

## **The state and religious spaces in higher educational settings: the case for synergy in Vietnam**

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### **Summary**

The sight and presence of temples in universities is one of the most peculiar developments that has occurred in contemporary Vietnam. In an effort to understand this dynamic, this study examines the intersection between religion and education in a context of an atheist state. Specifically, it tries to understand how important and valuable such religious practices are in Universities e.g. temple visitation and incense prayers in the New Year (Tet celebration) and other related ceremonies. To what extent does the performance and practice of such religious activities affect educational institutions? How essential are these religious practices that universities must keep and preserve them? On a more structural level, what factors can be attributed to these unique religious spaces in educational settings in an atheist state? To answer these queries, this study surveys those universities in Hanoi and Ho Chi Minh that conduct religious ceremonies and with temples inside the campus. This is complemented by an extensive analysis of the Doi Moi reforms that transformed Vietnam in a variety of ways. This study finds that although it is not explicitly part of the socio-economic and political reforms that were instituted after the post-war reforms, Vietnamese citizens have incorporated aspects of religion and spirituality into their daily lives. This quasi-grassroots movement for freedom of religion inevitably paved the way for the state to recognise its utility for the common good. Seen from a pragmatic and utilitarian sense, the state allowed religion and religious ceremonies to flourish as a mechanism to generate strong feelings of sentiment and respect from its citizens. By erecting statues and images of national heroes such as Ho Chi Minh, Ton Duc Thang, and teacher Chu Van An inside the schools, and performing religious ceremonies in front of these god-like figures, religion became the link between the state and its citizens or specifically, the youth. On the part of universities, the establishment of temples in educational arenas is essential for getting high ratings in accreditation systems. Not only does having temples and other sites of worship give schools additional points for student diversity and respect for student's cultural beliefs, but it is a necessary and sufficient feature in raising educational standards in response to the internationalisation of higher education systems. Overall, this study contributes to better understanding the relationship between religion, schools and the state in the contemporary period.

Keywords: prayers, higher educational settings, post-war reform, youth in Vietnam, freedom of religion.

## **1- Introduction**

Religion and education is in a symbiosis relationship, in which educational institutions enhances religious knowledge, providing trainings for the religious leaders. In return, religion takes care of spiritual demands for faculties, students and staff, creating diverse environment in the education settings. In 2020, one national University in Vietnam has a plus point in world universities ranking, jumping to the top 500 best universities in the world because of having a Buddhist temple inside the campus. This event lays a question for scholars that studies about this atheist country. The religious space for the high educated youth is literally expanding. Thus, this paper is going to explore on How essential are these religious practices that universities must keep and preserve them? In order to response, this paper first reviewing the historical relationship between religion, education and the state. Next, it delivers the theoretical frameworks that determine living religion in Vietnamese citizens, that inherited from generations to generations. In method, the paper use the media analysis of universities websites, listing their words and images that related to religious practice. The paper concludes by findings of cross-country universities' religious freedom symbols.

Religion in contemporary Vietnam is no longer orchestrated by the state, which against the ideology on an atheist community. Since chairman Ho Chi Minh was in power to lead the revolution in Vietnam, he delivered an authentic strategy on the nation's faiths and beliefs to appeal significant support from various social groups. The policy was different from church-state separatism policy by Chairman Mao in the neighborhood state that critiqued by Welch (1961), as the basic policy of the regime is not to revise Buddhism and transform it into Marxism-Leninism but to let it die. In comparison, a local Buddhism, intertwined with Vietnamese popular faiths has been mobilized to contribute on national communal solitary to sustain the national independence then enhance the economical liberalization. In the specific collective society, Buddhism has not been challenging the political power but play an important role to empower the Communism. Accordingly, the result for such dialogue exists is accounted for a long historical background, in addition of the non-orthodox religious belief in most Vietnamese citizens.

