

## Ideology on Educational Approach Under Ly – Tran Period



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**ABSTRACT:** The content of viewpoints on education in the Ly - Tran period is not a random phenomenon; it is derived from the goals and requirements of the reality of Dai Viet society during that period. Educational thoughts in the Ly - Tran period was absorbed from Chinese Confucianism; Besides, based on the nation's traditional cultural thought, the educational thought of the Ly - Tran dynasties had inherited, developed, and integrated with the educational ideology in Confucianism, Buddha, and Taoism, flexibly and appropriately consistent with the situation of Dai Viet in the XI-XIV centuries. Along with the views on educational content, educational thought of the Ly - Tran period is also expressed through the perception of the organization and methods in education. The article focuses on presenting the viewpoints on educational methods of the Ly - Tran period through the main themes such as language, writing, and learning materials; teaching and learning methods; testing system.

**KEYWORDS:** Educational ideology, educational approach, Ly - Tran period.

### INTRODUCTION

The educational method is one of the particularly significant contents. Not only does it help the education to achieve the set goals but also helps to convey the educational content most appropriately and effectively. Therefore, the viewpoint on educational methods of the Ly - Tran period was formed, in other words, it was established under the conditions and requirements of Dai Viet's social history in the 11th - 14th centuries. Along with the inheritance, fusion, and development of the humanity of Confucianism, Buddha, and Taoism, based on the spirit of humanistic values of the Vietnamese peoples, the ideology of educational methods of the Ly - Tran dynasties was formed and developed. That is the idea of learning materials, language, writing; teaching and learning methods; and testing systems. To clarify the topic mentioned above, I focus on presenting my views on educational methods in the Ly - Tran dynasties through the great thinkers of the Ly and Tran dynasties and the remaining documents.

### MATERIAL AND METHODS

*Purpose:* Research and clarify views on educational methods in the Ly - Tran dynasties, through perspectives on language, writing, and learning materials; teaching and learning methods; testing systems.

*Methodology:* The approach of the article is based on the worldview and methodology of Marx's philosophy, and uses specific research methods such as analysis and synthesis, logic and history, induction and deduction, abstraction, generalization, comparison, contrast, and especially text.

*Main findings:* The study sheds light on the educational methods of the Ly - Tran dynasties. It is the view of language, writing, and learning materials; on teaching and learning methods; testing system

### LITERATURE SURVEY

Research on educational methods of the Ly - Tran period can be summarized according to the following main topics:

Firstly, it is the research works referring to the conditions and prerequisites for the formation of the ideology of the Ly - Tran period in general, and the views on educational methods of the Ly - Tran period in particular, including Complete Annals of Dai Viet, Social Science Publishing House, Hanoi, 1998; Phan Huy Chu, Historical charter, vol.1, vol.2, Publishing House of Education, Hanoi, 2006; Truong Huu Quynh - Dinh Xuan Lam - Le Mau Han; Ha Van Tan - Pham Thi Tam, The resistance war against the Nguyen - Mong invaders in the 13th century, People's Army Publishing House, Hanoi, 2003, Institute of History; Understanding Vietnamese society in the Ly - Tran period, Hanoi Science Publishing House, 1980;...

Secondly, it works presenting the overall content and characteristics of the ideology of the Ly - Tran period in general, and the views on educational methods of the Ly - Tran period in particular, including *Institute of Literature and Poetry Ly - Tran, Publishing House. Social Sciences, Hanoi, 1989; Nguyen Lang, Vietnam's History of Buddhism, Literary Publishing House, Hanoi, 2000, Truong Van Chung, Doan Chinh, Vietnamese Thought in the Ly - Tran period, National Political Publishing House,*

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Hanoi, 2008; *History of Vietnamese philosophical thought from the period of national construction to the early twentieth century* by Doan Chinh (editor), National Political Publishing House, Hanoi, 2013, etc.

Thirdly, the research, evaluations, and judgments on the value and historical significance of the ideology of the Ly - Tran period in general, the views on educational methods of the Ly - Tran period in particular, including the *History of Vietnamese Education before the August Revolution, 1945* by Nguyen Dang Tien (editor), Education Publishing House, Hanoi, 1996; Khai Tri Tien Duc Publishing House, Hanoi, 1941, *Tran Van Giau The development of Vietnamese thought from the nineteenth century to the August Revolution (3 volumes) (3 volumes)*, National Political Publishing House, Hanoi, 1996; *Institute of History and Understanding Vietnamese Society in the Ly - Tran Period*, Social Science Publishing House, Hanoi, 1980, etc.

