
THE CULTURAL BEAUTY SHOWN IN TEMPLE FESTIVAL OF LE LAI

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On the 21st and 22nd of the eighth lunar month every year, Thanh Hoa people and people from all over the country are excited to participate in the temple festival of Le Lai in Kien Tho commune, Ngoc Lac district. It is one of the great traditional festivals in Thanh Hoa to commemorate Le Lai - a famous historical figure who made an important contribution to the victory of the insurrection against the Ming invaders in the early 15th century. The article analyzed cultural beauties shown in the temple festival of Le Lai that have been remembered and honored so far to provide generations with a deep understanding about a national hero and a land rich in national traditions.

Key words: Festival; Le Lai, Late Le Dynasty.

1. Introduction

Le Lai was born in Dung Tu¹, village, Duc Giang, Thanh Hoa. According to Dai Viet's history of Le Quy Don: "Le Lai has an uncompromising personality, an unusual appearance, a noble spirit and takes care of Le Loi very thoughtfully with obvious merit". He was one of 19 people who attended the winter oath festival in 1416 organized by Le Loi and 18 close generals, vowing to live and die together. He was given the position of Governor-General of Do. It can be said that since the Lam Son uprising began, the Ming army has gathered forces to suppress. From Tay Do citadel, they attacked Lam Son, so Le Loi had to withdraw to Muong Mot². From Lam Son, the enemy invaded Muong Mot in the hope of destroying all of Le Loi's forces here.

¹ Today, it is Tep village, kien Tho commune, Ngoc lac town, Thanh Hoa.

² Lang Chanh town

During this period, the insurgent force with small scale was beaten hard to resist, so Le Loi withdrew to Lac Thuy. The enemy took revenge by digging the grave of Le Loi's ancestors and placed them on a boat anchored in the middle of the river with very strict guards. However, the generals Trinh Kha and Bui Bi used a scheme to take back the remains of Le Loi's ancestors and brought them back to Lam Son. The enemy attacked Lam Son for the second time and this time Le Loi's forces were consumed and suffered considerable losses. His wife, children and many other members of the Le Loi family were arrested. Lam Son insurgent army had to withdraw to Chi Linh mountain to consolidate and build forces [12, p. 21 - 28]; Minh army still pursued to the end, surrounded the insurgent army on all sides; In hard situation, the Lam Son insurgent army must accept a certain large loss and Le Lai this great responsibility¹. He disguised as Le Loi, led 500 troops and two war elephants to heroically attack the enemy. Minh's army gathered around to capture the leader of the insurgent army. The battle took place extremely fierce, the suicide army and Le Lai fought to the last breath. When he was exhausted, he was captured by the enemy. The Minh enemy captured Le Lai thinking he was Le Loi, so they withdrew his troops and then executed Le Lai with extremely cruel punishments.

In December of the following year (1429), under the commission of the king, Nguyen Trai wrote "Tien Uoc The Tu" and "Lai Cong The Tu" hidden in a gold cabinet to forever remember Le Lai²'s merits. In particular, before his death, Le Loi persuaded the descendants of the Le dynasty to worship Le Lai's death anniversary one day before his death anniversary (Le Loi died on the 22nd day of the 8th lunar month), so it is proved that “ *the twenty first for Le Lai, The twenty second for Le Loi*”

"Life is not wasted for a great cause
Dead but immortal by loyal heart"

Kế thừa truyền thống “uống nước nhớ nguồn” của dân tộc Việt Nam, từ những người bạn chiến đấu, những người dân Việt cùng thời đến hậu thế muôn đời đều cảm tạ, khуất phục và ghi nhớ công ơn những đóng góp lớn lao của Lê Lai trong khởi nghĩa Lam Sơn, tiêu biểu như Thượng trụ Quốc sư kiêm Thái tử Thái sư lẫn Quốc công Đinh Liệt đã đánh giá Khai quốc công thần bậc nhất như sau:

