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Education And Exam Issues During The Mac Dynasty In Vietnam**Dr. Pham Thi Quynh**

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Abstract: However, Confucian education in the Mac dynasty, besides its great achievements, also contributed significantly to the stagnation in economics, science, and technology, as well as negative thoughts that were still deeply rooted in the minds of the people in our country. Today's era is far different from the Mac era, so besides the positive values that can be inherited and promoted, there are still many inadequacies, outdated, inappropriate, even possible become a hindrance to the cause of Vietnamese education today. That is also the reason why we must have a dialectical point of view when studying back to the traditional Confucian education to see its significance in the development of Vietnamese education today. This is also a prerequisite for building an advanced education, imbued with national identity with the noble purpose of training people who are fully developed, have enough virtue, enough talent, participate in winning force into the construction and defense of the socialist Vietnamese Fatherland.

Keywords: Exam issues, Mac dynasty, Exams in Vietnam, Confucianism, Feudalism in Vietnam.

1. INTRODUCTION

During the formation and development of Vietnam's feudal society, starting from the Ly dynasty, the feudal dynasties chose Confucianism, taking Confucian education as a formal education, in order to use Confucianism as a formal education. using Confucianism as an ideology, as a tool to govern and manage society. But it was not until the Le so¹ period - the heyday of the national feudal system that education and examinations really went into strict discipline. After the Mac dynasty replaced the Le dynasty to rule the country (1527), in order to build and maintain the dynasty, there was no other way for the Mac dynasty to consolidate and build education and training in the spirit of Confucianism. Therefore, during the reign of the Mac Dynasty (1527 - 1592), although the country was in turmoil and war was constant, studying and taking exams was still paid special attention by the court. During the more than 60 years of regularly opening examinations, the Mac dynasty has organized 22 Dinh exams. Since then, Confucianism has had more and more conditions to influence many aspects and areas of Vietnamese

¹ Le So is the early stage of the monarchy dynasty Hau Le. This was the period when the totalitarian monarchy in the history of Vietnam reached the peak of its development as well as its decline for the first time. The early Le Dynasty was established after Le Loi launched the Lam Son Uprising to defeat the Minh Dynasty.

social life and people and play a certain role in the process of formation and development of society. Vietnamese feudalism. However, in Vietnam's feudal history, the Mac dynasty was less respected by feudal historians, so they did not pay attention to recording and preserving historical documents about that dynasty. Therefore, at present, we have too little material to evaluate the development of education during the Mac Dynasty. This reason has motivated me to return to the education - examination in the spirit of Confucianism during the Mac period.

2. METHODOLOGY

In this article, we adopt an interdisciplinary approach, which is a combination of psychology, culture, and philosophy. In addition, we also apply the following research methods: In-depth interviews, group discussions, and observation - attendance

3. RESULT

3.1. An overview of the conditions for the formation of the Vietnamese education and examination system under the Mac dynasty

The Mac Dynasty is a feudal dynasty in Vietnamese history, beginning when King Mac Thai To ascended the throne in June 1527 after taking power from King Le Cung Hoang of the Later Le Dynasty and ended when King Mac Mau Hop was overthrown. Le - Trinh army led by Trinh Tung was defeated at the end of 1592 - a total of nearly 66 years. However, the remnants of the Mac dynasty such as Mac Kinh Cung, Mac Kinh Khoan, and Mac Kinh Vu continued to oppose the Hau Le² dynasty during the medieval period until 1677 in the Cao Bang area. The period 1527-1592 in Vietnamese history is also known as the Southern - Northern dynasties period, because the Mac government only really had power from present-day Ninh Binh territory, and from Thanh Hoa onwards on the list. meaning is in the hands of the Le kings.

3.1.1. Economic conditions

After ascending the throne, Mac Dang Dung and his courtiers embarked on building an independent country on the basis of feudalism and centralized power. The rapid recovery and development of the socio-economy is a new context, both a premise and a demand for building a new national education, transforming both in terms of organization and ideology. educational thought. The reign of Mac Thai Tong (1530-1540) can be considered as the peak period of the Mac dynasty. At that time, the Le dynasty was not yet restored, the whole land was ruled by the Mac dynasty, and the flourishing scene was recorded by feudal historians of the Le dynasty - a dynasty that was opposed to the Mac dynasty property falls, the outer gate is not closed, often has a good harvest, in a temporary peace"³. According to *Đai Viet*

² The Later Le Dynasty was a Vietnamese feudal dynasty that existed after the 4th Northern colonial period and concurrently with the Mac dynasty. The Later Le Dynasty was founded by Le Loi. It is distinguished from the Early Le Dynasty (980–1009) founded by Le Hoan at the end of the 10th century. The Later Le Dynasty consisted of 2 phases: Early Le Dynasty (1428-1527): lasted for 100 years, starting from the victory of Lam Son uprising, Le Loi rejected the puppet king Tran Cao, became king himself, established a new dynasty and ended when the power of the gods. Mac Dang Dung abolished King Le Cung Hoang and founded the Mac Dynasty. Le Trung Hung Dynasty (1533-1789): lasted 256 years, starting from when General Nguyen Kim established Le Ninh to the throne, (Le Trang Tong) to restore the Hau Le dynasty and ended when Le Chieu Thong fled to China. Living exile. How to call the Le dynasty Hau Le includes both Le so and Le Trung hung periods.