## RESULTS

### In terms of teaching and learning materials, language and writing

Regarding the learning materials in education in the Ly - Tran dynasties, mainly the scriptures from China include The Four Books (The Analects, Mencius, University, Doctrine of the Mean), and the Five Scriptures. Besides, some books can be mentioned such as Northern history, Hundred scholars of thought...

NothernHistory: A series of books about Chinese history. The Northern History of Sima Quang (1017-1086) and Autonomous Tongjian is the most widely read. In addition, education in the Ly - Tran dynasties also used the book *Thong Giam Cuong Muc* (1130 – 1200) by Chu Hy. Along with Chinese history books, Vietnamese history is also known with the book *Toan Thu - Complete Annals of Le Van Huu, Ngo Si Lien*, etc.

The Hundred Familie of Confucius: Includes works by either mainstream Confucianists such as Song Confucian theory books, or unorthodox such as Xun Zi of the Warring States period, Zhang Tai of the Tong dynasty, or other thinkers who did not belong to the Tong Dynasty. Confucianism such as Chuang Tzu during the Warring States period ... At the same time, famous poems and essays in ancient times such as the great poems of the Duong dynasty by Do Phu, Ly Bach, Bach Cu Di, etc. were also used in teaching, studying and testing system at that time. In addition, education in the Ly - Tran dynasties also used the Three - word - sentence Sutras to teach students who were beginners.

Along with the classic books of Confucianism, the educational content of the Ly - Tran dynasties also used a large number of Buddhist scriptures and books, such as the Great Tripitaka, the Diamond Sutra, the Great Buddha's Birthday Sutra, Hoa Nghiem Sutra, etc. Besides using the original Buddhist scriptures and books from abroad; Educational thought of the Ly - Tran period also used specific materials of Zen Buddhism in Vietnam during this period. For example, Tran Thai Tong left a collection of articles about learning and mastering the Moralitty in Khoa hu luc (the copied book on void), or Tran Thanh Tong's articles on Truthfulness-Compassion and Life and Death....

Tue Trung Thuong Si also left many poems about his views of meditation such as Nuoi duong chan tinh (Nurturing the true nature), Xuat tran (Escape from the mundane), Chi dao vo nan (the way to guide people to live a good life is not difficult), Vui thich giang ho (Enjoy the freedom freely), Bai ca Tam va Phat (Song about mind and Buddha), Pham thanh bat di (Mortals and saints are no different), Me lam giac ngo bat di (Illusion and enlightenment are not different), Tri gioi kiem nhan nhuc (Keep Buddhist rules and long-suffering),...

Next, Tran Nhan Tong (Dieu Ngu) with his works passed from generation to generation such as Thien lam chiet thuy ngu luc, Hau luc, Dai Huong Hai An thi tap, Tang gia toa su,... Or other works including Thien dao yeu hoc, Truc Lam dai ton gia thuong toa thinh su thi chung, Thuong thua tam hoc khuyen chung pho thuyet, Yeu minh hoc thuat by Phap Loa.

In general, the sutras, classic books of Confucianism, Buddhism, and Zen writings and poems of the Ly - Tran dynasties have provided quite enough and are a rich source of material to ensure the education of the Ly - Tran dynasties achieve the aforementioned purposes. Regardless of the form of study and examination, in general, the main content of educational thought in the Ly - Tran period focused on three major contents.

Regarding language, writing in teaching and learning in the Ly - Tran dynasties: Although the Nom characters were introduced, Chinese characters are used in education and training contexts as a command from the King of Ly dynasty. This is a foreign language. Borrowing words created contradictions within the feudal society at that time. This has been hypothesized by researchers, typically author Nguyen Danh Phiet to explain:

“Although the spirit of national pride motivated the Ly - Tran kings to build an independent education for the country of Dai Viet, the social-class consciousness prevented the Ly - Tran kings from seeing the intellectual strength of the citizens, instead, considered the Chinese testing system as a tool to serve the interests of their class, thus borrowed and stereotyped in both content and form.” (Institute of History, 1980, p.460).

