

# Determine The Appearance And The Value System Of The Traditional Culture Of Vietnam Through The Worship Of Ancestors Belief Of Vietnamese People

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## ABSTRACT

Vietnam is a country with many beliefs and religions. In that system of beliefs and religions, there are beliefs and religions that are imported from abroad and there are indigenous beliefs and religions created by Vietnamese people during their existence and development of the people. In that indigenous belief system, there is ancestor worship beliefs. The Vietnamese ancestor worship beliefs are divided into two categories, namely, the nation's ancestor worship (Hung Vuong worship belief) and the ancestor worship in the family. Ancestor worship belief has an important place in the family and society of Vietnam. Ancestor worship is a way of expressing gratitude and tribute to the relatives deceased (die). According to the concept of Vietnamese people, the ancestor often engages in the present life, they guide, direct, protect, bless people life, etc. The people perceive this belief both as a traditional custom and as a human morality as well as a form of the spiritual activity. For a long time, in the spiritual life of Vietnamese people, beliefs in general and ancestral worship in particular have brought positive values to human life. However, not everyone understands its full value, especially the young generation of Vietnam. Many traditional values of the nation are gradually fading and in danger of losing completely in human life. Therefore, it is necessary to educate the traditional values of the nation through Hung Vuong worship and ancestor worship in Vietnamese families. To do these things, this study focuses on clarifying the origin of ancestor worship in the family and Hung Vuong worship; why does this belief appear in the life of Vietnamese people; the good values that this belief brings and educational methods to continue to promote the good values of this belief, thereby contributing to supplementing and enriching the values of traditional culture system of Vietnam.

## Keywords

Traditional values, the ancestor worship belief, the Village's Tutelary god, the Hung Vuong worship belief, spiritual life, Vietnamese People

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## Introduction

With a history of more than 4000 years of building and defending the country (Dai Viet Su Ky Toan Thu, 1697), the Vietnamese people have created the traditional cultural values of the nation that have been "unraveled and deepened" by generations of Vietnamese people into spiritual values invaluable, of great significance in the cause of national industrialization and modernization (Communist Party of Vietnam, 1996).

Traditional culture has accompanied the people throughout history, especially in the resistance wars against invading enemies, culture has actively participated in the struggle for independence and freedom the nation has become a spearhead on the cultural-ideological front, causing defeat, intrigue, and tricks of hostile forces (Communist Party of Vietnam, 2011 & 2016). Over 30 years (begin at 1986), the cause of national renewal of Vietnam has been achieved with important and great achievements in all fields (the Communist Party of Vietnam, 2016), the promotion of current cultural values is necessary to promote the dynamism, creativity, mastery spirit of the masses in the construction of the country, realizing the goal of a rich people, a strong country, a democracy, equality, and civilization (Communist Party of Vietnam, 2001 & 2016).

In the system of factors that make up a unique culture of Vietnam, there is a system of folk beliefs, in which worship beliefs are also ancestors (including the worship of Hung Vuong, the Village's Tutelary god belief and ancestor worship in the family) has a particularly important place.

Ancestor worship is a popular belief nationwide (Giau, 1973 & 1983; Anh, 2005; Binh, 2005); it has an important place in the family and social life, it is a belief that expresses the deeply humanistic spirit of the Vietnamese people (Van et. al., 2020).

Ancestor worship is a way of showing gratitude and gratitude to the deceased (Giau 1973 & 1983; Binh, 2005). According to the opinion of most Vietnamese, deceased people regularly participate in the present life, they guide, direct, protect and protect their descendants and lineages (for ancestors in the family); for people in the village (the Village's Tutelary god) and for the people of the country (for the ancestors of the country, that are the Hung Kings - Hung Vuong).

According to researchers, up to now, the phenomenon of ancestor worship still exists in many countries and ethnic groups (Institute of History, 2007; Hinh, 2007; Roszko, 2012). However, its position and role in the spiritual life of people are different in each place. In some countries, ancestor worship not plays important role in the spiritual life of the community, especially are nations and peoples that bring religion into the monopoly and one god (Tylor, 2000; Institute of History, 2007). But in polytheistic and pantheistic countries, ancestor worship plays an important role in the spiritual life of each individual, community, or society (Tylor, 2000). In Vietnam, most people worship ancestors, including followers of different certain religions (Giau, 1973; Chu, 1992; Anh, 2005; Van, 2019). People consider this belief both as a traditional custom, as human

morality, and as a form of spiritual activities (Giau 1973 & 1983; Van, 2019).