³ *Đai Viet Su Ky Toan Thu* (2004), Volume 2, Culture - Information Publishing House, Hanoi, p.612

Su Ky Toan Thu⁴, Dai Viet handicrafts in the Mac Dynasty were mainly ceramics, coin minting and stone carving. Handicraft industries were focused on developing by the court, along with an open trade policy, making handicraft products more and more abundant and abundant. Mining profession: this is a profession directly managed and supervised by the imperial court. After ascending the throne, Mac Thai To ordered the minting of Minh Duc coins - his era name - in the style of money announced in previous generations. Coins of the Mac era were minted in small sizes. During the reign, the Mac Dynasty minted coins: Minh Duc Thong Bao and Minh Duc Nguyen Bao under Mac Thai To, Dai Chinh Thong Bao under Mac Thai Tong, Quang Hoa Thong Bao under Mac Hien Tong, Vinh Dinh Thong Bao in and Vinh Dinh Chi Bao under Mac Tuyen Tong. The researchers did not find any money dating back to the Mac Mau Hop period. In addition, according to Le Quy Don, the Mac dynasty also minted "An Binh" or "An Phat" coins.

The profession of stone carving has long been established in folklore. Although the Mac dynasty did not have many large construction works, this profession still thrived. Stone carvers are divided into many classes. The rank of public works in the Giam, So, Cuc bach cong of the court, has high skills. They did the works of the court or took charge of the carving of stone steles in communal houses, pagodas, and shops in the localities. Lower is the class of amateur workers who work freely as farmers. The treatment of craftsmen of the Mac Dynasty is much different from that of the Le Dynasty: The Mac has respect for them and therefore they have a certain position in society. In folklore, stone carving villages formed and developed a lot such as Hong Luc, Dong Hong Luc in Gia Loc (Hai Duong), Tu Ky commune, Tu Ky district (Hai Duong), Kinh Chu commune, Chi Linh district. (Hai Duong), Tay Am commune, Vinh Bao commune, Gia Duc commune, Gia Duc district, Thuy Nguyen district (Hai Phong), An Hoach commune, Dong Son district (Thanh Hoa), Thuong Trung commune, Nhat Chieu commune (Vinh Phuc), commune Anh Nhue (Hung Yen)...Despite the prolonged Le - Mac war, stone carvers still moved to many areas to practice on the lands managed by the Mac. Pottery making is also the most typical and most prosperous occupation of the Mac dynasty, with famous craft villages such as Bat Trang ceramics (Gia Lam - Hanoi), Hop Le (Binh Giang - Hai Duong) and Chu. Dau (Nam Sach - Hai Duong). The Mac Dynasty is also considered the peak development period of Bat Trang ceramics village. Diverse products include: plates, pots, bowls, jars, ang, bowls, cups, tea trays, kettles, cigarettes, wine glasses, lime vases, vases, jars, jars, and worshiping objects (lamp stand, candle holder, urn incense, top of the altar...). The top is decorated with dragons, phoenixes, horses, human scenes, human scenes, standing lotus petals, and clouds. Many products have the artist's name written on the bottom of the foot. In addition, other handicraft industries were also very developed in the Mac Dynasty, especially the weaving profession also reached a sophisticated level.

Dai Viet trade in the Mac period reflected the domestic and foreign trade activities of Dai Viet from 1527 to 1592 in the territory managed by the Mac dynasty. The history of Vietnam in the 16th century was a time of division after overthrowing the post-Le dynasty, the Mac dynasty won the right to rule Dai Viet, but only for 6 years (1533 wars between the Mac and the Le dynasty broke out). However, in the land of the North under the management of the Mac dynasty, trade still operated and developed; At that time in

⁴ Is a history written in Chinese literature of Vietnam, recording Vietnamese history from the legendary period Kinh Duong Vuong to 1675 during the reign of King Le Gia Tong of the Hau Le Dynasty

the North Central region in the hands of the Le dynasty, history books hardly recorded any commercial activities. Unlike the Later Le Dynasty, the Mac Dynasty applied an open and open policy towards handicraft and commercial activities. That creates a basic premise for the development of the commodity economy. The largest trading centers in the country are Thang Long and Pho Hien (Hung Yen). In addition, in the North, a fairly thick network of markets was formed, although this area also experienced fire and fighting by the Southern dynasties many times: Cau Nguyen Market (Thai Binh) reopened in 1530. Tu Ky market (Hai Duong) opened in 1542, Nghia Tru market (Hung Yen) opened in 1570, Cam Khe market (Hai Phong) opened in 1572. La Phu market (Hanoi) opened in 1575, Hau Bong market (Hai Duong)) opened in 1579, Dang Xa market (Hanoi) opened in 1580, Phuc Lam market (Hanoi) opened in 1589, Dao Xa market (Hanoi) opened in 1590, Cam Vien market (Vinh Phuc) opened in 1590. In addition, there is also Boc Dong market, Phu Ninh market, ... Among the above markets, there are markets opened due to the commercial promotion policy of the court. Even in the Thuan Hoa area under the management of Mac, trading activities took place quite excitingly. The goods traded at the markets are mainly cloth, silk, brocade, silver, traditional medicine, ceramics, etc. The development of handicrafts promotes the development of trade. Bat Trang and Chu Dau ceramic products are present from the Northern Delta to Thanh Hoa.