Inheriting the tradition of "drinking water remembering the ancestors". The Vietnamese people always submit and remember Le Lai's great contributions during the Lam Son uprising, such as Thuong Tru Quoc Su and Quoc Cong Dinh Liet expressed their thanks and admiration in the book of Dinh Family

In the first year of Thai Hoa (1443), King Le Nhan Tong conferred on Le Lai as national hero and the award of the Golden Horse Bag (Kim Phu). At the beginning of the Hong Duc era

¹ Ngo Sy Lien (editor), *Dai Viet history book, volume 2, Hanoi Social Science Publishing House, 1998, p. 156 - 157.*

² Phan Huy Le - Phan Đai Doan, *Lam Son Uprising, Science Publishing House 1997, p. 30 - 309.*

(1470), King Le Thanh Tong bestowed it upon Le Lai as Dien Phuc Hau, in the year Giap Thin (1484) awarded Le Lai as Thai Uy Phuc Quoc Cong and later re-ordained as Trung Tuc Vuong. [13, p. 157].

Lam Kinh festival is hold when King Le Thai To died and was buried in Lam Kinh in 1433. Since then, the later kings and his descendants come together to celebrate every year from the 21st to the 22nd day of the lunar calendar. Le Loi taught his descendants to celebrate Le Lai's death anniversary one day before his death. Therefore, when Le Thai To died on the 22nd of August 1433, the 21st day of August according to lunar calendar every year became the anniversary of Le Lai's death, even though the 29th of April is the primary day of his death's anniversary [6, p. 81]. This is the lofty traditional beauty, the long-standing humane ethics of the Vietnamese nation in general and the land of Kien Tho, Ngoc Lac district in particular.

2. Research review

Le Lai is mentioned as a typical example of having sacrificed himself for the cause of Binh Ngo in the 15th century or the brother friendship for the sake of self-forgetfulness. The mournful and touching heart of le Loi to Le Lai is expressed both in the official history and in researches, such as *Lam Son Thuc Luc*, *Dai Viet Su KiToan Thu*, *Dai Viet Thong Su*, *Lich Trieu Hien Chuong Loai Chi or 35 founding fathers of God Lam Son*, *Xu Thanh attractive tourist destinations* (Pham Tan - Vuong Hai Yen); *Thanh Hoa relics and landscapes (episode 4)*, *Family of Trung Tuc Vuong Le Lai* (Le Xuan Ky - Hoang Hung - Le Huy Hoang), *Lam Kinh relic site (Thanh Hoa)* (PhD thesis in history of Nguyen Van Doan), *Le Loi (1385 - 1433) and Thanh Hoa in the Lam Son uprising* (Hoang Khoi).

A separate study on the festival including *Lam Kinh historical relic; Customs and traditional festivals of Thanh land* (2 volumes). Regarding Le Lai, there are *Dai Nam Nhat Thong Chi* ; *Lam Son uprising* (Phan Huy Le and Phan Dai Doan).

A separate study of the land, the construction process of Le Lai temple is written in *Thanh Hoa Geography* (volume 1). *Lam Son Land and Le Loi- national hero* mentioned as part of the overall Lam Kinh relic site and Lam Son land festival. In addition, some researchers have also introduced an overview of relics and festivals, but only briefly described the relics. The above works are valuable documents for the author to refer to and inherit in the process of writing the article with the goal of analyzing and debating the cultural beauties of the festival.

3. Methods

In this study, the authors use the following specific methods to effectively solve the purpose of the article.

Method of synthesis and analysis of documents and data : On the basis of collected documents, the author synthesizes, analyzes and draws conclusions in assessing the current status of Le Lai temple festival. .

Methods of surveying, fieldwork: The author directly visited historical and cultural relics to interview, collect opinions, make statistics, take pictures, observe and describe, survey the current status of relics, historical relics, participate in cultural activities, learn about local customs, traditions, festivals, religions and beliefs, investigate specifically the organization of festivals, thereby giving an overall picture, helping the author obtain objective results from quantitative to qualitative accurately.

