

LE THANH TONG'S EDUCATIONAL THOUGHT - SOME REFERENCE VALUES FOR EDUCATION IN VIETNAM TODAY

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ABSTRACT

Dai Viet - under the Early Le Dynasty in the 15th century is considered one of the prosperous feudal periods of Vietnam. When analyzing the aspects that created a prosperous state, it originated from many factors. One of the factors that created that prosperity originated from the educational and training ideas of King Le Thanh Tong who ruled this period. In order to perfect the apparatus of the feudal state and the administrative system, mandarin system, and laws of the state in his time, Le Thanh Tong had completely different ideas from previous states in Vietnam in training people with enough talent, enough virtue, and the ability to take on assigned tasks in the administrative apparatus. During his 38 years of reign, he promulgated many educational policies to train talents and develop the country. In this study, I want to analyze in depth his educational ideas in order to draw lessons for current education and training in Vietnam.

Keywords: Le Thanh Tong, educational ideology, educational innovation, education in Vietnam.

1. INTRODUCTION

Le Thanh Tong (1442-1497) was a king of the Le So dynasty in Vietnamese history. His reign was considered one of the prosperous periods, also known as *Hong Duc prosperity*. During his time, as a king, the policies he issued were thoroughly implemented, so he was different from other thinkers. Le Thanh Tong put forward his own ideas and led the implementation of those ideas, turning ideas from theory into practice. During his reign, he issued many policies such as: economic, social, cultural, educational and training policies to strengthen the government apparatus and develop the country. He issued many policies, including policies on education. He was a king who valued education and issued many policies on education. He himself was also a person: "born with innate knowledge and never left books day and night, gifted with outstanding talent but especially attentive in production, fond of good things, fond of virtuous people, attentive and tireless" (1). His educational thoughts focused on several aspects such as: the purpose of education, educational content, and educational methods.

2. DOCUMENT OVERVIEW

* The works on the ideology of Le Thanh Tong were written into books. The book *History of Vietnamese ideology, volume 1* edited by researcher Nguyen Tai Thu (1993), the book contains research on the ideology of Le Thanh Tong on the aspects of worldview, political and social issues. In which, the respect for talents and Confucianism are mentioned by the author in the political and social content. The author only mentioned the purpose of education but did not go into depth to analyze each item and educational content according to the ideology of Le Thanh Tong specifically; The work *Minh Quan Le Thanh Tong and the courtiers*, by author Le Duy Anh,

People's Army Publishing House, Hanoi, 2010 introduced the profound position, career and some great mandarins under his reign; The book by author Le Duc Tiet with the title *Le Thanh Tong the wise king, the great reformer*, Justice Publishing House, Hanoi, 20. The book *Hoang De Le Thanh Tong - stories and anecdotes* by author Le Hoang Dung (compiled), Hong Duc Publishing House, 2021. The book shows that Le Thanh Tong was a virtuous and talented king who valued education. The book only presents anecdotes without providing a deep analysis of educational ideology.

Many research works, typically the article "*King Le Thanh Tong and the career of education and talent training*" by author Dang Viet Thuy published in the Vietnam Education Journal (2016), have clearly analyzed an important aspect of the educational policy during the Le Thanh Tong period. The article has clarified the process of training and selecting talents, emphasizing that only individuals with sufficient moral qualities and talent are allowed to participate in the examinations. This research has helped the author have a deeper and more complete view of the educational ideology during the reign of this outstanding king. The research article "*Le Thanh Tong and national culture*" (2017) by author Le Thi Thuy Ly in the *Vietnam Social Sciences Journal*, No. 11 (2017) studied two aspects of culture: building a Confucian culture with national identity and inheriting and promoting traditional folk culture. It also mentioned the content of Confucian education in terms of human ethics, streamlining the management apparatus, and selecting human resources to help the country through examinations in the form of Confucianism. However, the author raised Le Thanh Tong's thoughts on education and selection of talents, which helped the author have a general view when researching deeply on all aspects of education.