Commercial activities are supported by a network of waterways. Many ancient epitaph documents record the Mac Dynasty's focus on repairing roads and building and repairing bridges. On the 18th street (Quang Ninh) there are traces of the road from this period from Thao Tan through Bai Thao forest running along the Luc Nam river. In Dong Trieu (Quang Ninh) and Thuy Nguyen (Hai Phong) there are vestiges of the Mac's boat-building docks. Regarding foreign trade: with an open economic policy, the Mac Dynasty advocated not to "sorry" or "closed the port" like the Later Le dynasty. That made Dai Viet's foreign trade make positive changes. The policy of banning private traders from trading ceramics in China for nearly two centuries (1371 - 1567) was a favorable opportunity for Dai Viet ceramics to expand its market to Southeast Asia without facing many problems. compete. The ceramic villages of Bat Trang, Chu Dau, Hop Le, and a number of other centers such as Nam Sach, Binh Giang, Chi Linh (Hai Duong) in addition to providing products for the domestic market and tributes also have a large quantity. large for export. Bat Trang Pottery Center is conveniently located between Thang Long and Pho Hien, along the Red River, the waterway connecting these two cities with the gateway to the outside world. Chu Dau ceramics from production place upstream Thai Binh river to Nau Khe, down Kinh Thay river to Van Don port or down Thai Binh river to Luoc river to Pho Hien. From Pho Hien, Chu Dau ceramics followed merchant ships to China and Japan or Western countries. Hop Le pottery area located on Do Day - Ke Sat river system is also an important waterway going abroad such as China, Japan, Southeast Asia.

In general, the Mac dynasty had an open economic mindset, and soon saw the progressive trend of handicrafts, trade, and commodity economy; that is different from the conservative policy of the Le dynasty. The Mac dynasty ruled for 65 years, making the northeast region rich and strong, and in foreign trade, it reached the markets of Asian countries. However, the economy is still mainly based on small-scale agriculture, the remnants of the East Asian mode of production, and the patriarchal system with a fragmented economy, making the seeds of capitalism sprout cannot to be developed. Besides the achievements, there were a series of challenges due to the times that caused the Mac dynasty to face

many difficulties. Especially since the uprising of Nguyen Kim, war broke out, the country was devastated, the economy was seriously affected. Constant war has made people's lives poorer. In order to maintain the main dynasty, build the country, and consolidate the position of the Mac dynasty, it is necessary to choose education and training to build and stabilize the country.

3.1.2. Social conditions

Right from the 14th - 15th centuries, capitalism appeared as the first seeds in some advanced countries and cities in Europe. From the sixteenth century, after geographical discoveries, Western European capitalism developed rapidly and began to seek world markets, including Eastern countries. Meanwhile in Asia in general and Vietnam in particular, the feudal landlord class still holds the dominant position. In our country after the reign of Le Thanh Tong, the feudal system from the peak of prosperity began to turn into a phase of decline. Conflicts within feudal groups increased. In 1527, Mac Dang Dung killed King Le Chieu Tong, ascended the throne, and founded the Mac dynasty. In 1533, Nguyen Kim established Le Chieu Tong's child asking in Ai Lao (Laos), ie King Le Trang Tong, restored the Le dynasty, inaugurated the Le Trung Hung period. From here, the country is divided into two situations: the Northern Dynasty (Mac Dynasty) and the Southern Dynasty (Le Trung Hung Dynasty). The civil war between the North and the South between the Le and Mac dynasties took place fiercely, lasting for half a century (from 1545 to 1592). Therefore, it had a great influence on the social life of the people under the Mac dynasty. Along with economic recovery and development, the Mac dynasty tried to build an administrative apparatus and a powerful, large-scale, centralized, and systematic army from the central to local levels. The Mac Dynasty built a strong military force, regularly over 100,000 people.

Regarding the governing apparatus: The prosperous period of Mac Thai Tong showed that the Mac dynasty's ability to govern the country was no less than the Le dynasty. People's life is full, society is stable, without causing disturbances like when the Ho Dynasty replaced the Tran Dynasty. The forces opposing the Mac were the old pro-Le forces. Another feature is that all 5 kings of the Mac dynasty did not have a godly problem during their rule, even though the Mac dynasty started from a god in the Le dynasty. In order to do so, the Mac Dynasty thoroughly grasped the policy of using people, especially in the field of education - faculty. It was thanks to education and examinations that the Mac dynasty selected excellent individuals in society to consolidate and maintain their dominant position, develop the economy, stabilize the country, and win the hearts of the people.

Regarding social life: Feudal historians often consider the Mac dynasty as a puppet dynasty, neither recognizing the orthodoxy, but also denying it. However, with the objectivity of the historical record, the ancient historians have spent many lines praising the prosperity and order of the Mac court, as well as the popularity of the people. Besides, historians of the Le - Trinh dynasties must also admit that the society of the Mac dynasty was quite stable, the people were peaceful, and the people lived and worked. Society under Mac was really stable for the first few years. Most of the lands ruled by the Mac Dynasty are quite stable in terms of economy, security, and politics. In which, especially rich and prosperous is the Red River Delta with the center of Thang Long capital and the surrounding area.