The Chinese Mahayana Buddhism was transmitted to Vietnam around two thousand years ago, became the majority in religious population. In the very beginning, the Buddha statue had been placed beside traditional Goddesses from the Traditional Cults. As a consequence, the Buddhist in Chinese practice was replaced by local way of worship. Vietnamese monks and nuns were instead of locating in the high mountain, chanting sutras; they open a space to teach Buddhist philosophies in villages. They offered handle support on social issue, assisting agriculture work by operating religious ceremonies. Step by step, the monastic wisdom recognized by the royal families, unlevelled to state religion in Tran and Ly dynasty. In spite of deeply engaged to the civil and political issue, Buddhist leaders had never taken over the ruling role of the state on Vietnamese society. Respectively, Buddhists became the majority, a true religion to accumulate conventional culture. When the invaders concreted Vietnam into the colonial state, Buddha teachings was replaced by Confucius preach in around 1000 years. Buddhism practice was restricted under the French colonial period. The religion survived through a long-difficult period by the protection and support of the citizens. Hence, the Communism with revolutionary aims to benefit the working class is competent with the Buddhist's aspiration in the mean time.

Vietnamese government's policy on religion in general and Buddhism Association in specialty are equally based on some regulations. The administration is in charge of managing the society and religion is one of the members. The most important value that is respected by governmental decision is how to gather the national strength. Hence, religious right in an individual is also

supported, as long as the belief does not harm the nation's stability. The government does not involve to Buddhism Association's internal affairs such as their choice of leaders and successors. Buddhism Association is in return define their slogan as Dharma- Nation and Socialism. The group's ideology is sustaining the nation's independence. The organization is also promise to keep the close connection with traditional religion.

Thousands years of religion has been treasured by many cultures before the State's political affair began. The philosophy and wisdom from Jesus or Buddha has inspired philosophers to reform the national polity. In other words, the rulers either use religious power to enhance their power or deny religion to address citizens to material center world. For illustration, in India, according to the Caste "Varna", the societies are divided into four classes that are priestly, rulers, artisans, merchants, farmers and laboring. They used the word, which is borrowed by Hindu and Mahayana Buddhism as Karma to manipulate the lower classed. Prejudge was not only a traditional taboo but also legalized in the country's policy. According to Caste system, administrative jobs are the only grant for upper castes. It was also practiced in the University, education quotas.

The un-equilibrium system was generated until the year of 1950. The constitution, discrimination was illegal toward Caste lower classes and aboriginal people. Nevertheless, the participant of Christianity in social work, such as performing schools and medical clinics in the tribal areas, among the poverty villages made Hindu extremism acted violence. They were afraid of their ruling position in the local. They were afraid Christian tried to convert the lower caste Hindus using social welfare. As can be seen, religion, once explained as a veneration of truth, which fissures human modesty and humility, is a qualification needful to regular and virtuous department in all the offices and services of humanity. The statement that Berger mentioned a long time ago, that whenever a society must motivate its members to kill or to risk their lives, thus consenting to be placed in extreme marginal situations, religious legitimations become necessary. Thus the 'official' exercise of violence, be it in war. The Irish and the Swiss were great examples of the situation.

In Western countries, their history can be told as historical-religious stories within several centuries. It was as complex as the political-religious problems in the Middle East recently. Switzerland is well known as a peaceful country that had not been suffered from World War I and II. Their problem did not come from the outer but internal conflict- almost under the name of God. In the 16th century, the Kappel Wars broke out between the Catholics and the Reformation. It was due to the two opposing theological views. Churches seemed empowered by the state, there was none of the government roles has been involved. Meyer (2009) appointed that these battles were intended to resolve the questions of the denomination to which Switzerland should belong. In fact, the both side implemented religious feelings of owned by target their political issues. Until the contemporary Swiss, Florian and Indrani still insisted that ' The Bishop of Church and the Holy See value Roman Catholic canon law higher than the Swiss Federal Constitution. Despite being a democracy and developed country, Switzerland is still on the edge of preserving the equilibrium among different ethnic and religious groups, where the voice of the state is not greater that the Church. In some democratic countries, the elites take advantage of Religion, like a lullaby to let the working classes 'fall into sleep'. They even reinforced under a constitution that every single resident needs to have a religion, such as Indonesia. In different approaches, the people of Communism Party reject religion by using the religious freedom policy such as China, religious discrimination, as Russia. In both societies, we found several incidents reported violence accused either within the society or between the government and non-favored religious groups.