In the article "Confucian education and talent attraction policy during the reign of King Le Thanh Tong" (2017) published in the Journal of Educational Sciences, author Nguyen Thi Thanh Van conducted an in-depth analysis of the application of Confucianism during the reign of King Le Thanh Tong. The research clearly shows that Confucian classics were selected as official textbooks, used uniformly throughout the entire education system from central to local levels of Dai Viet at that time. Through this research, the author has a more general view of the education system during the reign of King Le Thanh Tong, and at the same time affirmed the important role of using Confucian classics in the formal training program nationwide.

3. RESEARCH MATERIALS AND METHODS

To achieve the research objectives, the article has reviewed documents and analyzed documents directly related to the topic. The reference documents are textbooks, monographs, reference books, and scientific journal articles. In this article, the author has used the dialectical materialist research method of analysis, synthesis, induction and deduction.

To conduct this study we used the following research methods:

Using the research methods of dialectical materialism and historical materialism to analyze documents, thereby proposing some solutions on applying Ho Chi Minh's ethical thoughts on environmental protection in the development of green tourism in Vietnam today.

In addition, the topic uses the synthesis and analysis method: using this method to analyze each part of the documents to deeply understand information from many aspects and perspectives of Le Thanh Tong's ideology on education.

Practical research method: the topic uses this method to solve specific problems, directly related to education in Vietnam today. Use this method to find out the feasibility of solutions in practical education.

4. RESULTS AND DISCUSSION

4.1. *Le Thanh Tong's thoughts on the purpose of education*

Le Thanh Tong's main purpose for education can be summarized into 3 main purposes. With the perspective of a king, when presenting his educational ideology, he had a different ideology from other educators in the world and in Vietnam. His political view was: *"the country is peaceful, the people are prosperous, the ruling power belongs to the Le dynasty"*, so the first educational purpose he presented was:

* *Spread feudal ideology among the people*

During his reign, Le Thanh Tong brought Confucianism to a unique position. He spread Confucian ideology among the people, using Confucianism as the dominant ideology because according to the economic, political and social situation in Vietnam in the 15th century, this ideology had been deeply rooted in the masses. Le Thanh Tong chose Confucianism and this ideology contributed to consolidating the feudal state in Vietnam under his reign. The choice of this ideology also stemmed from the historical factors of the country. Therefore, in his educational purpose, the first thing Le Thanh Tong put forward was a unique ideology to consolidate the court, the position and interests of the Le dynasty. He brought Confucianism into the system of schools from the central to local levels. Based on the stated research objectives, it can be seen that Le Thanh Tong's views on education had clear differences compared to other thinkers of the same period. Specifically, in determining the subject, content and method of education, Le Thanh Tong showed distinct characteristics, reflecting his thoughts and philosophy on the development of human beings and society. These differences not only demonstrated creativity in the approach to education but also highlighted the unique values that he wanted to convey in the education system of that era.

Unlike many other educators who wanted to popularize their ideas, they had to go through many stages of approval, be under strict control of the government and be in line with the current political system, Le Thanh Tong, as emperor, had a great advantage in directly introducing and implementing his educational ideas nationwide. The educational views he promulgated were immediately organized and implemented by the state apparatus from the central to the local levels. This was a prominent advantage of a king in realizing educational ideas. With the goal of consolidating the administrative apparatus, Le Thanh Tong paid special attention to building a team of officials who were both talented and virtuous, capable of supporting the court in managing the country. Besides the goal of unifying ideas throughout society, the educational work under his reign also aimed at training high-quality human resources to serve the state apparatus.

* *Training of officials*

Le Thanh Tong paid special attention to training the mandarin team for the feudal state apparatus during his reign. He understood that if he wanted the country to be strong and rich, to realize his dream and goal of a powerful Dai Viet, it was necessary to train people to help realize that ideal, that is the mandarin team. This mandarin team must be trained according to the right purpose of serving the state, that is, this team must have knowledge of Confucianism, have understanding and govern according to Confucian ideology, they must pass the exams organized

by the court and meet the requirements of a person working in the apparatus. These people must "have solid knowledge and be loyal to their family with intelligence and ethics in work" (University of Social Sciences and Humanities, 1997, *Le Thanh Tong (1442-1497) - man and career*, 100). Like many kings before him, he understood that mandarins in the state administrative system played an important role : "*A hundred mandarins are the source of order and chaos*", "*A country's good or bad governance depends on the king and good or bad mandarins*". This was also his training goal, to train a team of mandarins loyal to the state, to the king, to the system he built. This training goal not only helps individuals realize their wishes but also helps the people, the country, and society.