According to *Đai Viet Su Ky Toan Thu*, after only 5 years of rule, in 1532, the Mac dynasty built a peaceful and prosperous society: "The Mac family has a ban on people in foreign countries not to hold

spears and weapons raging in the area. the road, whoever is left will be caught by the police. Since then, traders and passers-by all go empty-handed, there are no robbers at night, grazing cattle are not brought back, only once a month is checked, or if they give birth, it is impossible to know that they are family things. myself. For a few years, the roads do not pick up fallen goods, the outer gates do not close, often have a good harvest, in a temporary peace. However, besides some merits and with more or less such glory, the Mac dynasty left a controversial event in the nation's history: in 1537 the Ming king sent troops to the region of Luong Quang and wrote a story. Father and son Mac Dang Dung and ordered "if you know how to bind yourself and confess, you will be forgiven for death". Also according to Dai Viet Su Ky Toan Thu, in 1540 Mac Dang Dung went to the border to tie himself up to surrender and cut 5 caves to offer to the Ming. After this event, King Minh appointed Dang Dung as the governor of Annam and stopped invading Dai Viet again. The foreign policy of the Mac dynasty caused discontent and anger among the people, including the mandarins: Dang Dung offended the most sacred thing for the Vietnamese people, which is national independence and the reputation of the country. Since then, the Mac dynasty was isolated, weakened, and finally disbanded after being chased by Le Trung Hung's army and fled to entrench in the rugged Cao Bang mountains. Besides, wars and natural disasters led to great famine. For example, in 1571, many people left the village to wander. In 1572, in Nghe An people were starving, epidemics spread, and the streets were full of dead people. Society becomes rotten, stale. The economic base of small farmers was broken. The land fell into the hands of bureaucratic landlords. On the other hand, the commodity economy flourished, the forces of money attacked and destroyed the sacred discipline, moral values , and feudal rites.

The socio-economic conditions as described above inevitably forced the Mac dynasty to choose education and examinations to select talents for the nation, establish and consolidate the dominant position of the Mac dynasty, contribute to maintaining the Dai Viet feudal social order, which had been rotten since the end of the Le So period.

3.2. The influence of Confucian educational thought on education and examinations in the Mac Dynasty

3.2.1. Overview of the introduction of Confucianism and the development of Confucianism in Vietnam to the 16th century

Confucian education was started in the Northern colonial period after Confucianism was introduced to Vietnam. Confucianism was introduced into our country mainly by Han Confucianism (Dong Trong Thu) and Song Nho (Trinh - Chu) at the same time as the invasion of feudal China. Confucianism is a tool to dominate the ideology of Northern feudal corporations. Confucianism was spread into our country with harsh and extreme categories and systems serving the autocratic patriarchy, which is completely foreign to the morality and lifestyle of the Vietnamese people. The Vietnamese are determined to resist invasion and assimilation, so they have spent a thousand years dominating the influence of Confucianism in general, as well as the educational ideology of Confucianism in particular on social life, which is not yet fundamental. deep. In Vietnam, the really systematic and organized education is Confucian education with Chinese characters. Before Confucianism was introduced to our country, it was suggested that

education in our country was still very sketchy and mainly carried out in the family. The content of education at that time was just to teach morals and habits in family relationships.

During the Northern domination period, the Northern feudal groups used Confucian education as a tool to invade, enslave and Sinicize our country. However, Confucian education at that time was only organized and popularized within the rule of the colonial state, schools and Confucian ideologies and rituals were mainly for the children of Han Chinese mandarins. and a small part of the upper class of the Vietnamese participated in the ruling and domination apparatus, most of the Vietnamese people were unfamiliar with Confucianism and Confucian education. Moreover, learning Confucianism had to go through Chinese characters - a type of hieroglyphs that were difficult to read, write, and remember for most Vietnamese at that time, and not everyone was eligible to learn Confucianism. Therefore, when it was first introduced to Vietnam, Confucianism did not easily find a place in the Vietnamese soul. However, the word Confucianism is a highly civilized achievement of the Chinese people, it is an effective tool to spread and store knowledge and information for social management. Therefore, Vietnamese people need to learn to use Confucian characters. Besides, Confucian thought, especially in the field of social management, is an ideology that has reached a high level. Vietnamese people need to learn from the experience of governing the country and the people, drawn from the spirit of Confucianism. Therefore, the Vietnamese gradually accepted Chinese characters as their own writing, and absorbed Confucian teachings. Some Vietnamese aristocrats learned Chinese characters to serve the colonial government. Some people learn to improve their understanding. Although the purposes are different, it is due to historical and social circumstances. The Vietnamese have adopted Confucianism with changes. Studying Confucianism is learning how to be a human being, learning how to organize and manage people's lives and society. Confucianism entering our country at first met with a reaction, but then due to practical needs, the Vietnamese adapted Confucianism in a beneficial direction, turning the enemy's ideological tools into cognitive tools in the struggle to conquer the world. survival and development. In Vietnamese society, gradually formed an increasingly large class of native Confucianists, serving as a spiritual support for the struggle for national liberation in the future. In particular, during the reign of Minh Hoang, Giao Chau's students took many exams and passed many exams. However, these are only a few of the upper classes of society. Still popular in folklore, Vietnamese farmers only absorb the humanistic and humanitarian elements of primitive Confucianism, add them to their traditional value table, and gradually follow the trend of rationalization; at the same time, it also resolutely minimizes the extreme and harsh elements of the Han Confucianism to suit the small peasant society.