During the process of studying, we agree with the above hypothesis and reach the following conclusion: in fact, this phenomenon does not affect or destroy the autonomy and independence of culture or politics in that period. The choice of whether to maintain independence and self-control or not depends on whether the borrowed form and content can fulfill the educational purpose of the Ly - Tran period set forth or not. This should be discussed only if the goal of training talented people to serve the state, contributing to raising awareness, educating morals, educating the national spirit and patriotism, and contributing to improving the

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cultural life, can be achieved spiritually for the people of Dai Viet at that time, this is what needs to be discussed. Supposing that Dai Viet was in the case of struggling to “sanction”, and “translate” classic works of Confucianism, it would have been a waste of time, while the nation's demand for talented people to help the country became higher. Therefore, there are some periods in history where class - interests must be placed above national interests. After all, it is also for the common good of the nation, because when the government is not at rest, the feudal class cannot continue to lead, the enemy has the opportunity to invade, and the interests of the nation are no longer available.

Although, the main written language at that time was Chinese characters; However, the Nom script existed in parallel among the people. For example, during the Tran Dynasty, there were compositions in Nom script such as Poem about living in the world, joyful in the way, Poem about teaching children by Mac Dinh Chi. There is also the Crocodile sacrifice by Han Thuyen, etc.

### **About teaching and learning methods**

Regarding teaching and learning methods, “the teacher reads - the students note down” was considered the optimal teaching method at that time; accompanied by a way of “memorizing” ancient histories and texts in scriptures and classic books. Because they are considered a “golden mold, a jade ruler” for human ethics as well as the moral outlook on life. Learners have no choice but to memorize and then reflect and set out for themselves principles and mottos for living according to the ancient examples in history (hereinafter mainly from Chinese history). Although this scholastic teaching method was insufficient in promoting the independence, creativity, and critical thinking of learners; It was completely consistent with the content of Confucianism and the training requirements of feudal mandarins at that time.

Along with the teaching method, “the teacher reads - the students note down”, in the Ly - Tran period, there were two more teaching methods: the “question and answer method” and the “example method”. These two methods not only took place in schools, but also conducted in temples, talks between Zen masters and disciples, followers of the Way, or between kings, mandarins, and generals with their courtiers. The question-and-answer method allows the peer to reveal the ability to understand the problem, from which the teacher can grasp that strength for further rapprochement and education. The exemplary methods were very useful in moral education; from setting a good or bad example in history for learners to follow or avoid. For example, in Hich Tuong si (Decree for the generals), to increase the persuasiveness when educating his soldiers on temperament, Tran Quoc Tuan gave a series of historical examples:

“As I heard Ky Tin voluntarily died for saving Cao Emperor; Do Vu used his back to bear the spear for protecting Chieu Vuong, Du Nhuong swallowed coal, for avenging his master; Than Khoai cut his arm to save the country. Kinh Duc, who was a young man, personally supported Thai Tong to escape the siege of The Sung;... Since ancient times, loyalists and martyrs, have given up their lives for the country, how could there not be?” (Institute of Literature, 1989, p.390).

In addition to the above three educational methods, the educational thought of the Ly - Tran dynasties also “produced” a very unique and deeply nationalistic educational method. This can be called the “practice-experience method”. It is this method that has erased the scholastic character, the cliché of the theory; moreover, it ensured that “learning goes hand in hand with practice”, having a strong and profound impact on social life at that time. One of the manifestations of this method is the careful implementation of the method of gradual practice according to the Six-time repentance to keep the body and mind clean; illustrated by Tran Nhan Tong was going around to preach about the ten virtues; by the spirit of active entry of Tue Trung Thuong Si...

In general, teaching and learning methods in the Ly - Tran period were not diverse; However, these methods were suitable with the characteristics and met the requirements of Dai Viet society at that time, which enables the educational thought of this period to achieve the set educational goals. Historically, they still have a certain role and value.

### **Regarding the testing system**

During the Ly Dynasty, when the nation's independence and self-reliance were newly formed, the state paid special attention to developing education for talent recruitment, to strengthen the dynasty and build a prosperous nation. Talents selected from the examinations at this time were highly respected and assigned to different positions related to literature and martial arts. However, it was not cyclical or regular, instead, followed the needs of the country, and examinations were organized only when there was a need for recruitment.