Methods of synthesis, statistics and comparison: Through the collection and study of written documents and actual survey at Trung Tuc Vuong Le Lai temple in Ngoc Lac district, the author synthesized, analysed and compared research works, local policies affecting the monument to serve as a basis to reinforce the author's scientific comments.

Interdisciplinary research methods: on the main basis of research methods in cultural studies, cultural management, history, ethnography, tourism... the author takes the research method of Cultural studies, cultural management as the focus.

4. Results

4.1. Le Lai festival performance

Every year, the festival is held on the 8th of the first lunar month - the day of Le Lai's death (also known as the Khai Ha festival) and the 21st of the 8th lunar month - associated with the Lam Kinh festival.

On the 8th of January festival, sacrifice and incense offerings take place solemnly. In the mind of every citizen, he is like a king of the village, a tutelary god that the whole village respects. Therefore, people not only come to offer incense to pray for a bountiful harvest year, for wealth, for good fortune and in remembrance of his merits, but also gave him delicious and valuable things.

The next big holiday is August 21, associated with Lam Kinh festival. The festival takes place respectfully according to the ritual sacrifice of the Le Dynasty with a series of ritual activities, singing chau van, a palanquin procession from the temple of Tep village to Cham village and many other performances. The festival becomes a big festival of the local people, attracting thousands of visitors to offer incense and sacrifices.

Through the surveys and the interviews of local managers, the ceremony takes place from the afternoon of August 20. It often start with the Presentation Ceremony at the temple, then incense offerings at the temple of King Le Thai To in Xuan Lam commune (Lam Son town, Tho Xuan district). In the first part of the festival, the band playing the trumpet, the drum... performed by the artists of Thanh Son village.

The main part of the ceremony takes place on the morning of August 20 (lunar calendar). After issuing the order to offer incense, representatives of the Le family and a large number of guests from all over the world join in the festival procession. The sound of the command drum and Luu Thuy's music begins for the procession. this is an important and core part of the

ceremony. The palanquin team consists of 16 healthy young men lifting the palanquin in unison (in the lead is the Chap Kich team - eight people, followed by the Bat Am teams - the eight-person ceremony band); Drum team with 15 people; The 16-person palanquin team (youth); Sacrifice with 15 people; Leadership team; The gong team consists of 30 girls; Dragon Team- 23 people; Guards of 20 men guarding the gate. The music kept playing in the middle of the communal courtyard. When the palanquin is put down, the Dragon team dances around the communal courtyard five times, then the following rituals are performed, such as *Opening speech*; *Beating the opening drum* (performed by a top leader present at the ceremony); *Incense ceremony*. On the afternoon of the 21st, his palanquin was carried to the temple of Le Thai To. On the morning of the 22nd, his palanquin was carried to the the Lam Kinh Dragon Yard to attend Le Loi's death anniversary.

The strong moment of the village culture is the link between the ritual and the festival because the circumstance and environment of the ritual has fundamentally changed. The circumstance and ritual are conducted in the temple - a solemn place. After that, the festival is held with folk games and sports activities, such as: throwing con, swinging, human chess, dum singing, gong dance, shooting crossbows, dancing stalls, swinging, performing poong (flower dacing, catching animals, fighting buffalo... this is an intangible cultural heritage recognized in 2016), volleyball, wrestling (especially Trai village, Vin villages).), and community cultural exchange activities...

It can be said that the Le Lai temple festival contains a deeply secretive heart that expresses the remembrance of the deity and the national hero who has contributed to the country. At the same time, the festival prays for peace and prosperity to the villagers. Coming to the festival, everyone will be lived in a joyful atmosphere with games bearing the national identity of the residents of the West of Thanh Hoa.

