dynasty education aims to train talented people for the state apparatus; also, bring Confucian doctrine deep penetration into society. For this purpose, education in the Le dynasty had a clear educational system, an extended system of schools from the center to the provinces, with the institutionalization, the normalization of Confucian moral norms.

With its brilliant development, the education of the Le So dynasty left an immense cultural and material heritage. The material heritage includes the heritage of the school architecture and the epitaph heritage. It is possible to find from this material heritage documents about the history of education and research in Vietnam. In addition to the material heritage, the intangible heritage that the Le So dynasty's education left, others could be seen such as a legacy of science, artistic heritage, legacy education appreciation. These legends not only reflect the relatively high level of development of Dai Viet at that time, but also continue to have an indirect impact on education and social life of modern Vietnam.

Besides the advantages and values, education in the Le So dynasty has certain drawbacks as the education system expresses extreme hierarchical views, over-training officials, lack of tolerance in the selection of learners, test takers, extraneous aspects of education content, contains the dogmatic ideas of empiricism ... These limitations have a negative impact on the development, social operation.

In the flow of national education, the education of the Le So dynasty developed more comprehensively than the education of the Ly - Tran dynasties in terms of educational ideology, exam regulation, school system, the policy for education and beneficiaries of education ... These basic advantages continued to be maintained and strengthened by the Le Trung Hung. The Trinh lords took care of studying, examinations, successfully organized many competitions, creating a large team of intellectuals, holding important positions in society. In the context of feudal education, the education of the Le So dynasty has left such important values as: the set of educational criteria for education has formed the philosophical education system multiplied by literature and practice; bringing about the values of Confucian ethics deeply into social life. Throughout its existence, its development, education in the Le So dynasty has had a tremendous effect on all aspects of social life, especially in the fields of politics, ideology, ethnics. At that time, education in the Le So dynasty also had important practical significance, especially for the transition and adoption of a new educational model that showed that education should always be motivated and transformed appropriately with social development; Simultaneously, education must be the responsibility of the whole community and for the community; also, education must be linked to the training of talents.

Looking back at the influences of the Le So dynasty education in the current context of Vietnamese education, it can be recognized that Vietnamese education now has many similarities with Le So dynasty education in terms of origin, on educational goals, on education policy, on the tradition of "religious leaders", on attaching importance to study, attaching importance to the teacher's personality. From the recognition of the appearance, value and influence of Le So monasticism at that time and at the present time, it is possible to draw some lessons such as: putting much importance of building human beings as the master of the educational activity and the subject of cultural creativity; preserving the traditions of education but constantly absorbing the values of human education; the close link between education, training and the use of manpower; identify an appropriate educational philosophy in education reform and development in Vietnam./.

## **LIST OF PUBLISHED PROJECTS RELATED TO THESIS TOPIC**

1. Thanh Nam Nguyen (2014), “Discussing on the standard of graduation of educational program and usage of human resource in heritage in Le Thanh Tong’s reign, *World Heritage*, (11), pg 74 – 75
2. Thanh Nam Nguyen (2015), “Learning and examination in Le So (1428 – 1527)”, *Culture study*, (13), pg 59 – 63
3. Thanh Nam Nguyen (2016), “Discussion on the concept of culture and education”, *Culture study*, (15), pg 11- 14.