In 938, after gaining independence, due to having to focus on consolidating the government, due to the short reign, the Ngo, Dinh, and Tien Le dynasties (10th century) did not have conditions to pay attention to education. The position and role of Confucianism and Confucian education have not changed significantly. The impact of Confucianism and Confucian educational thought on Vietnam was evident from the Ly and Tran dynasties and flourished in the early Le dynasties. With the request to consolidate the centralized feudal state, under the Ly and early Tran dynasties (11th and 12th centuries), although not yet in a unique position, Confucianism was raised to the state religion. From the 13th century onwards, especially in the late Tran and early Le Dynasty, Vietnamese society and the Vietnamese state basically

reached the ripe feudal stage. Confucianism was brought to a unique position in the reign of Le Thanh Tong. During this period, studying and taking exams under Confucianism flourished. The Mac dynasty followed the Le So dynasty to maintain the education - Confucian examinations and open examinations regularly according to the regulations since the Le Dynasty, every 3 years. Education - faculty in Vietnam in the feudal period from the 11th century to the 16th century was basically Confucian academic education. Therefore, the influence of Confucianism on the field of education - examinations is comprehensive, especially in the purposes, objects of education, content, educational methods, and methods of talent selection.

3.2.2. The influence of Confucian educational thought in the field of education and examinations in Vietnam under the Mac dynasty

Inheriting education from the early Le Dynasty, the Mac dynasty still used Confucianism as the orthodox ideology in institutionalizing governance policies and building the imperial apparatus. In order to consolidate people's hearts and attract talents, strengthen the power of their dynasty, right from the time of replacing the Le dynasty, the early kings of the Mac dynasty highly emphasized Confucianism. According to Le Quy Don: "In the spring of the Year of the Monkey (1536), Mac Dang Dung ordered the East Army, Admiral Khiem, Duke Mac Dinh Khoa, to repair the Quoc Tu Giam school". In January of the following year, Dinh Dau (1537): "Mac Dang Doanh went to Thai school to study at the temple to worship the saints (Chu Cong), the teachers (Confucius)" [27; p.278]. With the above symbolic actions, the Mac Dynasty wanted to affirm to the people of Thang Long and the whole country that they officially recognized Confucian thought as the official ideology of the dynasty. Confucianism was still the main tool for the Mac dynasty to build government and consolidate social order. Quoc Tu Giam and Thai Hoc is still the largest educational center in the country. Through the wars and conflicts at the end of the Le Dynasty, many architectural works in the Temple of Literature were damaged. In 1536, Mac Thai Tong sent Mac Dinh Khoa to repair the Quoc Tu Giam school. In 1537, Emperor Mac Thai To personally went to Thai school to make sacrifices to Confucius. On the roads in the country continue to maintain schools like the Le So and private schools. Because the Mac Dynasty focused on the election, opened many exam courses, and picked up many talents, it was able to withstand the Le Dynasty for more than 60 years.

3.2.2.1. Confucian regulations and domination of educational purposes and objects

a. The purpose of feudal education in the Mac dynasty was also regulated and governed by the educational purpose of Confucianism. It is training the scholar and the gentleman according to Confucian moral standards. At the same time, through the Confucian education - faculty, to train the mandarins to supplement the feudal state apparatus, together with a team of intellectuals - Confucian scholars with an important role in building and developing feudalism and the country in all aspects.

If the previous dynasties (Ly - Tran) prevailed Buddhism and Taoism, in the Mac dynasty, the kings of this dynasty did not choose Buddhism and Tao as the orthodox ideology for their prosperity because the feudal kings and mandarins have increasingly understood that the Buddhist and Taoist ideology is not spiritual support for them. With the concept of being born in the world, Buddhism advises people to escape from "the ocean of suffering", from "reincarnation", to cultivate the body to find happiness in

Nirvana. Taoism with the theory of "no-action", "pure" also turns away from reality, with the circle of fame and profit. Meanwhile, Confucianism is a doctrine of entering the world, a doctrine of action - with the theory of "righteous name and destiny", with the standard of "three dynasties, five permanence"... is solid spiritual support for feudal society especially the centralized feudalism of the Mac dynasty in the initial establishment of the main dynasty. Moreover, Confucianism has become an exclusive and totalitarian ideology since Le Thanh Tong and the Mac dynasty continued to choose Confucianism in formal education, which is an inevitable rule that cannot be otherwise. Therefore, the feudal class of the Mac Dynasty wanted all Confucian scholars who had studied the holy sage not only to think and follow but also to be the ones to spread Confucianism to the people, to be examples for everyone to follow. imitate, follow. The educational purpose of Confucianism is to teach human morality according to Confucian standards in the spirit of "righteousness without exception", so that each person, depending on his/her position and position, brings the learned religion. tri) but practice the Way (righteous mind, body, and family), thereby helping the king in governing the country, the people, and the world. Confucianism is deeply rooted in each person's soul, clinging to every cell of society, the family, which is the ultimate goal of the ruling feudal class. To achieve that goal, the Mac feudal class paid great attention to the issues of content, educational methods, and organization of the school system, learning, and exams.

b. Subjects involved in the educational process

The subjects involved in the educational process in Vietnam under the Mac dynasty were almost no different from those of the Early Le dynasty. The object of education in this period was also determined by the educational purpose of Confucianism. Those are the people who participate in the teaching-learning process in the Vietnamese feudal education system, including the teaching staff and those who go to school and take exams.