4.2. Le Lai temple festival shows local cultural nuances

- Honoring cultural heritages

Ngoc Lac district with over 80% of the population are Muong people, so the festival activities basically retain its own nuances, which are reflected in the costumes of the festival (towels, shirts, skirts, rings, makeup, etc.); The sacrifice teams (mainly seniors) have traditional hats, paper and clothes; the ritual process is methodical such as drinking wine, candle parade, bowing. Gong team of female artisans (girls) with colorful ethnic costumes, (each with a gong, an awl) performs in front of the temple yard...The cultural beauty of the Muong people are also reflected in performances such as Xuong Giao Duyen performance, Pon Poong performances, etc. In accordance with the development of the country, Ngoc Lac people in general and Kien Tho commune in particular always have a sense of continuity to build a cultural tradition of the Muong people. Although the Le Lai temple festival is not as big as the Lam Kinh festival, it contains the full meaning of a traditional Vietnamese festival. Moreover,

Le Lai festival is an activity to introduce, promote and honor the unique cultural heritage value of the locality to people in all regions of the country which makes opportunities for localities to meet, exchange experiences in preserving and promoting heritage values, contributing to the construction and protection of monuments in the country.

The festival introduces typical art forms such as: throwing con, swinging, human chess, dum singing, and gong dance. Today, there are cultural exchanges, arts, sports, food and other community cultural exchange activities.

In 1962, the Ministry of Culture and Information (now the Ministry of Culture, Sports and Tourism) planned to upgrade the relic of Trung Tuc Vuong Le Lai temple and completed in 2010. According to Decision No. 3169/QĐ - People's Committee of Thanh Hoa Province on September 26, 2014, Trung Tuc Vuong Le Lai temple is managed by Lam Kinh Historical Relic Management Board, belonging to the national historical relic complex of Lam Kinh.

- Features of beliefs of Le Lai festival

Along with the socio-economic development, the Le Lai festival has proven its vitality in the memories of the people. The people in the region still retain the cultural identity of the ancient festival with unique beliefs: Ancestor worship, Life beliefs (a festival commemorating his death anniversary); Belief in god worship (worshiping the national hero Le Loi)

Le Lai festival is sacred. People come to the festival with the desire to pray for good fortune, luck, health... This helps people to be close together and blurs the regional distance, arouse voluntariness and build common beliefs and culture.

Le Lai festival has a community character, showing the communication and integration of visitors from all over the world. They live in the local community with the exchanges of culture, customs, buying and selling regional products. .

The sympathies of the festival are also expressed very clearly. When coming to the festival, visitors will find it both familiar and new. The festival create more faith, strength, serenity to respect for the ancestors, for the deceased.

Le Lai festival clearly shows the resilience, indomitable, cultural lifestyle of the Vietnamese people. The festival's contribution is the preservation and promotion of local cultural beliefs in particular and the nation in general.

4.3.The role of Trung Tuc Vuong Le Lai festival in community life

Traditional festivals are a type of intangible cultural heritage with high generality and community. The festival contains many other forms of intangible cultural heritage, such as: performing arts, rituals, costumes, music, cuisine, traditional crafts, knowledge and folk games. Because of the above characteristics, the festival always has great attraction, role and meaning in the community. Nguyen Chi Ben commented that "Traditional festivals exist in a whole, the elements are related and influence each other" [16, p. 22].

In fact, it is impossible to bring today's life back to the past. Therefore, when the festival is said to be "living" means that it is "living" in the present life. The presence of Le Lai festival shows that it really plays a huge role in community life. Therefore, "The twenty-first for Le Lai, the twenty-second for Le Loi" as a custom, the Vietnamese people from all over the country gather at the temple of Le Lai and Lam Kinh relic site to express their thanks to Le Loi, Le Lai and the Le kings who had the merit of regaining independence and peace for the country.

With the principle of "drinking water, remember the ancestor", the annual incense offering ceremony of Trung Tuc Vuong Le Lai and Lam Kinh festival are solemnly organized by the locality. This is also a meaningful activity in educating patriotic traditions and national pride, encouraging the people to unite together in building a rich and beautiful homeland and a civilized lifestyle. .