**Training and selecting talented people*

During the reign of Le Thanh Tong, there were positive changes in the selection of talented people. They were called talented people but not talented people because he required talented people to have both talent and virtue. He abolished the system of selecting royal family members and nobles to do important jobs in the court and only selected people with real talent. His educational purpose was to help people with real talent but without power or economy to be able to use their abilities to help the country and the people. Selecting talented people was not based on the family in power, but on real talent. The selection of talented people through examinations with many levels from low to high, from the grassroots to the central level, helped him select many talented people for the country during his reign.

Le Thanh Tong implemented many special policies to develop, train and use talents, one of the key factors to build a strong country. His educational ideology was not only expressed through incentives with material policies but also through spiritual encouragement, aiming to awaken and promote the potential of each individual in society. His special attention to the use of talents is clearly shown in the stone stele of the doctoral examination, erected in 1484 at the Imperial Academy - the leading training place for talents of the feudal state of Vietnam during the Early Le Dynasty. The stele reads: "The cause of governing the country is great...nothing is more urgent than talents...governing the country without taking talents as the foundation...how can we achieve prosperous politics and culture, and complete cultural relics and classics?" (2). This saying reflects a profound thought of Le Thanh Tong about the extremely important role of talents in building a prosperous political and cultural foundation.

Le Thanh Tong also assigned Dong Cac grand scholar Than Nhan Trung to compose an essay to talk about the significance of the 1442 examination under his reign. This immortal truth is still recorded in the Temple of Literature - Quoc Tu Giam, which is still preserved today about a prosperous period when education was highly valued by Le Thanh Tong. The sentence reads: "Talents are the vital energy of the nation. When the vital energy is prosperous, the nation will be strong and rise, when the vital energy is weak, the nation will decline. Therefore, all the Holy Emperors and Kings took the cultivation of talents and the selection of scholars to cultivate vital energy as their first task. The relationship between scholars and the nation is so important that they cherish scholars to no end." (3), affirmed the far-sighted vision of an emperor who wanted the country to develop sustainably. Historian Phan Huy Chu also commented on Le Thanh Tong's respect for talent: "Choosing people is based on real talent, not limited to the standard framework, so scholars at that time studied widely without having to search meticulously, talent was applied without being abandoned. No talented people were left out in the country, the court did not mistakenly use incompetent people. Therefore, the points were taken in full, and politics became more and more prosperous." (4). Le Thanh Tong's idea of valuing talents did not stop at praising

talented people but also emphasized the selection of people with real virtues and talents, reflecting his profound and comprehensive vision of the country's development. This view, also known as "nhân Hiền" (valuing talented people), not only values professional competence but also focuses on the virtues of those assigned important responsibilities, with the hope that they can make long-term and sustainable contributions to the country's development. Le Thanh Tong affirmed that the core of a prosperous country is its people, and those who lead and manage the country need to be virtuous and talented people, truly "talented people", capable of steering the country to long-term prosperity.

4.2. Le Thanh Tong's thoughts on educational content

** Talent education in many fields*

Mathematics: Le Thanh Tong paid attention to educating talented people in the fields of mathematics, poetry, and literature. He highly valued the above contents. For example, mathematics was written in the book "*Lap Thanh Toan Phap*" by Vu Huu; the book "*Dai Thanh Toan Phap*" by Luong The Vinh. These were all famous Vietnamese mathematicians in the 15th century.

In the field of literature: Le Thanh Tong was a talented king in many fields, so he himself participated in composing poetry and literature, and was the founder of the Tao Dan Association. The content of the poetry of the Tao Dan Association was very rich and accounted for a large part of the literary works written in the second half of the 15th century in Vietnam. The rich content included all categories such as: poetry, songs, prose, commentary, geography. In addition, the content of the Tao Dan Association's poetry also mentioned love or the equality of women in society. These were the first contents appearing in Vietnamese literature. Le Thanh Tong was famous for his poetry collection *Hong Duc Quoc Am Thi Tap*. He also focused on training the morality of learners, emphasizing that a talented person not only needed knowledge but also had morals. Those who excelled in the exams would be appointed to positions in the royal court, thereby creating a team of competent and responsible mandarins. Le Thanh Tong built the Imperial Academy, a place to train talented people, creating conditions for them to develop comprehensively. His educational legacy also deeply influenced the thinking about educating talented people in Vietnam in the following periods.

