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The Unity between Moral Values and Social Politics in the Educational Mindset of the Ly – Tran Dynasties

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Abstract---Starting from the attributes and requirements of the history and society of Viet Nam in the 11th to 13th century, which was to build an independent, united, and mighty nation of Dai Viet culture; the request for the unity power of the whole country to fight against the brutal invasion of Nguyen - Mong invaders; along with the inheritance, fusion, and development of the humanity of Confucius, Buddhism, and Taoism based on the spiritual humanity values of Viet Nam, the mindset in the Ly - Tran dynasties era was created and developed, in which the core was the unity between moral values and social politics. This article focuses on discussing the unity between moral values and social politics in the education mindset of The Ly - Tran dynasties era, which is manifested in the purpose and content of the examination system, the close-knit-to-people mindset and laws, and ideology among Dai Viet society at that time.

Keywords---educational mindset, Ly – Tran dynasties era, moral values, social politics.

Introduction

The unity between moral values and social politics is one of the outstanding mindsets in the Ly – Tran dynasties era in specific, and among Viet Nam's thoughts in general. It was formed by the conditions and requirements of the history - society of Dai Viet in the 11th to 13th centuries. Along with the inheritance, fusion, and development of the humanity of Confucius, Buddhism, and Taoism based on the spiritual humanity values of Viet Nam, the mindset in the Ly - Tran dynasties era was created and developed, in which the core was the unity between moral values and social politics. This was illustrated in the purpose and content of the examination system, the close-knit-to-people mindset, as well as the laws and ideology in Dai Viet society at that time. To effectively clarify the above topic, I would focus on presenting the unity between moral values and

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social politics in the mindset of the Ly - Tran dynasties era (Tan et al., 2018; Zeigler-Hill et al., 2015).

Materials and Methods

Purpose: Research on clarifying the unity between moral values and social politics in the education mindset of the Ly - Tran dynasties, illustrated in the purpose and content of the examination system, the close-knit-to-people mindset, as well as the laws and ideologies in Dai Viet society at that time.

Methodology: The article approaches the matter based on the methodology of Maxism-Leninism and uses several specific methods, such as analysis - synthesis, logic - history, induction - deduction, abstracting, generalizing, comparing, contrasting, and documenting.

Main findings: The research clarified the unity between moral values and social politics in the education mindset of the Ly - Tran dynasties. It was highly illustrated in the purpose and content of the examination system, the close-knit-to-people mindset, as well as the laws and ideologies in Dai Viet society at that time.

Literature survey

The research about the unity between moral values and social politics in the education mindset of the Ly - Tran dynasties can be classified into the following fundamental topics:

Firstly, researches the conditions and premises of the creation of the education mindset of the Ly - Tran dynasties in researching the historical movement of the Viet Nam feudal dynasties in general, including *The Complete Annals of Dai Viet*, Social Science Publishing House, Ha Noi, 1998; Phan Huy Chu, *The Laws of Dynasties, episode 1, episode 2*, Education Publishing House, Ha Noi, 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 XIIIth century*, The People Army Publishing House, Ha Noi, 2003; History Institute, *The Viet Nam society in the Ly - Tran dynasties*, Science Publishing House, Ha Noi, 1980; etc.

Secondly, researchers generalized the contents and features of the mindset of the Ly - Tran dynasties in researching the thoughts of the Ly - Tran dynasties in general, including Literature Institute, *The Ly - Tran dynasties literature*, Social Science Publishing House, Ha Noi, 1989; Nguyen Lang, *The History of Buddhism in Viet Nam*, Literature Publishing House, Ha Noi, 2000; Truong Van Chung, Doan Chinh, *Viet Nam mindset in the Ly - Tran dynasties*, National Political Publishing House, Ha Noi, 2008; Doan Chinh (Ed), *The History of Philosophy in Viet Nam from the Foundation to the Early XXth century*, National Political Publishing House, Ha Noi, 2013; etc.

Thirdly, researches on the historical values of the mindset of the Ly - Tran dynasties, including Nguyen Dang Tien (Ed), *The History of Viet Nam Education Before the Thang Tam Revolution*, Education Publishing House, Ha Noi, 1996; - Khai Tri Tien Duc Publishing House, Ha Noi, 1941; Tran Van Giau, *The Development of Viet Nam Mindset from the XIX century to the Thang Tam*

Revolution (3 episodes), National Political Publishing House, Ha Noi, 1996; History Institute, *Viet Nam Society in the Ly - Tran dynasties*, Social Science Publishing House, Ha Noi, 1980; etc.