Lenin admitted that Religion is the heart of the society which without heartily behavior. In fact, China under Chairman Mao used the “brand” of Marxism and Leninism to established his concept of religious freedom in 1950. The policy was applied due to an incompatibility ideal of Chinese leaders on Religion. For instance, Christianity is believed as “foreign culture imperialism” whereas Buddhism and Taoism were seen as feudalism. Based on Mao approach, Garvey (1985) stated as every citizen has the freedom to believe in religion, and also the freedom not to believe in religion. Within a particular religion, every citizen has the freedom to believe in this sect or that sect. The person who was previously on non-believer has the freedom to become a religious believer and one who has been a religious believer has the freedom to become a non-believer.

In the next five decades, the basis of China Communism Party remained. Nevertheless, the interpretation of this policy rejected any opportunity that Party members were able religious faith. Li acknowledged “using coercion in dealing with people's ideological and spiritual questions-including religious issues can be extremely harmful”. In fact, their strategy on eliminating Religion has seen as very sophisticated as the government put in the account of how powerful religion is. They also estimated the result of forcing atheist ideology on the civilians. As a result, Li explicitly revealed “The religious freedom policy is a revolutionary slogan. If we thoroughly implement this motto, believers will gradually change from believing in religion towards non-believing. In short, the religious freedom policy is our Party basic policy towards religion. We can adopt only this policy, not any other policy.”

In practice, until 1982, praying services or customarily events were forbidden. They claimed that this regulation was to protect the non-believers from being influenced by zealous believers. Also, in some cities, Christian clergy and Buddhism monks/nuns were advised not to wear their attire outside of the church or temples. This has not mentioned to Chinese Muslim religious life was also report as devastated. In the 1980s, even though Deng XiaoPing was ambitious to introduce a “reconciliation and unity” plan for modernization, he still wished to control the expansion of religious groups. In this stage, we must compliment the persistence of Churches and Temples in China, Jiang Ze Ming in 1991 alarmed that the collapse of Soviet Union and especially Communism in Europe had an invisible hand of “religious proliferation”. He found that China had to emerge, recognized and prevent this danger. In the following decades, Protestants number raised double, churches expanded to 16,000 with 32,000 meeting points.

Numerous religious incidents led the Socialist State to be undermined. Leung (2005) reported, both the periodic religious crackdowns in Tibet between 1992 and 1996 and the Muslim riots in Xinjiang province were blamed on Muslim separatism. The Eastern Turkistan Organization in Turkey, which actively promoted Muslim independence, as well as the serious Falun Gong evil cults, confirmed the view that religious activities threatened national security. Consequently, the present of Churches, Temples and Mosques are not to gain Positive Merits but become Political Challenge. The pressure under the international arena, legalism and accommodation policy is more tolerated. The new liberty and separatism of state-religion model in China were introduced with very positive attitude. However, this policy is soon aware that it is not similar to the American form of separation and other developed countries. When the success and failure of religious organizations are in the hand of the people, not the state, means there is none of financial or the government will provide security support. Would it be a huge question for public utility function inside China?

In 1987, Gorbachev ran his plan on perestroika, introduced the liberalization of religion. It was not long time afterward, in 1993; a new Article 14 of the Constitution stated, “The Russian Federation is a secular state. No religion may be instituted as a state-sponsored or mandatory.

Religious associations are separated from the State and are equal before the Law.” In contrast, the “equal” word was no longer used in the 1997 law. In specific, the Constitution distinguished between the four traditions as Orthodoxy, Islam, Judaism, Buddhism and other non-traditional religions and sects. Also, Orthodox Church was made by law as the only religious organization eligible to receive state aid for “the restoration, maintenance, and protection of buildings and objects which are monuments of history and culture”. The legal action brought up several discriminate issues in the society. Indeed, religious intolerance flourished among the youth groups and non-traditional religious organization. For illustration, in 2007, the Koranic commentary by Turkish theologian was banned. The ‘skin-head’ group involved to several murder of Muslim migrant workers from Africa, Central Asia. The historical reviews show that Vietnam in the novel research, is one of the difference case for religious freedom under the ruling of atheist party.