The history of Vietnamese examinations was marked with an important milestone in the year of Thai Ninh, the reign of King Ly Nhan Tong, the 4th year (1075): “An announcement of recruiting the talents with scholarly wisdom and exams for Confucianism in three schools. Le Van Thinh was recruited and sent to the King for studying.” (Vietnam Institute of Social Sciences, 1998a, p.277). This is considered the first contest in the history of the election. The year 1076: “Choose civil servants, those who know how to read will be admitted to Quoc Tu Giam.” (Vietnam Institute of Social Sciences, 1998a, p.280)

In the second year of Quang Huu (1086): “In the fall of August, when someone with domestic literature was recruited, he became an official at the Academy, and Mac Hien Tich was recruited and appointed to become the Academician Academy.” (Vietnam Institute of Social Sciences, 1998a, p.281).

Ly Anh Tong, year of Dai Dinh, 13th (1152): “Winter, October, Electricity exam” (Dinh exam) (Vietnam Academy of Social

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Sciences, 1998a, p.320).

3rd Main Year of Bao Ung (1165): “Autumn, August, student exam (Thai students)” (Vietnam Academy of Social Sciences, 1998a, p.324).

Ly Cao Tong, 10th year of Trinh Phu (1185): “In spring, in January, domestic poets, anyone from 15 years old who can pass the exam, can enter to study at Ngu Dien. Passed by Bui Quoc Khai and Dang Nghiem 30 people, the rest all stayed to study.” (Vietnam Institute of Social Sciences, 1998a, p.328)

The 8th year of Thien Tu Gia Thuy (1193): “Contesting domestic poets to let people in to serve the king to study” (Vietnam Academy of Social Sciences, 1998a, p.330).

The 7th faculty is the examination of the Three Teachings, in 1195 “Three Teachings Exam, the background is a deciding factor.” (Vietnam Institute of Social Sciences, 1998a, p.330). This is the first Three Teachings exam in history to select people who are knowledgeable in Confucianism, Buddhism, and Taoism. Phan Huy Chu in the Historical charter commented:

“The Ly and Tran dynasties both respected Buddhism and Taoism, so at that time, people who wished to study both religions were selected, whether righteous or superstitious, being respected without distinction. If you don't have a deep insight into the religions, you won't be able to pass” (Phan Huy Chu, 2007b, p.9).

This exam was organized by King Ly Cao Tong in 1195, the tenth year of the Dog, Thien Tu Gia Thuy. This exam was continued until the Tran Dynasty.

In general, the examination of the Ly dynasty at that time did not have a clear, certain annual basis, the court only held the exam when there was a need for talented people to help the King. The educational ideology of the Ly dynasty took Confucianism as the orthodox foundation because it was a solid foundation for the construction of a centralized feudal nation, while Taoism was still not popular and Buddhism was not yet able to ensure the social order of Dai Viet at that time.

In the Tran Dynasty, the first exam of the Tran Dynasty was the Confucianism, Buddha, and Taoism exam held in 1227 to recruit people who were proficient in not only Buddhism, and Taoism but also Confucianism. To participate in this exam, students must study and sit an exam for 3 subjects including Confucianism, Buddhism, and Taoism: “Representative for Three Religions exam (that is, the successors of Confucianism, Taoism, and Buddhism)” (Vietnam Institute of Social Sciences, 1998b, p.10).

After King Tran Thai Tong ascended the throne in 1232, the highest-level exam was organized by the court called the Thai Student exam (Thái học sinh). This exam was then held every 7 years (the second time was held in 1239). The content of the Thai Student exam is an exam that describes ancient literature, scriptures, and poetry. “In February, the Thai Student exam took place, the first-ranked doctorate was Truong Hanh, Luu Diem; the second-ranked doctorate was Dang Dien, Trinh Phau; The third-ranked doctorate was Tran Chu Pho.” (Vietnam Institute of Social Sciences, 1998b, p.13).

At that time, the subjects of the Thai Student Competition were students of the School of Thai Studies. The Thai student exam is just “the responsibility of the school, the National Study institution, the person who passed the Thai student exam, that is, the graduate of the Thai school. However, the court was still the organizer of the exam to ensure the national character of Thai students' degrees” (Nguyen Tien Cuong, 1998, p.30).