+ The teaching staff is mainly Confucianists and monks who have been selected through the Confucian examinations. The teaching staff are not only people who are intelligent in the Kinh Kinh, Minh Thu Confucian, who are well versed in Confucianism, medicine, physics, and numbers, but also exemplary people in virtue. Therefore, the products of this education are people who think and act according to Confucian ideals.

+ The team goes to school and takes the exam: With the aim to create ethical people in society who think, live, and act according to Confucian standards, ethical codes, and requirements of the regime. In feudalism, Confucian subjects are indistinguishable, but there are strict regulations for test-takers. However, in reality under the feudal system, not everyone was eligible to study and take the exam. The standards for the Confucian exam were specified, detailed, and strict from the time of Le Thanh Tong and were applied during the Mac dynasty to the Le Trung Hung period. Contestants must clearly and truthfully declare their grandparent's and parents' background and must be virtuous, whose background must be certified by the local mandarin and commune chief. And those who fall into the category of "unfilial, incorrigible, unjust, incestuous, pretentious..." are not allowed to enter the exam even if they study well, write or write well; If the ward's house is rowed, the children sing, and those who rebel, the puppet mandarins have a bad reputation, they and their children are not allowed to participate in the

contest. Also due to the influence of Confucianism, Confucian education in Vietnam during the Mac dynasty did not advocate for women to participate in the examination system. They are not allowed to go to school, take exams, and have no place in social and political activities. Much later, around the beginning of the seventeenth century, in Cao Bang, during the reign of Mac Kinh Cung, there was a woman named Nguyen Thi Due who disguised herself as Nguyen Du and passed the poinsettia exam. She is the only Vietnamese woman who has taken the exam and passed Trang. In short, the most important standard for people who go to school and take exams is male and must have Confucian qualifications and ethics according to Confucian standards.

3.2.2.2. Confucianism as the basis for the formation and implementation of educational content

According to researcher Tran Van Giau, the basic spirit of Confucianism is "respecting morality but disregarding intelligence", because for "rulers, it is necessary to have virtue; with virtue, people will be peaceful; with virtue, they will gain intelligence". feeling with heaven and earth, the wind and rain will be favorable." With Confucianism, in order to have the Tao as a human being, everyone must learn morality, and must always cultivate that learning in thinking, in action, in all human relationships in a manner that is respectful and legitimate. The main content of education and exams during the Vietnamese feudal period in general and the Mac dynasty, in particular, was Confucian thought through the classic textbooks of Confucianism. The official learning, teaching, and examination materials are still the same as those of the early Le Dynasty. "In terms of educational content, the organization of examinations of the Mac Dynasty most consistently followed the rules of the Le Dynasty from selecting students to setting up exam questions, exam officials, exam marking, awarding rules, stone stele... Mac has seriously accepted and continued to strengthen the education and examinations with Confucian content that the Le dynasty had painstakingly cultivated. Therefore, the content of education - the examination of the Mac dynasty is intended not to go beyond the content contained in the Confucian classics, which since the Le dynasty has become a norm."⁵. The teachers at Quoc Tu Giam and other schools, on the one hand, derive from the principles and ideals of Confucianism, on the other hand, closely adhere to the requirement of training officials to serve the state administration, so they need There must be appropriate contents to teach students in order to train them to master Confucian spirit and thought so that they can take on the job of ruling the people. Therefore, the textbooks used in schools in this period were first and foremost Chinese books such as: The Four Books (The Analects, Mencius, University, the Middle Ages), the Five Classics (Thus, and Poetry). , Ceremony, Translation, Spring and Autumn), Ngoc Duong Vang, Van Hien Thong, Van Tuyet, Cuong Muc, Bac Su, etc. Before learning the Tu Thu, Ngu Kinh, Bac Su, and Ancient Literature, learners of Confucianism must learn the Confucian characters go through ordinary textbooks to get a decent amount of knowledge to be able to understand the content of the above classic books. Over the period, learning materials are also compiled to suit the age and audience. Books for young students such as: Tam Tu Kinh, New School Education, Au learning the Five Languages Thi, Minh Tam Bao Giam, Minh Dao Gia Tuong ... However, the main content is still knowledge of morality, methods of moral cultivation, and ways to cultivate morality. behavior in human social relations, especially political

⁵ Nguyen Huu Tam (1991), "The situation of education and exams in the Mac period", Journal of Historical Research, No. 6, p.29.

knowledge, along with experiences and lessons for the king and rulers in governing the country and people according to the line of morality, ritual. In general, the most popular teaching, learning, and exam materials in the school system are the Four Books and the Five Classics. The purpose of learners and examiners is not only to memorize but also to understand the meaning of those sutras and books and know how to apply what they have learned and known into practice, according to the motto outlined in the university book. clearly: "the way things, knowledge, sincerity, right mind, body cultivation, family, rule the country, peace under the world". Regarding the literature used in education - the examinations in the Mac period were mainly Chinese. Although there is not enough data on how to use Nom script in studying and taking exams in the Mac Dynasty, it is through the number of poems and poems in the Nom script of this period, and through the special event of the Hoi exam in At Suu year. (1565) of Mac Mau Hop's reign in the fourth period of the Doctoral Faculty, all essays must be made in Nom script. This shows that the Mac dynasty paid great attention to the Nom script. This is the difference, which can also be considered as more advanced than the education and examinations of the previous dynasties, especially the early LeDynasty.