## **2- Literature Review**

In the local province, the government invests on the place where local people are able to worship the local heroes. By building a typical museum-shrine, the suggested reason is to maintain the norm of moral behavior in the local community, to preserve belief in the tutelary deities, and to sustain the communal solidarity. Olga (2007) comments on the frame of national heroes that Vietnamese leaders understood that they were not efficient enough to subdue mother goddess completely. In-stead, they choose to use the cultic ‘form’ by filling it with their own content, creating a new pantheon of deities consisting of their heroes, who not only serve their propaganda needs but at the same time enter the country’s religious terrain, secularizing and making politically correct the ‘content’ of popular religion. The scholars have not concern to the background of Vietnamese leaders back to that time. Almost of the leaders served the War so they pay much attention on worshipping the Heroes and Martyrs in wither local or national memorizing ceremonies.

In the manifest of “Returning to the source” manner, there are several other Festivals during the Lunar New Year. The government takes advantage of popular sentence in Vietnamese as “January is a month for festival, eat and play”. According to the number of festival increased, the number of tourists also soared. More temples and pagodas have been constructed. The government seems more generous on giving the land to support on religious purpose projects. For examples, Pham (2009) as Tran Hung Dao is being rediscovered and invested with meanings by the state, which formulates policies on religion. The Saint Tran festival can be considered as one of the most important festivals for the Vietnamese, especially government officers.

The local spiritual belife has engaged with Mahayana Buddhism since the religion is propropagated in Vietnam from China. The trust that the local people address to Buddhism in addition base on the way they want to place their ancestors into the temples. The pagoda is seen as the place for family union. Worshippers normally come there for certain ceremony and have a vegetarian meal together. Parents would like to take their children to the pagodas to remind them about the teaching of the Buddha. In some place, where the pagodas are big, the garden became a playground for local children. They believe that it is the safest place in town. In Vietnam, people considered themselves as a Buddhist when they often pray the Buddha in a full-moon day of the month, either at home or in the pagoda. They follow the traditional folk in marriage and funeral with the implement of Buddhism style. For example, when a Buddhism believer passed away, the family will invite a group of monk to chant sutras for several days, until the funeral process is done. McHale & Frederick (2004) states that practicing a religion is seen as the case of individual.

Nevertheless, it's the sense of family, where the believers pay their respect and want to bring their beloved people. Venerable Thich Gioi Tuong told that almost monks and nuns in Vietnam came to the pagodas since they were small, so family members come to visit quite usual, the worship house also has family spirit rather a scared place for strictly religious practice.

In the doctrine Buddhism, the pagodas are just the place to pray and worship. Nevertheless, local people trust the monks and the nuns rather than their social workers. Because of the casual style, and living close to the households, the pagodas often the place to receive misfortune people, whether in some case, they do not have any official paper to help the homeless, elderly or orphanage children. In fact, in the developing period, more vulnerable people seek for assistance from the temples. Buddhism was well-known by their humanitarian work, consequently, the place is always open for public need. In the reality, the more functions temple offer, the better finance status the temple may have. In which revenue the fund came from? Whether the government only acquires support from the citizens that pay less tax? The next discussion will clarify the myth behind the value of filial piety that motivate businessmen and the elites to spend a part of their fortune on religious services or donations.

### ***2.1 Buddhism, the Mother Goddess and the elites***

Before Buddhism came to Vietnam, the agriculture people worship the Mother, who may help the people to have good harvest. Mother of Goddesses names Lieu Hanh. Her image stands for the gender revolution to againts Confucianism from China. She helped, taught the ordinary people to prevent the flood, living harmonious and work in agricultue. She is the real person in Vietnamese villages. Her life, her work made her reputation in the civilians. There is lack of teaching and the followers are not clearly defined when they all declared that they believe in Buddhism. When the people believe that their local God followed the Buddha, on one hand, they study about karma, reincarnation; on the other hand, they worship the Cults as the guardian for security and wealth. After peace was established in the country, the soldiers who had phenomenal achievement in the wartime were promoted to the important position in the government. The majority was from working class background. In spite of devoting their life for the Communism Party, the cultural habitant in an individual remained. Taylor (2007) mentioned about the practices of most Buddhist in Vietnam are undertaken in the hops of achieving more mundane goals, such as having a succesful career, a male child or a healthy family.