In recent years, under the direction of cultural and local leaders, Le Lai's death anniversary has really become a major festival in the region. In addition to the ceremony of worshipping, this day is really a festival for cultural exchange of people in the area with neighboring areas. People wear the best costumes, coming to the temple area from the day before. They go to familiar houses to drink wine and take souvenir photos. After burning incense to commemorate the hero, praying for good luck, people can participate in traditional folk music performances, sports competitions, planting early spring trees, singing love songs, young boys and girls dating. The end of the anniversary is also the end of a festival. Everyone says goodbye and promises to meet again next year. It is also the traditional beauty of "drinking water, commemorating the ancestors" of the Thanh people [4, p. 97].

4.4. Some changes of Le Lai festival in the current period

A festival is an ever-changing, living and community-driven entity with principles, structures, and institutions that are both fixed and variable. Factors leading to the change and adjustment of traditional festivals usually come from two factors: the impact of endogenous factors (actual factors of the community) and exogenous factors (effects from outside)

In terms of endogenous factors, the change of Le Lai festival is influenced by the internal movement process in the village itself. The rapid change in population, economy, culture, society and education... has impacted and changed the structure (changing living circumstance, space for ritual practice, perception of the residential community). Le Lai festival today has the absorption and addition of new cultural values associated with tourism development, economic development. Le Lai festival continues to be expanded and developed into regional festivals in the future; attracts domestic and international tourists¹; changes the operation of the community's festival (changes in conventions, conventions, board of festival management,...).

¹ Mr. Nguyen Huu Tinh's opinion - Former Chairman and Secretary of the People's Committee of Kien Tho Commune, Ngoc Lac District.

Besides the impact of endogenous factors, external factors also have a significant impact. Le Lai festival has had many great changes associated with historical events of the country. During the two wars of resistance against the French and the US, the temple festival has been forgotten and there are no conditions for organizing. office. In recent years, the influence of modern culture has made the younger generation gradually move away from folklore activities; This is really a big obstacle to the preservation and promotion of the values of cultural heritage. In the past, the subject of the festival was the local people. Each person participates in something in the festival including cooking, playing a role, carrying a palanquin, offering sacrifices... At that time, the festival was an honor for the whole villagers and directly performed by the village. Today the festival is directed by the local government¹. This also brings disappointment and reduces the interaction of the community - where they wish to be honored the heritage

The origin of Le Lai festival has a royal identity. Today under the impact of social needs and the market economy, the festival has changed between the royal court and folklore. To meet the needs of the community participating in the festival, the entire temple campus was expanded, the temple was upgraded, the parking lot and the road to the monument was expanded... Previously the ceremony The festival is mainly local people, but today visitors from all over the world have attended the festival more and more.

What is more, some cumbersome rituals are eliminated such as not setting up temples to pray or some performances are also reduced depending on the situation such as playing human chess. Instead, there are dragon dance and other modern sports, such as football, volleyball, etc.

From the change of circumstance, organizational form, rituals and performances in Le Lai festival, people's perception has also changed. heritage value. People support with pride and new spirit in building Kien Tho homeland in particular, Ngoc Lac in general, more and more innovation and development worthy of the homeland of the national hero - Le Lai.

5. Discussion

- Protecting Le Lai temple festival

Festivals in general are a beauty in the cultural activities of Vietnamese people. Every spring, there are festivals held everywhere. As mentioned at the beginning of the article, Le Lai festival is also held on the 8th of January and the 21st of August according to lunar calendar. The festival is organized to honor the national hero-Le Lai. Through the festival to remind future descendants to remember the once glorious merits of their ancestors and the cultural beauty of solidarity, love. Le Lai festival is both royal and folk in nature, suitable for local cultural life. Through festival, local people have conditions for cultural exchange, experiences, customs to build and develop the local economy more and more beautiful.

¹ Mr. Vu Dinh Sy's opinion - Head of Lam Kinh Special Historic Site Management Board.