** Moral education, human behavior in society*

With the purpose of using Confucianism as the dominant ideology in the feudal state, the educational content of Le Thanh Tong was also the ideological education of Confucianism. That is the content of moral education .

The ethics that need to be educated here is that each individual must train and cultivate himself to perfect himself in terms of ethics. Personal ethics education in Le Thanh Tong's thought is especially important. Because a person needs to have two aspects: Talent and Virtue, neither can be lacking. People who are trained according to Confucian ideology with personal ethics are gentlemen, wholeheartedly serving the king, wholeheartedly serving the interests of the country. A person needs to have all the virtues: Humanity, Propriety, Righteousness, Wisdom, and Trust. These are the top qualities of a person for people in society.

For oneself, one must always correct, examine oneself, and cultivate one's personal ethics. In the family, one must be a filial son, and towards the king, one must be absolutely loyal. He emphasized values such as loyalty, filial piety, righteousness, and propriety (according to Confucianism). Education does not stop at accumulating knowledge but more importantly,

cultivating moral qualities. In "National teachings", Le Thanh Tong proposed rules of conduct and ethics that a citizen must have in society. This not only helps people improve their personal character but also contributes to building a civilized and healthy society. His saying that "A gentleman must take morality as the first priority" proves that education, but in fact, nurturing personality must be given top priority.

** Teaching the value of learning*

During his reign, Le Thanh Tong issued many documents encouraging learning throughout the country. He was the first king in Vietnamese history to issue the *"Edict on Encouraging Learning"* which was recorded by later generations in *Giai Van Tap Ky* with the title *"Thanh Tong Thuan Hoang De Encourages Learning Literature"*. The Edict on Encouraging Learning was a document issued by the king. As a call to all the people in the country, the king talked about the significance of learning in human training, in building a country with long-term development. This document also had the meaning of a legal order issued by the king, it was a motto, an orientation for contemporary education, it also reflected the path the king oriented to govern his country as the path of *"literary governance"* or *"virtuous governance"*. He imbued the value of education: encouraging learning leads to great prosperity, building a country takes learning as the first step, wanting prosperity takes talented people as the root. In the Edict on Encouraging Learning, it was written:

“Born within the circle of heaven and earth,

Together inherit the yin and yang energy.

Each thing, although endowed with different purity and impurity;

But as humans, everyone has the will to follow the sages.

** Unify content and textbooks for all levels from central to local levels*

After ascending the throne, Le Thanh Tong saw the importance of education. He issued and directed the construction of a school system from central to local levels, with the Confucian path as the center. The unified books nationwide were the works of Confucian scholars: He compiled the book *Dai Viet Su Ky*,

4.3. Values and limitations in Le Thanh Tong's educational ideology and lessons learned for current education

** The value of Le Thanh Tong's educational ideology and lessons learned in current education*

- *Le Thanh Tong recruited talented people through examinations, selecting people with both talent and morality*: The king was interested in recruiting talented people to help the country through examinations, as long as they did not break the law and met the moral and personality requirements set forth by the Le So dynasty. He wanted to recruit talented people, reform the administrative system, and streamline the administrative apparatus.