In the unspoken worship regulation, after offering incense to the Buddha, the civilians are allowed to go for any Deities that may fulfill their wish. Norton (2009) explored that two popular spirits are dedicated to protecting business, the Tenth Prince (Ong Hoang Muoi) for retailers and the little Princess (Co Be) for whole sales, while the Seventh Prince (Ong Hoang Bay) is popular for his ability to confer good luck in gambling. The more economic development in Vietnam, the more visitors come to temples. Gell (1998) noted that the relationships between humans and spirits in contemporary East Asia are realized in and through material forms that could be described as 'tribute', 'gifts' or 'generalized reciprocity', an agentive deployment of things to win the benevolent agency of god and goddesses. Political elites tend to go to temples for the Kings or Heroes, for illustration, the Saint Tran's palace is considered as one of the 'must-go' for any political elites or Hung Kings pantheon. Step by step, the pass-away day of our first King is celebrated as national holiday, so people may have more opportunity to prepare food, gifts to offer in the pantheon.

According to the religious activities, citizens aware of the role of Buddha on their mandane. Buddhism is not seperated from the traditional cults, but considered as the first priority for any believers who would like to pay a visit on further God/Godesses. The discourse against Cadiere

(1944)'s conclusion that the cult of the spirits extends back to the origins of the race, preceding imported philosophies such as Buddhism, regarded as a weakly-realized venter. Often described as animism, spirit worship has been described by many writers as a South East Asian cultural substrate, an 'endemic religion' tied to place and enduring through time.. According to the 'mixture' of worshipping in traditional culture of Vietnamese people, the gap between superstitious and religion is difficult to clarify. In a year, there are many events, festivals operates in traditional temples to pray for the general public. On the other hand, individual may request to have their own ceremony to serve the God or ask for specific fortune. In the Communist Review, the article 'Beliefs, Religion, Supersition' affirms that supersition is inseperable from religion: " religion and superstition are intimately intertwined and influence each other'.

Chauvet (2011) indicated that the Cults and business have several elements in common, such as the fundamental importance of the exchange of goods and promises, and of negotiations in long-lasting relationships between partners. These elements are one reason for the over-representation of traders among the worshipers. The fact that certain spirits are considered particularly benovelent toward business maybe regarded as a reaction to comercial liberalization and the tolerance, and even encouragement, shown toward personal enrichment, which after decade of hardship is no longer banned. The entrepeneurs go to the pagodas in the first month of the year and go to say thanks in the end of the year. They believe that the successful of business is from the 'Yin' support to make the Yin money become Yang money. Giving a comment on the tension of the modern worship culture, Kendall (2009) mentioned this illustrates the creativity of spirit possession and the malleability of spirit representations that has been observed else where in Asia. Far from disappearing with modernixation and social change, Vietnamese spirit mediums give sense to contemporary upheavals of social and historical change.

## ***2.2 From Cultural religious practice to Nationalism***

National building is often at stake at pilgrimage sites, where pilgrimage shrines function as national cultural heritage, making collective memories more real and are thus often directly connected to the perception and structuing of national identity. In Vietnam, the traditional worship culture has been token as 'beautiful custom' (thuan phong my tuc). Soucy (2003) described the relationship between religion and state is thus best characterized in terms of 'balance tension'. The ruling party taking Mother Goddesses (the Four Palaces) as the fundamental weapon to construct cultural identiy and nationalism. More than 2000 years, the colonia states, foreign invaders and the hardline turin in cultural and religious policy of Communism Party cannot eliminate the Four Palcaces practice. People are religious and nationalists. They support what benefits their country, their family. Lauser & Endres (2011)stated that according to some interlocutors, the unspoken agreement had been that pilgrims were free at night to do what they wanted. Thus many mediums and followers of Four Palace Cult still continues to secretly serve the spirits in remote places at night.