In short, the main educational content of our country's education in the Mac dynasty was also Confucian educational thought. But besides that, there are also other streams of thought that exist such as: Buddhism, Taoism, Hundred Family... The diverse sources of knowledge from these streams of thought are also effective in the training of people. talents in many fields for the Vietnamese feudal system.

3.2.2.3. Methods of education and exams

The method of education and examination in Confucian education under the Mac dynasty mainly followed the regime of Le Thanh Tong's period, which was modeled after the method of Chinese Confucianism from the Khong –Manh period.

First: The purpose of Confucian learners is not only to understand Chinese characters but through that to learn the Way of being human. Due to the purpose of focusing on ethics and morality, we do not follow the method of teaching-learning words from easy to difficult, but any lesson is also a moral and ethical lesson, even if teaching a word or a sentence is also important. is to teach morality, discipline. Moreover, the word Confucianism is a hieroglyphic script, which is difficult to remember and write. For the teacher: teaching completely according to the scholastic method, with absolute confidence in the "teachings of the Sages". As for those who go to school and take exams, "children's art can't work", "learn like a pickaxe", "boil the scriptures to cook history"... must memorize all the words, the "teachings of the Holy Sage" "recorded in history books. Therefore, before learners repeat and restate a certain issue in Confucian books, they often have the sentence: "the ancients said that", "the saint said that" and then quoted the sayings of the scholars. saints. At first learning by heart, you may not or may not understand, but learn over and over again for a long time, listen to the teacher, listen to your explanation, gradually understand and absorb. "Learning goes hand in hand with practice", from perception to action, learners bring what they learn to "practice the way". Depending on the level of learning, there are different applications. When taking the exam, you also have to memorize the strict rules about diplomas, sealing rules, about sentences and words, following strict rules, and being annoying about abstaining from names in using words, in spellings, etc. When taking the test, candidates are required to do the test correctly, from form to content, not to arbitrarily put, add or remove parts that are stereotyped, candidates must

follow the content and requirements of the exam. . Therefore, in exams, it is natural to do the same thing and is considered correct and easy to pass.

Second: promote suggestive methods, combine private learning, self-study, combine learning with independent thinking. Learners also have to study books by themselves to do homework under the guidance, suggestion, and teaching of the teacher. The students at Quoc Tu Giam have to read books and do a lot of research on their own. There are usually only two lectures per month, and students gather in the schoolyard to listen to the teacher explain Confucian scriptures and books.

Third: learning methods go hand in hand with onions. Due to the influence and domination of Confucian educational thought, in the educational process - at all stages of teaching, learning, and exams, the Mac Dynasty also emphasized the method of "learning combined with practice". This is a method that requires learners and candidates not only to receive, fully comprehend and master Confucian knowledge but also to know and be able to apply the learned knowledge in real activities. practice, in life to help the world, to help the country as required in the University book: "how to do things, intellectually, sincerely, righteously, cultivate the body, keep the family, rule the country, and pacify the world". The method to reach this goal shows the most focus and clarity in the content and requirements of the literature exam. Under the feudal dynasties, the king often gave candidates questions about national governance and time, asking candidates to bring what they had learned to explain and solve real political problems. of that era.

Fourth: Education in this period also inherited and absorbed the exemplary method in Confucian educational thought. In the process of teaching, in order to be effective and substantive, the teacher is always exemplary in training himself, keeping his faith, cultivating his virtues, his temper, being tough and upright, not greedy for profit, benevolent things that teach tirelessly, to set an example for students to follow. Households with Confucian virtues - teachers who represented that example in the Mac dynasty such as Nguyen Binh Khiem, Tran Van Bao, ...

Regarding the talent selection exam: Continuing the tradition of education - the Confucian faculty flourished during the early Le Dynasty, and at the same time, due to the practical needs of building and consolidating the Mac government, the court paid great attention to strengthening the education sector. faculty. The talent selection exams were organized regularly by the Mac dynasty, periodically according to the Le rule every 3 years. According to Phan Huy Chu in the Calendar of the Dynasty and the Ching Ching, "Mac Dang Dung usurped the throne, in the 3rd year of Minh Duc (1529) opened the contest exam, Dang Doanh took the throne, in the 3rd year of Dai Chinh (1532), opened the exam again. Festival. Exam rules follow the Le dynasty. After Dang Doanh, Phuc Nguyen, Phuc Hai, and Mau Hop all followed the same old rules.⁶ Even in the years of turmoil or the years of the Mac dynasty's consecutive failures, the court still opened exams. In 1592, the Mac army suffered a big defeat, Trinh Tung's army dragged in to destroy the citadel, but after Trinh Tung withdrew his army, that summer, Mac Mau Hop opened the bachelor's exam again. Moreover, the organization of examinations of the Mac dynasty also aimed to compete with the Southern dynasties (Le dynasties), taking the exams to bind the feudal intellectuals. It can be said that, until now, no feudal dynasty has organized as many examinations as the Mac dynasty.

⁶ Phan Huy Chu (1992), *Lich trieu hien chuong loai chi*, Social Science Publishing House, Hanoi, p.16.