Today, his ideas still have great value. Vietnam today has many forms of examinations and many forms of study to meet the people's learning needs. To recruit talented and capable people to help the country. But not only talented, Vietnam today needs to recruit virtuous people, both talented and virtuous as Ho Chi Minh once said. Affirming the close relationship between talent and virtue, President Ho Chi Minh wrote: "Having talent but not virtue is like a very good economist who embezzles money. Not only does he not do anything beneficial to society, but he also harms society. If he has virtue but not talent, he is like a Buddha who does not do any harm, but also does not benefit humanity" (5). Under the Le Thanh Tong dynasty, the education system did not focus on the number of candidates participating in the exams, but instead focused on

selecting people who were truly talented and had extensive knowledge. This reflects a profound educational ideology that values quality over quantity. Le Thanh Tong believed that the purpose of the exam was not to test the number of people who achieved it, but to find real talents who could contribute to the country. Therefore, he emphasized the assessment of each candidate's true ability, based on a broad understanding of knowledge and real talent, not just on memorization or external appearance. This was the first and most important value in the educational system he built, placing the quality of education first and considering it the decisive factor in training talents for the country.

- *Training a team of talented officials* : We can learn from this ideology because it is a source for training people to participate in the government apparatus to help the country. Ho Chi Minh called them servants of the people. Officials must be both "red" and "professional", both good at their profession and ethical. The 8th Party Congress requires : "Training and fostering officials comprehensively in terms of political theory, moral qualities, professional qualifications and practical capacity. Pay attention to training and fostering leaders, managers, entrepreneurs and experts, first of all the key officials in the political system; respect both morality and talent, morality is the root" (6). The 13th Party Congress required: "Focus on building a team of cadres and civil servants with sufficient qualities, capacity, prestige, serving the people and the development of the country. Strengthening discipline and order along with reforming salary, regime, and treatment policies, creating an environment and working conditions to promote innovation and creativity, serving development; having a mechanism for selecting, training, attracting, and promoting talents, encouraging and protecting cadres who dare to think, dare to speak, dare to do, dare to take responsibility, dare to innovate, dare to face difficulties and challenges, and be resolute in their actions for the common good" (7). The views of the Party and leader Ho Chi Minh on cadres, with the requirement of having talent, virtue, and abiding by legal discipline, have many similarities with the ideology of training talents of King Le Thanh Tong in the 15th century in Dai Viet. Both set clear criteria for the qualities and abilities of leaders and cadres in society. King Le Thanh Tong attached great importance to selecting talented people not only based on knowledge but also requiring people with virtue and morals, because he believed that people with both talent and virtue would be a solid foundation for the country's development. Similarly, Ho Chi Minh also affirmed that, in order to build a new society, the team of cadres must have a harmonious combination of talent and virtue, must be people with professional capacity and a spirit of serving the people. In addition, both especially emphasized the role of discipline and law in managing and operating the country, because only when obeying the law and maintaining discipline, can a country be stable and develop sustainably. One of the highlights in Le Thanh Tong's educational ideology is that he paid special attention to selecting and training talented people, not only based on knowledge but also on morality. He believed that for a country to develop sustainably, it must rely on people with real talent, and at the same time must have virtue and a spirit of serving the people. His view made it clear that the country's long-term development depends not only on the development of knowledge but also on the moral values and good qualities of those in power and those who contribute to society.

This is especially valuable in modern education, where today's society increasingly values the development of students' personality and morality. The focus of education is not only to equip students with knowledge but also to form and nurture good qualities, kindness, responsibility and love in each individual. Schools today not only focus on imparting knowledge, but also actively

build students' personalities, linking knowledge education with moral education, as an indispensable part of the comprehensive development of each student.

- The purpose of studying according to Le Thanh Tong is to serve the country: this is also close to the purpose of studying as Ho Chi Minh once said: "Study to work, to be a human, to be a cadre. Study to serve the organization, the class and the people, the country and humanity" (8). Le Thanh Tong not only considered education as a path to self-development but also wanted students, after acquiring knowledge, to be able to use their talents to serve the country and the people. He believed that education was not only a personal goal but also a preparation to contribute to the common cause of the nation. According to him, talented people were trained not only to achieve fame or power, but to become responsible people who could help the people and the country build a fair and prosperous society.

This helps create a close connection between learning and contributing to the country. Learning is not only for personal benefit but also to fulfill a higher mission, contributing to the overall development of society. This idea is not only reflected in the educational system of Le Thanh Tong but also has a profound influence on later generations, when education is always considered an important tool to nurture people who are useful to society. In the context of modern education, this idea still holds true, when the goal of education is not only to develop knowledge but also to educate social responsibility and dedication.