In the modern period, the new culture promoted by the party leadership was envisioned as representing the best of Vietnamese cultural heritage. Olga (2007)The relationship between the state and popular religious cults is complex. There are positive and negative aspects for each side. For the state, the cults present a threat of subversion and at the same time a point of entry into popular sentiment. For the devoees of the cults, the state is a policing presence with the power to enforce prohibition while at the same time a sourrce of support and legitimization enabling a particular cult to develop. In recent years, we have seen, there has been a shift toward policies similar to those of colonial times, when the cults of Lieu Hanh and other deities were allowed to

flourish as markers of traditional culture. In recent years intellectuals associated with the state's academic establishment have been devoting research and writing to the worship of Mothers in general and to the worship of Lieu Hanh, in particular, as representative of Mother worship. The efforts aim to upgrade Mother worship and the cult of Lieu Hanh from realm of belief (tin nguong) to the realm of institutionalized religion (ton giao). Her temples are supported both by Vietnamese who live in the country and by emigres who return to worship and to contribute money.

In many Asia countries, the ritual to memorize the day our ancestor, relatives passed away is conducted every year. According to the old tale, Vietnamese people were born by Dragon Father and an Angel Mother. About fifty of the children go to the sea, another fifty siblings go to the mountain to expand, discover the new land, name Dai Viet (ancient name of Vietnam). The tale underlined that Vietnamese people are all from the same parents, having a scared blood to protect and develop the national land. In other words, the citizens are siblings, brothers and sisters from the same family. Thus, the ritual to memorize our common ancestors is operated in the whole nation. The ceremony form was officially organized by central government after the Year of 1990, to express the sincerity from political elites on the traditional beliefs of the civilians. Nguyen (2006) explained since the realm of spirits and ancestors are imagined to mirror the human world, the ancestors are thought to require the same daily necessities as mortals. The traditional Vietnamese phrase says that "wealth give birth to ritual form". The phrase brings a tremendous shift in Buddhism devotees. The rich people expected to spend more to pay for the moral debt. Marlaney (2002) mentioned that poor person who does not have the mean to present the ancestors with more than a stick of incense and a bowl of rice thus show no less "filial piety than a rich person who offers an opulent meal to the deceased. In comparison, if a wealthy person neglects their parent's grave, failed to offer the proper sumptuousness, then he or she would be looked upon as an unethical person, who lacks of heartily behaviors".

Another reason for the elites to take a good care of the religious life, in the literature and culture phrase, the successful of a person came from the blessing if his/her ancestor. Ho Chi Minh once said, a tree can be grew with 10 years but a human need about 100 years to be born and raise. His statement address the individual person should have their family genealogy. The book of the family is not only to show where the person come from, but also help a men to find their ancestor graves, to make a good buried for the ancestors. As a result, the wealthy and healthy ancestor in the other world can bring a good blessing to the present people. The missing soldiers are the most anonymous issue for the government. Apart of more than three millions martyrs, thousands of soldiers from Republic of Vietnam, America and other countries. The demand on this world and other world to comfort the spirit, lead them to return home creates a significant burden to the state welfare. Since about 2000, the state does not distinguish the soldiers with others. The ceremony for the martyrs is operated in religious form, to open a path for spirits to return to the heaven. Weigelt (2011) proposed as on the level of national-patriotic discourse, the fighting spirit and heroism of Vietnamese people have certainly become the most important signifiers of national identity, if not to say the nation's civic religion. Hence, the paper argues that:

H1: In the spiritual practice of Vietnamese citizens, nationalism, cultural norms, and the respectation of hereos that bring peace to the countries.

H2: Living religion is not only engaged at home or at the temples, but also in the Universities.

H3: The ceremonies remind students of their leaders, the proud of the countries, thus increase their nationalism.