According to historical documents, most statistics during the reign of the Mac dynasty held 22 examinations, but the total number of doctors through the examinations has many different statistics. For example, according to the Dai Viet historical book, the examinations of the Mac dynasty: From 1529 under the Mac Thai To period to 1592 under the Mac Mau Hop period, the Mac dynasty organized 22 examinations, obtaining 483 doctorates, of which there are 11 poinsettias⁷. But according to Vietnamese academics: "From the 3rd Department of the Ox period, Minh Duc (1529) to the Faculty of Nham Thin, the year Hong Ninh 2 (1592) of the Mac Mau Hop dynasty, the Mac dynasty organized 22 faculties, obtaining 460 passes. doctor"⁸. However, in the statistics of doctoral examinations in this document, a total of 485 Dr passed in 22 examinations of the Mac dynasty⁹. Nguyen Huu Tam statistics in the Education and Exam Situation under the Mac Dynasty, 22 exam departments with the number of 499 Dr and 13 poinsettias¹⁰. When they withdrew to Cao Bang, the Mac family still held exams to get talented people. The exam in the year of the Horse (1594) was a woman (disguised as a male to take the exam) named Nguyen Thi Due. While the Mac dynasty organized 22 doctoral examinations (Huong exam and then Hoi exam) in the area under the Mac's control (from Ninh Binh onwards), "the education system of the Le - Trinh dynasties (from Thanh Hoa to Thuan Hoa) can only organize 2 Huong exams, 3 faculty exams (equivalent to Hoi exam) and 4 Hoi exams, no Dinh exam. The number of students who passed the coursework in all three faculties was only 28 people, and there were only 17 people who passed the four exams. The Association had only 17 people and only ranked 2 in two categories, equivalent to the second doctoral level and the third co-doctorate background. There's no first place doctor to visit."¹¹.

Thus, the system of education and training in the Mac dynasty basically followed the Le So Dynasty. Firstly, because Confucian education - faculty up to the early Le Dynasty with complete and strict regulations reached its peak in Le Thanh Tong's time. Secondly, because the Mac dynasty robbed the Le house and was considered a puppet dynasty, in order to stabilize the hearts of the scholars and the people of the Mac dynasty, they had to follow the rules issued by the Le dynasty. Moreover, despite the constant war, the Mac dynasty still followed the old rule of the Le dynasty, maintaining the opening of the festival every 3 years, which is a miracle in the history of education in Vietnam, which has never been achieved by any dynasty. This achievement was both the result and the cause of the maintenance and consolidation of the flourishing Mac dynasty for more than half a century. Through the content, teaching and learning methods, and the examination method to select talents and people to serve as mandarins, the basic requirements for passers-by are to have Confucian competence, profound knowledge of Confucian scriptures, know how to present their own opinions about the scriptures, about the past and present times, must know how to bring that learning and apply it to life, to the work of helping the king rule the country and keep the people safe; must be fluent in Chinese culture and history, know how to write poetry, richness, processing, mating, expression... In general, the content of teaching, learning, and examinations

⁷ *Dai Viet su ky toan thu* (2004), Volume 2, *Culture - Information Publishing House*, Hanoi, pp.608-708.

⁸ Ngo Duc Tho (Ed, 2006), *Vietnamese academics*, Literature Publishing House, Hanoi, p.12

⁹ Ngo Duc Tho (Ed, 2006), *Vietnamese academics*, Literature Publishing House, Hanoi, p. 827-828

¹⁰ Nguyen Huu Tam (1991), "The situation of education and examinations in the Mac Dynasty", *History Research Journal*, No. 6, p.29

¹¹ Nguyen Tien Cuong (1998), *The development of education and the examination system in feudal Vietnam*, Education Publishing House, Hanoi, p.75.

in the Confucian education system of our country under the Mac dynasty is basically Not only the knowledge in the scriptures, Confucian books. The person who goes to school, takes the exam, passes the exam, becomes an official, and becomes a teacher mainly to master that knowledge block. Educational methods also only stop at the traditional methods of Confucian education, without a strict and detailed system of methods for teachers and learners. However, those methods of teaching, learning, and taking exams have partly conveyed the main and necessary educational content and guided learners on how to apply it in real life, making a significant contribution to the success of the students. consolidating and developing the position of the Mac dynasty in the troubled social context at that time.

3. Conclusion

Education and examinations in the Mac dynasty in Vietnam are essentially the continuations of the education and examinations in the spirit of Confucianism that reached its peak in the early Le Dynasty. It is a long-term and objective choice of history. Therefore, Confucianism has influenced and dominated the stages, aspects, and fields of education and examinations in Vietnam under the Mac dynasty from purpose, to educational object, content, educational method, to the method of talent selection. During the 65-year reign of the Mac dynasty, 22 exams were held regularly. This is a miracle in the history of education - the Vietnamese feudal examination that no other dynasties before and after could do, including the Confucian mono-religious dynasties such as Le So and Nguyen. In the current conditions of building Vietnamese education, we need to inherit valuable elements from the Confucian education of the Mac Dynasty in the motto, purpose, and content of training a comprehensive, qualified human being. , talent enough; Knowing how to combine the use of traditional educational methods in Confucian education with modern educational methods will contribute to creating useful people for society, meeting the requirements of the times.

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