Besides the human values, there are also many challenges posed in the new context in the following aspects:

Firstly, *Monotony of festivals*: Festivals belong to the community and take place in a sacred time and space. However, at present, there are many new types of culture, games and performances that have been introduced into the festival, making the sacred space and sacredness in the festival somewhat decline. The mismatch between the ritual (too long) and the festival (with many new types) creates the monotony of the festival.

Secondly, *the local management of the festival*: In the past, festivals were voluntary with the participation of members of the community. Today, it is more "planning" because it is built by the authority. This takes away the excitement of the locals and those who are always looking forward to the festival.

Thirdly, *Festival commercialization*: The strong development of the market economy has had a significant impact on festivals. Festival has commercial colors and are easy to become a trading place. In fact, taking advantage of the festival, many people have organized illegal activities or some individuals take public property as their own. Anything can be traded including the phenomenon of buying and selling gods.

Le Lai Temple Festival is a traditional festival towards the roots to honor national heroes, which has glorified the country and the homeland of Thanh. Le Lai Temple Festival synthesizes many historical, cultural and human values that need to be preserved and promoted to serve today's life. Conservation requires the enthusiastic understanding of the national culture of the managers and the volunteering of the community - the owner of folklore activities.

Not only festivals, Le Lai temple is also valuable in many ways. Therefore, in order to preserve and promote the value of the relic, especially spiritual and cultural needs of the local people, officials and management boards of historical relics Lam Kinh needs to have many suitable solutions such as a tour guide who is knowledgeable about the history and origin of the temple, introduce to visitors when visiting.

- Promoting the value of festivals associated with sustainable tourism development

Through the ups and downs of history, the temple has been repaired many times. From a temple made of bamboo and leaf paintings, it is now made of spacious wood with unique patterns. It can be said that Le Lai temple is the only ranked temple on Ngoc Lac land. That is why the temple has many values, especially in terms of history, beliefs, architecture, community cultural activities, etc.

Like many localities, communal houses and temples are places of worship and store the cultural values of the village drawn from community life. In daily life, people always have to contend with nature, wars, poverty..., that's why the gods become sacred symbols to help people overcome all difficulties and hardships. Le Lai Temple, in addition to its architectural and artistic value, also has cultural and tourism value .

Le Lai festival is a valuable cultural property of the locality with great potential for tourism. Visitors not only witness the joyful and sacred atmosphere but also to visit a poetic historical scenic spot.. Up to now, the relic has been recognized as a national-level relic and has become a tourist destination attracting tourists from all over the world when visiting Lam Son in every spring.

The festival is also a place of traditional education, preserving good cultural values. Before 1945, the people of Kien Tho in particular and Ngoc Lac in general had 98% illiterate farmers. They could not read written materials. However, from generation to generation, people here often tell stories and historical stories related to their homeland: Le Lai risked his life to save God, Le Lai's death. every spring... Every spring, the people organize a festival to review historical lessons about the struggle tradition of the homeland, on that basis, foster a more loving spirit and national pride in today's youth; Besides, the festival also has great value for the spiritual life of the people. It is a place to connect the community, a place to dispel all the worries in daily life of the people of the mountainous region.

Learning about Le Lai temple festival will help people understand more about the great merits of the ethnic hero who risked his life to save God, contributing a significant part in the victory of Lam Son Army. Currently on Ngoc Lac land, this is the only festival, which expresses the important and sacred meaning to the people in the region. It has great value for cohesion of the community spirit in the large mountainous area in the west of Thanh Hoa province

It can be said that Le Lai temple festival is not only valuable in terms of spiritual culture but also a lesson to educate the descendants about the tradition of fighting against foreign invaders. Through the form of performance with the title "Le Lai risked his life to save the Lord" has reminded his descendants of his glorious merits. In the minds of the people, Le Lai is honored as a hero in the fight against foreign invaders.