### ***2.3 Confucius Value***

Confucianism reinforced in Vietnam by emperor China during Han dynasty by Buddhism monks. Nguyen (1998) found that the first generation of Vietnamese Confucians scholars formed by the monks were, of course, devote Buddhism. The relation between Buddhist and Confucius followers was struggled in a long period. Even though in the Ming dynasty, Confucianism was enforced in culture, legal system and the academic. Nguyen then added thus despite a millennium of Chinese cultural influence, Confucianism did not entirely transform Vietnamese society, which, until the nineteenth century, still kept some of the old Viet customs and practices, especially about women's right. Nevertheless, McHale (2004) argued that Vietnam, like Korea, Japan, and China, was a member of what appropriately might be called the East Asia classical civilization. Woodside (1976) on the other hand, modified that if Vietnam was more a part of an East Asia 'Confucian commonwealth' by the eighteenth and nineteenth centuries, but compared to many East Asia states, the Vietnamese one was weak, and thus the state could not always act as an effective agent of Confucianization. In other perspective, the 'foreign' culture was not able to conquer the folk cultures and long-term Buddhism in Vietnamese society. Wolters (1982) revealed they did not, in other words, manifest Confucian virtues.

Vietnamese society did not refuse Confucius teaching. As a small country, having been reinforced the new culture, citizens tend to accept, study but practice in the local way. The gender issue from Confucianism was declined by the image of Guan-yin Buddha and the Mother of Goddesses in the popular culture. The other valuable tenets were practiced, for example, the merit-making or meritorious services in family and the community. Slote & Devos (1998) explained about the feeling of helplessness is deeply repressed. Aside from the personal modes of coping that serve to reduce anxiety and that are universal to all mankind, the Confucian society have devised a series of religious-cultural belief system that mesh with those powerful individual human forces. In Vietnam, they are virtues (PhucDuc), astrology, geomancy, and the spirit world. The term PhucDuc indeed categorized the unique of the traditional culture. The word PhucDuc addresses on the merit that an ancestor has acquired through virtues deeds that is then passed on to succeeding generations, and the merit that a member of the present generation passes to future generation as yet unborn.

Furthermore, PhucDuc is not necessary to transfer on continuous generation. The term is promoted in Vietnamese family to educate their children. In particular, women are more responsible for the "PhucDuc" of the children. Whether the children performs in the society or the school, the community normally mention about the "PhucDuc" of the family. In the collective society, parents have motivation to scarify their life, earning merits for the successors. In return, children are taught and expected to have adequate manner to their parents. When a family respects such concept, the community will have motivation to sustain the morality and the whole nation would obtain the benefit from the righteousness. As a motivation, the Communism party advocates Confucianism in modern society.

Ideologically, the socialist regime is not suitable for the resurgence of the social an ethical order in Confucianism. Thus, by which reason the state condone the popularity of Confucius temple in the heart of the capital? In 1945, the provisional government of chairman Ho Chi Minh addressed the "stupid strategy" that French applied for Vietnamese as a disease, which has to be terminated. After the unstable period, education was the most important target that modern government desires to achieve. Confucius is worshipped in the first University of Vietnam, with hundred names of professors and doctors was written in the honor stone. The temple became a

scared place for pupils, students and those who would like to achieve career in academic field. By promoting the positive image of the house of worship, the government firstly propagates the role of education in citizens. Secondly, the ambition subjects to recall well-educated middle class to return home, to contribute for the future of the nation.