It can be said: "ancestor worship belief is the most common belief of Vietnamese people. It stems from the belief that the souls of the dead still exist in our world and affect the lives of our descendants" (Ngoc, 2002, p. 216). From real life, the worship and gratitude for the deceased gave birth to the worship of ancestors, widespread in the Vietnamese people. Ancestor worship activities usually take place on the anniversary of death, holidays, Lunar New Year, etc., to commemorate the deceased, express admiration, respect, etc. and wish to "bless" for all good things. Vietnamese people take gratitude as a moral foundation, and descendants must be grateful to those who were born. The death anniversary of parents, grandparents, etc (with family) is the day to meet the children, grandchildren, descendants gather together enough to create a strong relationship for family relations; the anniversary of a death of the Village's Tutelary god, it is the day when villagers gather and village associations; Hung Vuong's death anniversary (for the whole country) is the day when people all over the country turn to their ancestors, the man who gave birth to the Vietnamese nation, forming the barren and stretching mountains like today. In fact, whether or not there is a soul is unknown, but one thing is for sure, that the descendants must be grateful to their ancestors (Giau, 1973; Ngoc, 2002; Binh, 2005).

Thus, it can be affirmed that ancestral worship beliefs have contributed significantly to creating the values of Vietnamese culture. However, in reality, the education of the value of ancestor worship in particular and the value of Vietnamese culture, in general, has not been paid attention, especially for pupils and students (young, future owner of the country) (Van, 2019).

In the context of globalization, first of all, economic globalization has overturned many values that were considered standard in the community life of the Vietnamese people. Many people are not aware that the cultural values of each ethnic group have their own vitality, creating their own identity, diversity, and difference (Van et. al., 2020). That is why people absorb outside cultural ideas in a massively, without selection. The consequence of course in terms of culture is that it is easy to create the habit of forgetting the traditions, the disorientation of enjoying and creating art, the hasty lifestyle, no meaningfulness, no longer ideal, etc. That is contrary to the national tradition, the morality of life that has been created and preserved by many generations of Vietnamese people.

Identifying and determining the appearance of the Vietnamese cultural value system, or assessing the current situation of the Vietnamese cultural value system in the current period, is not easy. It seems that anyone who gives themselves the task of identifying and determining the appearance of the Vietnamese cultural value system also feels that there are many things that are difficult to adequately mention. The diverse, complex, and vibrant realities of socio-economic life do not easily fit into any cultural assessment framework. In the context of the anti-corruption and anti-corruption of morals being accelerated with many serious cases being prosecuted, many negative social phenomena beyond the imagination have been exposed. There are negative phenomena belonging to ethical

culture, human culture, which before that few people dare to imagine, appeared relatively popular. Urgent voices have appeared not only in social networks or in the press, but also in the National Assembly forum. At the 5th session of the 14th National Assembly (May 21 - June 15, 2018), many opinions of delegates directly touched on this issue. The current social posture is in a rather allergic state to compliments or compliments. People pay more attention to the attitudes of those responsible for evil and evil. Therefore, this is also an opportunity for Vietnamese culture, human value system, and culture to be viewed objectively. To have the foundation for the assessment and determination of the cultural value system of Vietnam, the study of Vietnamese folk beliefs is very necessary. In this study, the authors focus on analyzing the worship of ancestor beliefs in the family, the Village's Tutelary god beliefs, and the Hung Vuong worship beliefs.

## Literature Review

Talking about the Vietnamese cultural value system, everyone has long understood that it is also the value system of Vietnamese people (Them, 2016). The characteristic qualities of Vietnamese culture, which the 5th Central Resolution Session VIIIth (1998) has outlined, and later repeated in many other important documents and considered core or fundamental values, though it is called Vietnamese cultural value it is the Vietnamese human value, or basically coincides with the Vietnamese human value system. Almost no one thinks that those are not Vietnamese human values (Them, 2016).

But recently, has different conceptions of the human value system with a cultural value system. In our opinion, this distinction is only meaningful to a certain extent. Because only in narrow enough scope, within the framework of cultural activities and phenomena, the new cultural value does not directly reflect, does not necessarily show human worth. In such cases, when it comes to value, one simply wants to talk about the value of a cultural phenomenon; for example, the value of a play, an architectural work, a picture, or more broadly, a festival, a monument, a scenic complex, or wider again, literary values Tran Dynasty, Nguyen Dynasty, etc. However, when the cultural values are considered in the broader scope, the higher generalization is in general qualities, the closer the object is to human value (Them, 2016).