Research Results

Explaining the unity of moral values and social politics in the education mindset of the Ly – Tran dynasties era

In a classified society, morals as well as politics are the result of a specific social-economic condition. Thus, morals and politics have a close connection with each other. Sometimes, moral relationships are reflected in politics, and vice versa. Advanced classes and nations adhere to progressive moral viewpoints, whereas declining classes come along with outdated and conservative ones that inhibit the development of society (Guslinda et al., 2023).

In other words, the unity between moral values and social politics in the education mindset of the Ly - Tran dynasties era is not an exception to the connection between politics and morals (Karandikar et al., 2019; Yang et al., 2015). It can be explained as follows: Educating moral values is to foster people to serve social politics and build up an advanced society. On the other hand, creating and maintaining political stability is, after all, for the sake of man and their fulfilment, which already contains moral values. This unity can be clarified by the following ideas:

Firstly, the education mindset of the Ly - Tran dynasties era headed toward educating the people and stabilizing social politics. The educational purpose of Confucianism is almost the same as that of the Ly - Tran dynasties era. The education in the Ly - Tran dynasties era, partly through Confucianism, created a force of mandarins who fully grasped the feudal laws to control society and, at the same time, create a system of moral values for society (Kraaykamp & Nieuwbeerta, 2000). In this case, there was an absolute harmony between two elements: social politics and moral values. It also started with and is consistent with the raised education purpose: to select and foster talents, intellectuals who meet the requirements of morals and aptitude and fully grasp the feudal ideology, to serve the King in politics, as well as transmit moral standards to the next generation (Cui et al., 2021; Yu & McLellan, 2020).

Secondly, educating moral values to foster human characteristics, regarding mandarins, is to stabilize social politics all by themselves and prevent rebellious thoughts; regarding the people, is to be loyal to the King; regarding sons, is to be filial to parents, etc. Parallel to this, talented and virtuous people are the main force that stabilizes society (Van Veelen & Van Der Horst, 2018). Only when the people who have these characteristics take charge can they bring peace and real interests to the majority, and maintain social-political stability, and vice versa. As Tran Van Giau once said, "Being a leader requires virtue; virtue brings peace, virtue brings humanity, and virtue brings natural favors" (Giau, 1993).

The unity between moral values and social politics in the education mindset of the Ly - Tran dynasties era

Firstly, the unity between moral values and social politics in the education mindset of the Ly - Tran dynasties era is illustrated in the purpose and content of the examination system at that time.

Based on approaching and inheriting the Three Great Religions, especially the education purposes of Confucianism toward maintaining the stability of society, the interests of the King, and fostering personal moral values, the education mindset in this era is to focus on fostering talents and intellectuals to stabilize the society and laws of Dai Viet. The purpose of education already contains the tight unity of moral values and social politics, which have a dialectical and cause-and-effect relationship. Educating moral values for mandarins in particular, and for Dai Viet people in general, is not only for educational purposes but also leads to a further target of maintaining social and political stability.

Considering education as the fundamental basis, the education mindset of the Ly - Tran dynasties has its own educational content and examination system. For instance, the combination of moral values in Confucianism and Buddhism, the point of view about humanity, compassion, charity, altruism, and spiritual cultivation in Buddhism deeply influenced the thought of moral education in the Ly - Tran dynasties era, but it only met the requirements of moral and spiritual basis in society at that time. Hence, to maintain political and social stability, the education mindset at that time had to be combined with moral values in Confucianism and Taoism as well. This combination reflects the unity between moral values and social politics. The content of schooling and exams in that period also clearly demonstrated this unity and had always focused on moral values and social politics. This mindset was fully expressed in the Three Great Religions examination. The seventh examination was the first of those in 1195: *"Three Great Religions Exams for Great Intellectuals"* (Viet Nam Social Science Institute, 1998a, p. 330). This was the first Three Great Religions examination in history to acknowledge intellectuals who fully grasped Confucianism, Buddhism, and Taoism. Phan Huy Chu confirmed:

"Ly - Tran dynasties both highly respect Buddhism and Confucianism. To identify who mastered these religions, whether official or not, both were respected. And those who took part in that test could not pass unless they studied wisely and comprehensively". (Chu, 2007, p. 9)

Secondly, the unity between moral values and social politics is inside the close-knit-to-people mindset.