Besides, the temple festival also has tourism value. Visitors coming here not only witness the sacred fun atmosphere of spring and summer days but also visit a charming scenic area. Up to now, Le Lai temple has been planned to be in the Lam Kinh special national historical relic complex. Every year on August 21 and 22, visitors to Lam Kinh can go back a few kilometers to the West to visit the temple and especially the festival takes place in a bustling atmosphere of Spring.

- Suitable solutions

a) Enhancing the role of the community in preserving and promoting cultural heritage values.

The community creates the relic and it is also the community that uses, protects and promotes the value of the relic. The support of the community plays a very important role.. However, in the past years, we have mainly focused on propagating and training on the management, conservation and promotion of the values for the officials doing this work.

People are only propagated through the mass media, training or learning knowledge about protection of relics has not been paid attention. Moreover, people must get benefits from the relics which people voluntarily participate in the construction and protection of the relic. Therefore, to enhance the role of the community in preserving and promoting heritage values, we need to do well the following factors:

- Successfully building a new rural lifestyle and culture village in Kien Tho commune, Ngoc Lac district.

- Continue to educate the local people for the Law of Cultural Heritage, especially for the young generation of Kien Tho commune. Regular propaganda is also a way for people to see the great value of the monument so that they will have a more positive way of dealing with the monument. To do this well, the staff of Ngoc Lac District People's Committee, Kien Tho commune officials, professional staff of Lam Kinh Historical Relic Management Board, who directly take care of temple relics Le Lai must be focused on training both in management as well as professionally. It is necessary to resolve the relationship between responsibilities and interests of resident communities in all activities of protecting and promoting cultural heritage values.

- Raise people's awareness, increase funding for education and propaganda about monuments for the people improve their knowledge. Local communities must participate in the management, protection and promotion of the value of the monument.

- People are not only responsible owners for preserving cultural heritage, but they also need to really benefit from activities that exploit and promote the value of the community's cultural heritage. The cultural and historical relic of Le Lai temple is a religious and belief work, so the sacredness is its extremely important factor. It can be said to be the spiritual food of the people. They have awareness to effectively protect and promote the value of the cultural heritage.

- The activities happening in the festival have to create conditions to develop sustainable livelihood models for local communities, for example: development of homestay tourism, agricultural tourism, craft villages, local products...

- Promote the development of community-based tourism to create jobs for local people in a sustainable and long-term strategic way, thereby creating an environment for people to participate in service supply chains; encouraging idle laborers to participate in the production and manufacture of handicrafts, local products, especially participating in environmental protection and hygiene; healthy, skilled, capital workers can directly participate in the business of restaurants, hotels, transportation... Community participation is indispensable in the conservation process. However, this participation can take place at different levels, depending on the capacity of each community group.

- In order to protect and promote cultural values well, we must do well the state management of cultural heritage. Therefore, it is necessary to constantly improve legal institutions, perfect the organizational system of state management agencies, at the same time do well the propaganda and dissemination of cultural heritage and educate the people to participate in the management of the relic in accordance with the Law on Cultural Heritage.

- Cultural heritage is an invaluable asset of the nation. We must not only preserve it but also promote its effects in the present life. Propaganda for people to understand deeply about the value of historical and cultural relics is the best method to promote the value of relics. Therefore, Kien Tho commune authorities, Kien Tho commune's historical relic management board need to propagate to the people so that they are rich in content and diverse in forms on the mass media. such as radio, television, newspapers, etc.