- *Le Thanh Tong unified textbooks and curriculum nationwide, from central to local levels* : Le Thanh Tong took an important step in unifying the education system nationwide, from central to local levels, to ensure uniformity in teaching and learning. One of the ways he did this was through the annual publication of textbooks and learning materials, from central to local levels. The books used in the curriculum included classic works such as: Four Books, Five Classics, Jade Hall Grammar, General References for Literature, Selected Literature, and Cuong Muc. These books not only provided basic knowledge of philosophy, history, and culture, but also played an important role in building students' personality and virtues.

Teachers and students entering the educational system under the Le Thanh Tong dynasty had to study and research these books to prepare for the imperial examinations. These examinations not only assessed academic knowledge but also provided students with an opportunity to practice and develop their moral qualities, virtues, and the ability to apply knowledge in practice. The unification of the curriculum and teaching materials helped create a solid educational foundation, contributing to the building of a generation of intellectuals with profound knowledge and good character, ready to serve the country.

Since 2018, Vietnamese education has begun to carry out a comprehensive and fundamental reform, with the goal of improving quality and meeting the development needs of modern society. One of the important steps in this reform process is the Ministry of Education and Training issuing the new General Education Program, also known as the New General Education Program 2018. This change is not simply an update of the curriculum but also a revolution in the way of teaching and learning, with a focus on developing students' capacity.

Accordingly, textbooks no longer play a decisive role as a mandatory "decree" to follow for studying and taking exams, but become a support tool, flexible learning materials, helping teachers and students implement the curriculum more creatively and effectively. From the 2020-2021 school year, new textbooks have been deployed in grade 1, and to date, nationwide there are five official textbook sets selected, including: Creative Horizon, Kite, Connecting Knowledge with

Life, Learning Together to Develop Capacity, and For Equality and Democracy in Education. Each set of books is not simply a learning material but also a tool to develop students' capacity, helping them not only learn knowledge but also develop creative thinking, problem-solving skills and self-study.

** Limitations in Le Thanh Tong's educational ideology and lessons learned in current education*

- *There is discrimination against each subject in education* : Under Le Thanh Tong, although he encouraged the development of education nationwide and created a learning system to select talented people, education was still not a right for everyone. One of the notable points is the discrimination against some subjects in society, especially those who worked in the singing profession. According to the perspective of this period, those who worked in this profession were not allowed to participate in the imperial examinations to become mandarins, regardless of their talent or education. This reflected a clear distinction in values and social status, showing that education at that time was not an equal opportunity for all classes in society.

Furthermore, although Le Thanh Tong encouraged the development of education, only a small part of the population had the opportunity and conditions to study. Access to education was still limited by many factors such as class, occupation and finance, and not everyone could participate in the education system. This is in contrast to the modern education system in Vietnam, where education has been widely popularized nationwide. Today, Vietnam's universal education policy has helped all subjects, regardless of gender, occupation or social class, have the opportunity to study and develop themselves. The government has also introduced many policies to encourage learning, creating favorable conditions for all citizens to access quality education, contributing to building a fair and sustainable society.

- *The educational content only focuses on the content of Confucianism, so there are certain limitations*: Under the Le Thanh Tong dynasty, education mainly focused on the content of Confucianism, with the goal of training talented people to serve the court and the country. However, education only revolved around subjects belonging to the Confucian system, creating some significant limitations. Subjects in natural sciences, engineering or other fields of study were not encouraged to develop, and therefore, the development of these fields in education was limited. The teaching content was mainly knowledge related to historical figures, Confucian teachings, which led to a lack of knowledge in social fields, experimental sciences, and other practical application skills.

In the current context, Vietnamese education has changed significantly . pepper religion sex not now only to create go out those learn born good about reason theory but still Right release develop source core force matter quantity high , answer application Love bridge labour career chemical and presently grand chemical land water . special especially , Vietnam is Reference family enter too program festival enter terrible economy country economy , and job recommend encourage dig create core force Have matter quantity High return wall one weak to sue mandarin weight in war comb release develop country family . Chapters program dig create today no only uncle weight enter reason theory but still end push the release develop whole area belong to learn birth develop power force and product matter belong to they , from there answer application Love bridge build build one home water commune festival owner meaning steady strong and one background terrible economy release develop durable steady

- *Discouraging women from studying* : During the reign of Le Thanh Tong, although he focused on developing education and valued the training of talents, he did not encourage women to participate in academic activities, especially in studying subjects that were traditionally male

subjects such as literature, philosophy, and civil service examinations. This view led to gender inequality in education, as women were not given the same access to learning and intellectual development opportunities as men. This not only limited women's educational rights but also negatively affected their ability to participate in other areas, from social work to access to economic and political benefits.