It can be said that the close-knit-to-people mindset in the education mindset of the Ly - Tran dynasties era was continuously expressed; it was a strong motivation for the King - mandarin relationship, and leader - soldier, created unity power, and contributed to firmly holding the national independence and sovereignty as well as maintaining social-political stability.

The close-knit-to-people mindset, lastly, served social politics; at the same time, the nation needs to foster moral values to form this core relationship. To have a close-knit-to-people relationship, the feudal authority constantly trained their

morality, personality, and sincerity to persuade and educate the people; to become the status leaders of the whole nation, and to create political stability. As a result, moral values and social politics have always been unified, and together they build up the education mindset of the Ly - Tran dynasties era.

In the Tran dynasty, Tran Thai Tong usually organized travel to mountainous or rural areas. The King said, "I want to go around and listen to people's willingness, their loyalty, and to deeply understand the reality of the country and the difficulties they have to face" (Literature Institute, 1989, p. 28). This viewpoint also has a significant educational meaning, vividly illustrating for mandarins the close-knit-to-people mindset. Thus, a belief among the people is created, which persuades them to join the national defence war.

In this example, we can see the responsible actions of the Kings, who always uphold fostering morals for the development of the country, because they are aware of the unity between moral values and social politics in society in general and in education in particular.

Thirdly, the unity between moral values and social politics in the education mindset of the Ly - Tran dynasties era is expressed through the laws and ideologies of Dai Viet society at that time.

There was unity between the laws, ideologies, and moral values in the family and society. The laws published by the authority were, in fact, the concretization of moral mindsets from Confucianism, and Buddhism based on the culture and viewpoint of the nation. After all, it maintained social stability, which comes from personal and family morals.

On the one hand, education in the Ly - Tran dynasties inherited and was developed from the theory of Confucianism about Three main relationships and Five main characteristics, which created lines, responsibilities, and obligations for each relationship in society; on the other hand, these moral values helped feudal authority create their laws to stabilize society. Even in Mandarin, family, or society, these moral values are a basis for each person to self-sustain and foster personal morals to meet the requirements of each relationship. The people who have morals are the ones who fully grasp Confucianism, Buddhism, and the traditional viewpoints of Viet Nam, as well as use these standards to adjust their actions daily. If everyone could do this, the education in the Ly - Tran dynasties would have fulfilled its two significant duties: stabilize social politics and build up a moral values system.

Confucianism has penetrated relationships and classes in society, even among Buddhist intellectuals and mandarins. For example, when King Ly Thai To dreamed about the rebellion of the three great lords, he decided:

"Build a temple on the right side of Dai La citadel, behind Thanh Tho pagoda, on the 25th of that month, build a lute in the temple, rearrange the force, decorate flags, swords, and spears in front of the deity, and swear: "Be unfilial to parents - unfaithful to the King - ask to be killed by gods". Mandarins got in through the

East gate, to the front of the tablets, made a blood swear, and did it annually" (Viet Nam Social Science Institute, 1998a, p. 251)

The unity between the laws and morals was also reflected in the law system at that time. For example, in *The Laws of Dynasties*, there were the "Ten Crimes", which aimed at fostering people to live for the right, not to be greedy, angry, or thieving: First, rebellion; Second, vandalizing public property; Third, treason; Fourth, harming family members; Fifth, felon; Sixth, misbehaving towards the King; Seventh, being unfilial; Eighth, cheating and murdering close people; Ninth, misbehaving toward mandarins and husband's death; Tenth, incest.

It can be seen that the laws in this era did not only educate people to live under feudal laws but also helped stabilize social politics. Once moral values are maintained, social-political stability follows. In other words, laws are the lowest kind of morals, and morals are the highest kind of laws.

Conclusion

In short, one of the fundamental attributes of the education mindset of the Ly - Tran dynasties era is the unity between moral values and social politics. This feature plays a significant role in maintaining political stability as well as formal education based on national morality. There is no social politics that does not have classes and national characteristics; and the education mindset of the Ly - Tran dynasties era has this attribute, which is the confirmation of the independence and nationality of the Dai Viet education system at that time in particular, and Dai Viet culture in general. This unity helped maintain social and political stability in the Ly - Tran dynasties; besides, it built a spiritual basis and social-moral values that contained unique characteristics of the Dai Viet people.

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