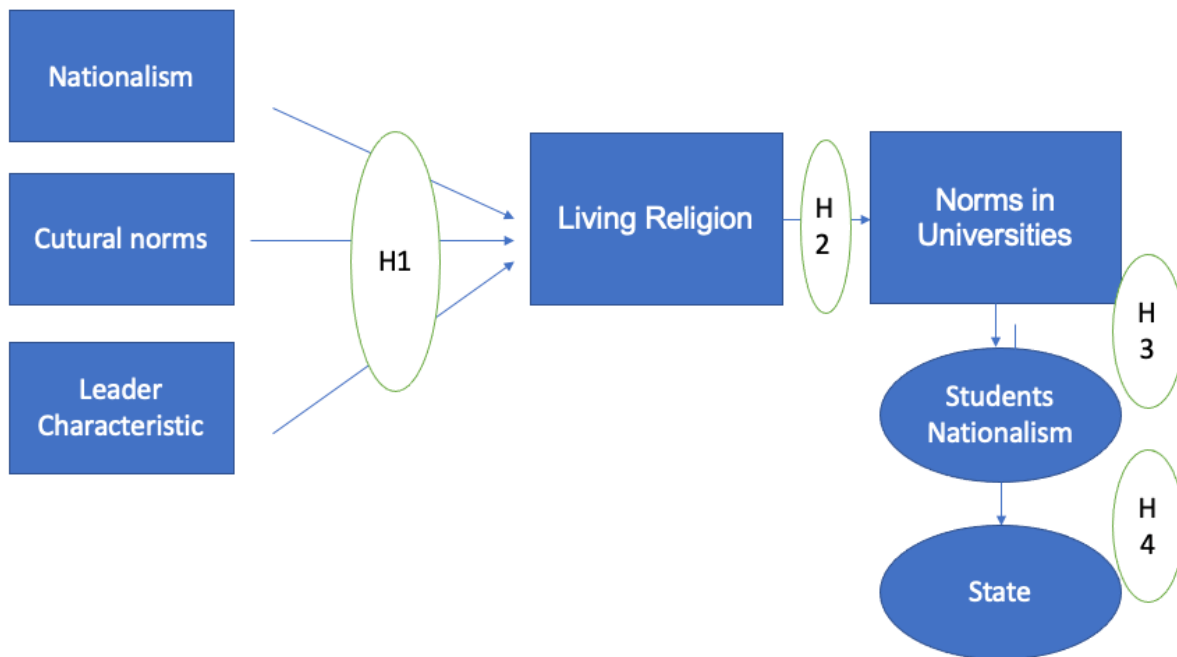
A number of Chinese well-educated people still stay in Vietnam after 1990, the maintenance of Van Mieu- QuocTuGiam (Confucius Temple) not only a sign of reconciliation to stabilize the Chines-Vietnamese elite but also addressing their support on sustaining the calligraphy culture (which was nearly declined) on Vietnamese- Chinese characters (Han-Nom). In the foreign affair aspect, when China ceased their fire from the mutual border, the act to re-enhance Confucius belief in the Vietnamese society, expressed a willingness of the government to re-establish a friendly relation with China.

Confucian ideology was flexibly adapted in Vietnam to fit local circumstances and values (Wolters, 1988). The cults, spirit associated with Confucianism, was a means to inculcate right relationships within families and between subjects and rulers. The state regulates through verification the right of practice, instead of coercion. In different geography and population density, the family-based syndrome is persisted. Andrade (2008) remarked that the values that go into the family-based achievement syndrome are strongly internalized: they act as life motivations. Vietnamese values do a great deal of work in keeping in place the family social system by warding off wishes that threaten the family. The social fabric and way of life in Vietnamese family may turn out to the national morality, communal solitary that policy leaders aim to construct. As can be seen in the nexus of Confucianism, which a typical value in Vietnamese Universities and the religion as Buddhism, the study conceptualise that

H4: From the grass-roots practice, religious practices in University merely contribute white colars labors to the states, that gaining high interested in working for the countries, such as volunteerism.

### **3. Theoretical Framework**

We use the theory of structuration, introduced by Anthony Giddens (1986), in his book *The Constitution of Society*. He argues that the duality of structure is always the main grounding of continuities in social reproduction across time-space. It in turn presupposes the reflexive monitoring of agents in, and as constituting, the durée of daily social activity, which later argued that it contended living religion Meredith B McGuire (2008). The agents in my study are universities that involve both integration on the level of face-to-face interaction; and concurrently, the ties remained while having physically absent in time or space. As Giddens mentions that the mechanisms of system integration certainly presuppose those of social integration, but such mechanisms are also distinct in some key respects from those involved in relations of co-presence.



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