During the reign of King Tran Thai Tong, in 1246, he decided to set up a new national exam, directly organized by the court, which was the Dai ty thu si (also known as the Dai ty thu si) - a prestigious talent competition for talent recruitment and for choosing the person who passes the Tam giap and started the procedures to choose the Tam khoi - the three highest-ranked candidates for the doctorate were: Poinsettia, first-rank doctorate second laureate, first-rank doctorate third laureate. It can be considered the first doctoral exam in our country in nominal terms. “Fall, July, doctoral exam rules, 1 exam every 7 years.” (Vietnam Institute of Social Sciences, 1998b, p.21).

Contestants include students of Thai Hoc House, officials in Tam Quan, student courtiers, student generals, and people with titles.

In the exam of Dai ty: “Regarding rules: First of all, the exam describes Thien Y Quoc and the story of Muc Thien Tu to eliminate. Second, suspicion of scripture (questions for the Confucian scriptures), the scriptures (discussing the meaning in the Confucian scriptures), and the poem (i.e. the ancient poetry of seven words each, the kind of long poem that has an ending but can continue to be written) questioned about the strict or tolerant regime, tai nan xa tri (the ability to shoot pheasants), for poetry Phu, use the 8-syllable form “Dedication of filial piety, serve people with the best kindness” (the emperor's virtue is inherently fond of life, in harmony with people). The third exam is for Che (compliments to couriers from the King), Chieu (command from the King), Biếu (letter sent to the King from the commoner) and. The fourth term is the counter-argument exam.” (Vietnam Institute of Social Sciences, 1998b, p.88). The first person to pass poinsettia under the Tran dynasty in the exam in 1246 was Nguyen Quan Quang (Bac Ninh). In this exam, the person who passed the second-ranked doctorate was Pham Van Tuan (Hai Duong). The third-ranked doctorate was Vuong Huu Phung (Ha Tay).

The exam “Dai ty thu si” is usually held only once. Since the exam year (1247), Tran Thai Tong changed the exam of the Dai ty thu si into the exam for Thai students, choosing to pass the Tam Khoi (The three highest titles):

“Spring, February, organizing exams to select scholars. Granted Nguyen Hien the poinsettia, Le Van Huu was awarded for the second rank; Dang Ma La was the third rank. Accepted 48 people who passed the Thai hoc sinh exam, from different hierarchical backgrounds. Previously, the two exams of Nham Thin - the year of the Dragon (1232) and Ky Hoi - the year of



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the Pig (1239) were only divided into giap, but did not apply the Tam Khoi (The three highest titles). It was not until this exam, Tam Khoi is applied" (Vietnam Academy of Social Sciences, 1998b, p.21).

These three candidates who passed the three examinations are considered the youngest trio of three in the history of Confucian examinations in our country. Poinsettias Nguyen Hien, when he passed the poinsettia was only 13 years old. The second-ranked doctorate Le Van Huu, 18 years old, and the third-ranked doctorate Dang Ma La, 14 years old. This model of Thai hoc sinh exam (Thai students exam) was maintained until the end of the Tran Dynasty. Also in this year: "Fall, in August, exams for the Three Religions (Confucianism, Buddha, and Taoism). Ngo Tan (from Tra Lo) passed with the "giap khoa" title, Dao Dien, Hoang Hoan (from Thanh Hoa) and Vu Vi Phu (from Hong Chau) passed with the "at khoa" title (Vietnam Institute of Social Sciences, 1998b, p.21). This is also the last Three Religions exam (Confucianism, Buddha, and Taoism) in the history of Vietnamese examinations. Thus, our country had 3 times the Three Religions exams: in 1195 (Ly Dynasty), 1227, and 1247 (Tran Dynasty).

In 1256, the Tran Dynasty set a regime that each of the Thai hoc sinh exams admits two poinsettias, Kinh poinsettia, and Trai poinsettia. "Return to the country suggested the ones without a clear background of hometown, the first person is given the title of poinsettia. Up to now, Thanh Hoa and Nghe An have been divided into Trai, so there is a distinction between Kinh and Trai" (Vietnam Institute of Social Sciences, 1998b, p.27). This regime can be applied to 2 exams (exams in 1256 and 1266). In 1275, a new poinsettia was selected in the same way: "Spring, February, organize the exam to select students." (Vietnam Institute of Social Sciences, 1998b, p.40), "The two exams in the year of Binh Thin (Dragon) and Binh Dan (Tiger) happened previously was divided into the Kinh poinsettia and the Trai poinsettia, are now merged." (Vietnam Institute of Social Sciences, 1998b, p.40).