However, in Vietnamese society today, the situation has changed significantly. Women today have equal rights with men in the field of education and training. Current policies and regulations ensure that women have access to learning and intellectual development opportunities, without discrimination in the educational environment. Modern education also focuses on developing the potential of both sexes, in accordance with the psychology, health and physical strength of each individual, ensuring that all students, whether male or female, have the opportunity to learn, develop and contribute to the overall development of society.

- In the educational system under Le Thanh Tong, the teaching method was mainly one-way, meaning that teachers imposed knowledge on students without much exchange, discussion or practice. Students mainly received theory from teachers without being encouraged to participate in the process of interaction and deeper understanding. The traditional educational method under Le Thanh Tong, characterized by receiving knowledge from teachers in a one-way way, showed a clear limitation. Learning mainly focused on memorizing and repeating information without encouraging students to actively explore, ask questions or be creative. This educational system did not create opportunities for students to develop important skills such as problem solving, critical thinking or creativity. Students were therefore limited in exploring and applying knowledge in practice, leading to a lack of flexibility and creativity in thinking.

The lack deficit in job release develop Technically power prize decide problem subject and private only reflect measure To be one problem subject mandarin important , by in position gender presently great , ability power application use ants awake enter those love situation real economy To be thing enter together need set This also create go out one about way between those ants awake reason theory and ability power application use real economy belong to learn give birth to give job learn return should little real farewell and lack calculate dynamic This has become a clear limitation in education, and over time, teaching methods have had to be gradually reformed to suit social needs. Currently, with the new general education program of 2018 in Vietnam , one of the important goals is to train workers with capacity and qualities. Qualities such as diligence, honesty, and abilities such as creativity, problem solving, calculation and language are given special attention. This reflects a change in the approach to education, from focusing on one-way knowledge transfer to comprehensive development of students' skills and qualities.

Nowadays, in modern education systems, teaching methods have changed significantly . learn Are not still only To be job next collect ants awake one afternoon but recommend encourage learn born owner dynamic Reference family enter too program learn set . Methods France like learn practice through practice case , draft discussion group , and real onion help learn born release develop the Technically power need design like private only reflect reason , light create , and ability power prize decide problem subject , word there standard bag give Surname ability power do job in one position gender Are not stop replace change and release develop

Today's curricula encourage students to actively participate in the learning process, through discussion, debate, and hands-on activities. This helps students not only acquire knowledge but also develop important skills for their future careers and lives, such as creativity, teamwork, and practical problem-solving.

5. CONCLUSION

Le Thanh Tong left behind valuable legacies for Dai Viet education, not only during his time but also had a profound influence on later generations. His educational ideas contained many progressive elements, notably the viewpoint of not only focusing on imparting knowledge but also focusing on educating human personality and virtues. This is clearly shown in the fact that he not only valued knowledge training but also encouraged the perfection of morality and dignity of each individual. This was an important step forward in his educational ideas, because he realized that people not only need knowledge but also morality to be able to contribute to building a civilized and prosperous society. These views of Le Thanh Tong are still very valuable today and continue to be one of the goals in the modern education system. The principles and contents of educational thought that Le Thanh Tong proposed have had a profound influence, contributing to the formation of the lifestyle, culture and personality of later generations. His progressive ideas in education, when studied and applied, not only have great reference value for modern education but are also a strong source of motivation for learning and self-training in today's society. For each individual, these values help build a strong personality, a spirit of lifelong learning, while for educators, it is the foundation for them to research and develop educational methods suitable to the needs of the new era. Le Thanh Tong's educational thought, with its combination of knowledge and personality, continues to be an important guideline for the orientation and development of education in the current context.

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