- Tổ chức tuyên truyền giáo dục phải được làm thường xuyên, liên tục và đặc biệt chú trọng vào thời điểm thu hút đông đảo quần chúng nhân dân đến di tích như vào các ngày lễ, thời gian tổ chức lễ hội. Kết hợp với các trường học trên địa bàn xã Kiên Thọ tổ chức các buổi học tập ngoại khóa tham quan di tích, giáo dục ý thức tôn trọng, bảo vệ di sản của các tầng lớp thanh thiếu niên, học sinh. Tổ chức các cuộc thi tìm hiểu về nguồn gốc lễ hội, truyền thống của di tích, của quê hương, những nét văn hóa đặc sắc, để thông qua đó giáo dục lòng yêu quê hương, đất nước, tinh thần tự hào dân tộc cho thế hệ trẻ. Đa dạng hóa các hình thức tuyên truyền, giới thiệu về di tích lịch sử văn hoá có ý nghĩa rất quan trọng trong việc bảo tồn và phát huy giá trị di tích. Trong thời gian tới, lựa chọn sử dụng phương tiện thông tin đại chúng (phát thanh, truyền hình, báo chí, internet...) để truyền tải, đưa các quy định pháp luật và Luật Di sản văn hoá thấm sâu vào mọi mặt của đời sống xã hội, đến với mọi người dân một cách hợp lý, hiệu quả.

-The propaganda and education must be done regularly and continuously, especially on holidays and festivals. Cooperating with schools in Kien Tho commune to organize extracurricular learning sessions to visit relics to educate the sense of respect and protect the heritage of youth and students. The contests about the origins of festivals, traditions of relics, homeland, unique cultural features should be held to educate love of homeland, country, spirit of national pride for the young generation. Diversifying forms of propaganda about historical and cultural relics is very important in preserving and promoting the value of relics (radio, television, newspapers, internet...)

- Strengthening awareness education, sharing benefits with the local community. By any means, the local community must get benefits from tourism practical activities. Mobilizing surrounding communities to participate in tourism activities' management and preservation of natural resources and environment of the relic site is a good solution.

b) Promote the socialization of conservation activities and the value of historical - cultural relics

Promoting the socialization in conservation activities and protecting the value of relics is increasingly interested. The regular restoration and restoration in the monument is very large, while the investment funding of the state is limited. Therefore, it is necessary to promote the socialization of Le Lai temple relic with the spirit of the State and the people working together to preserve and promote the values of the relic. The State encourages the individuals, organizations and businesses to contribute funds to renovate relics, donate artifacts to state museums, educate intangible cultural heritage...

Le Lai temple is the great effort of the people in the area in building and preserving. Experiencing the ups and downs of the country's history, the temple has been severely damaged many times, but it has been restored by the people and the attention and investment of the authority. Therefore, the knowledge and the people's cooperation plays an important role in preserving and promoting the relic.

6. Conclusion

Le Lai Temple Festival is held annually to honor the national hero Le Lai. The festival remind future descendants to remember the once glorious merits of their forefathers, the cultural beauty, love and care... The festival is a chance to promote people's aesthetic talents. It makes famers become good artisans. The festival is both royal and folk in nature, suitable for local cultural life. Through the festival, the local people have conditions for cultural exchange, experiences, and learning about customs and habits, cultural lifestyle to build and develop the homeland more and more beautiful.

Là nơi con cháu nhớ về quê hương, nhớ về cội nguồn lịch sử cha ông, tưởng nhớ công ơn người đi trước đã anh dũng hy sinh vì nghĩa lớn. Lễ hội là nơi người dân được vui chơi, giải trí, bù đắp tinh thần. Và lễ hội cũng góp phần làm phong phú bản sắc văn hóa truyền thống dân tộc, đồng thời phát triển thêm những sắc thái mới của lễ hội hiện đại, tích hợp được nhiều giá trị lịch sử, văn hóa và nhân văn. Lễ hội còn góp phần bảo tồn văn hoá địa phương, văn hoá dân tộc gắn với phát triển du lịch bền vững, xây dựng và phát triển quê hương đất nước Việt Nam ngày một giàu đẹp.

Festival is like a link connecting the community, creating a cultural space that is both solemn, sacred, jubilant and exciting. It is a place where children and grandchildren remember their homeland, their ancestors' historical roots, and their ancestors who heroically sacrificed themselves for a great cause, where people can have fun, entertain, and compensate for the spirit. The festival contributes to enriching the traditional cultural identity of the nation, at the same time developing new nuances of modern festivals, integrating many historical, cultural and human values.

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