In 1304, the Tran Dynasty continued to host the Thai hoc sinh exam:

"March, the contest for talent within the country. Granted poinsettia Mac Dinh Chi the title of Thai student, fire hero, as the internal secretary; the second-ranked Bui Mo, the title of "chi hau ba thu mao sam", as the internal command of the secretary; Lang Hoa Lang Truong Phong held the position of "Hieu thu quyen mieng", as Nhi tu; Nguyen Trung Ngan passed the Hoang Giap title; 44 of them all passed the Thai hoc sinh exam... Trung Ngan was only 16 years old, at the time he was called the gifted." (Vietnam Institute of Social Sciences, 1998b, p.88).

"Regarding rules: First of all, the exam describes Thien Y Quoc and the story of Muc Thien Tu to eliminate. Second, suspicion of scripture (questions for the Confucian scriptures), the scriptures (discussing the meaning in the Confucian scriptures), and the poem (i.e. the ancient poetry of seven words each, the kind of long poem that has an ending but can continue to be written) questioned about King's the strict or tolerant regime, according to the rule of the art of shooting pheasants for poetry Phu, use the 8-syllable form "Dedication of filial piety, serve people with the best kindness" (the emperor's virtue is inherently fond of life, in harmony with people). The third exam is for compliments to courtiers from the King, commands from the King, and letters sent to the King from the commoner. The fourth term is the counter-argument exam." (Vietnam Institute of Social Sciences, 1998b, p.88). The four exams are particularly as follows:

- The first school/term: the descriptive exam, that is, the test that the candidate listens, reads, and then writes correctly)
- The second school/term: Kinh Nghia and Poetry exam, Phu. The Sutras here are the Nine Sutras, including the Four Books and the Five scriptures. Sutra is an essay explaining the meaning of a quote in a sutra, so it is also called the meaning. The sutras must follow the eight clauses, that is, according to the scriptural style (two horses running in pairs), without rhyme but with opposite rhythm.

Kinh nghia is an essay that requires the contestant to explain the meaning of a quote from the holy scriptures, so it is also called the Kinh nghia. The topic is usually a statement drawn from the Four Books and the Five scriptures. This is considered a mandatory form used in the exam, in addition, it is often not used for anything. This is also one of the limitations of the faculty of this period.

In scripture, it follows the ancient form of the "bat co" (an old poetic form) poetry in our country, including breaking the topic (using two odd sentences to explain the words in the topic), the thesis (following the breaking paragraph, developing the idea for clarity), starting illustration (use a few sentences to express the ideas in the topic, cover the whole lesson), medieval (this is the center of the lesson), late antiquity (in this paragraph, if the medieval period is short, the late antiquity is long, includes what is not mentioned in the medieval yet), concluding (putting the ideas of the whole lesson in brief, paraphrasing the beginning of the lesson, at the end of this paragraph, there are a few sentences that confirm the introduction, called the ending).

The Poem and Old Poem are two forms of poetry not only used in exams but also used by Chinese and Vietnamese writers to compose pieces of art. The Poem includes forms borrowed from China, some of which are unique to our country. And Old Poem means to express, to describe, is a rhyming literary genre used to describe scenery, customs, or temperament.

The Old Poem has two forms: Old form is a form of Old Poem that existed before the Duong dynasty, rhyme but not opposite rhythm, it can be performed as a song, rhyming prose, that is, the Phu Luu Thuy style.

- The third school/term: Exams on king's word. In the past, these three ways followed prose called old form. From the Duong Dynasty onwards, following the four-six which is called the new form. Four-Six word poem form is a style of writing in, which each

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sentence has 2 clauses, and each clause is divided into 2 parts, a part with 4 words and the other one with 6 words.

- The fourth school/term: Literature exam. Literature is a combination of book institutions and countermeasures. It can be understood that the che sach is the beginning of the test and the countermeasure is the student's work. The content of the book is mainly to give an argument aimed at a social issue or a certain political measure, similar to the nature of the resolution and rebuttal. In terms of form, the book appeared as a political essay.

The candidate who passed the De nhat giap was classified under the Tam Khoi rule as before, however, the De nhi Giap was called Hoang Giap, and the De tam giap was called Thai hoc sinh.

During the reign of Tran Due Tong (1372 - 1377), starting from the Thai hoc sinh exam in 1374, it came the reform of the exam, changed the name of Thai hoc sinh to be Doctoral students. After that, there was an exam at the palace/temple, to select the poinsettia, Bang nhan (the second rank), Tham Hoa (the third rank), and Hoang Giap: "Organize an exam for doctors. Recognized Dao Su Tich the status of the poinsettia, Le Hien Phu for the Bang Nhan, Tran Dinh Tham for the Tham hoa, and the La Tu for the "hoang giap cap de) and "dong cap de"." (Vietnam Institute of Social Sciences, 1998b, p.157).

During the Tran dynasty, from the exam of "Dai ty thu si" in the Year of the Horse (1246) of the reign of King Tran Thai Tong to the examination of the Thai hoc sinh of the Year of the Tiger (1374) of the reign of King Tran Due Tong, seven examinations were held with the rewarding system of Tam Khoi. Admitted: Passed: 9 Poinsettias (including 2 Trai Poinsettias), 5 Bang Nhan, 7 Tham Hoa.

During the reign of King Tran Thuan Tong (1388 - 1398) in 1396, Ho Quy Ly "advised" King Tran Thuan Tong to re-regulate the examination rules. "Giving the command in terms of examination procedures for selecting talents, using the four-period literary form, abolishing the "ancient writing method". (Vietnam Institute of Social Sciences, 1998b, p.189). A person is recognized as a bachelor only if he or she is admitted to all four schools. If you pass the bachelor's exam, you will be able to participate in the Thai hoc sinh exam (the Association exam) next year, whoever wins the Thai hoc sinh exam will take another essay exam to classify (in the Dinh exam). Since then, it has become customary, the the Hoi exam and the Dinh exam respectively came after the year of Huong exam; If the candidates pass the Hoi exam, the king organizes the Dinh exam with another essay to grade the doctorate. The Huong exam was organized by religions (regions), and the Hoi and Dinh exams were organized by the court.

Thus, at the time of 1396, the Vietnamese examination began to clearly distinguish three examination departments: Huong, Hoi, and Dinh. When distinguishing 3 exams, the Dinh exam has a different role. It comes after Hoi exam because the Dinh exam is conducted for students' placement and categorization for the degree. If you pass the Hoi exam, you will only be recognized as successful, not a doctorate. Dinh exam is a separate exam department because there is a system of officials who issue, examine, and mark exams differently from those who do the Hoi contest, moreover, the king directly sets the exam questions. After the Hoi exam finished, there was a list of candidates for Hoi separate from Dinh's one. The highest degree of the exams is decided by the Dinh exam. Therefore, it enhanced the power and position of the king in the perception of the martyrs.

It was the reforms in this exam that made the assessment system under Tran Dynasty reach a level of sophistication and order. In the Le dynasty, it is inherited from the foundation of the Tran dynasty.

In general, in the Tran Dynasty, Buddhism and Taoism are still respected, Confucianism has not completely retained its unique position, so students who took the exam must understand both Buddhism and Taoism. It was not until the end of the Tran Dynasty that Confucianism occupied a unique position. Historian Ngo Si Lien suggests that this is the most efficient method (reading all four schools) to select talents, which later dynasties still have to follow. During this period, the concern of examinations became more and more important, and at the same time, more examinations were organized to meet the increasing demands of society, were more regular, and exams were supplemented and improved more variable.

Up to now, Vietnam's Electoral College has had a history of nearly eleven centuries (XI century - early 21st century). The purpose of the election at that time was not only to select talents and intellectuals to govern the country and people; but more deeply, it also meets the people's need for knowledge, contributing to moral education, education of national spirit, and patriotism. Since then, to improve the cultural and spiritual life of Dai Viet people in this period.

## CONCLUSION

Tran dynasties. Based on the characteristics and requirements of Dai Viet society, the educational thought of the Ly - Tran dynasties has identified specific educational contents which are: knowledge education, moral education, and education of the spirit and patriotism among Dai Viet people. With practical and fundamental educational contents and the election system towards respecting talents, the education of this period has not only contributed to affirming the strength of the Dai Viet state in administration and management, and the development of an autonomous culture but also to satisfy the needs of the people's cultural and spiritual activities.

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