To the widest extent (cultural value system, the value system of Vietnamese culture, of the entire Vietnamese culture), the said value is not consistent with that of specific cultural phenomena moreover, it is the value of Vietnamese culture and the people of Vietnam; or more accurately, the cultural value system of Vietnamese people (Them, 2016). That is, through the value of specific phenomena, expressed by the value of specific phenomena, the value of Vietnamese culture, of the Vietnamese people, is the object of discussion, is what noted mind review is, explore.

The cultural problem is actually a human problem. There is no what kind of culture that says nothing about people. The most concise definition of culture is "culture is the sum of human values". When it comes to worth, people want to talk about human worth. Because, there is no value that is not human, not for humans. Only humans see themselves and

see the world through valuable lenses. Good or bad, ugly or beautiful, good or evil, noble or lowly, great or mediocre, even expensive or cheap, etc., these are the metrics that the only man can use to examine the world. Therefore, moral or cultural values, traditional or modern values, social or personal values, national values or class values, etc., all are human's values.

Everything created by humans in the process of living and existing, passed down through many generations, is verified in life, creating positive factors, promoting people to live better, etc. All these the creations of human value are considered the core value system: considered at the family level, it is the value level of the family and the lineage; considering at the level village or commune level, it is the value of the village or commune level; considered at the national level, it is the value of the national level. That is completely undeniable.

### Related Concepts

According to the folk concept of the Vietnamese people, the ancestor is a term used to refer to people who have the same bloodline but have passed away such as grandparents, cavalry, grandparents, fathers, mothers, etc. people who have had success and nurtured, have a great influence on life living physically and spiritually of the generation who are living.

The primitive social ancestors have their roots in the totemism of the tribal clan (Tylor, 2002). The totems ancestors of the matriarchal period are objects that are in nature, have a close relationship with man, and when they are deified and sanctified they are considered the totems (totems) of the gens and tribes. During the patriarchal clan, the ancestors were the heads of the gens, tribes such as chiefs, military leaders, etc. powerful.

The ancestor in society has a division of class that is more fully expressed (Kim, 1919; Giau, 1973 & 1983; Van, et. al., 2020). They are usually the holders of the position of head of the family, the right to inherit, and the wills of property recognized by law and society (Dai Viet Su Ky Toan Thu, 1697).

During the development of history, the concept of ancestor has also changed and developed. It is no longer limited only in the bloodline - family, clan, etc. but has expanded to the community and social scope. The formation and development of nations and peoples are often associated with the names of those who have created and preserved the community's life. They are heroes and celebrities who, when they live, are worshiped, respected, lost memorials, worshiped in religious spaces. In Vietnam, they are the ancestors of the profession, the village's Tutelary gods, national heroes, cultural celebrities, etc.

Ancestor worship is a conscious human activity, a complex whole of consciousness about ancestors, symbolism about ancestors, and rituals about "thờ" (worshipping) and "cúng" (offering).

"Thờ" (worshipping) is a factor of the awareness of ancestors, a feeling of gratitude, remembrance, the direction towards the origin, and the past. Ancestor worship is a show of respect, gratitude, and remembrance of the ancestors, at the same time it is also a show of faith in the protection, protection, and assistance of the ancestors. The basis of the

formation of ancestral consciousness is the belief about the living ancestor's soul that can protect and bless the descendants. Ancestor symbol is the image of talented, merited, and virtuous people. On the altar of ancestors, there are usually plaques, statues, and pictures that are arranged elaborately and solemnly.

"Cúng" (offering) is a ceremonial element, is the practice of a series of movements (praying, prostrating, kneeling, bowing) of the patriarch, the patriarch. It is an activity in the form of a ceremony and is determined by the concept, customs, and practices of each community and ethnic group. The worship and an offering are two elements that interact and create a separate whole - that is, ancestor worship. The "worshipping", is the content, and the activity of "offering" is the expression form of the content of worship. The sense of worship, respect, gratitude, remembrance, hope for the help of the group. The first is the core content, the main thing that makes ancestor worship become ancestor worship. If there are no "thanks" but only "worshipping", the worship of ancestors without "sacred soul", without intrinsic attraction, can easily become bland and therefore, cannot be ancestor worship. The "offering" is just a form of expression, but it glorifies the sacred, mysterious, vague, and creates an attraction. It is the adhesive that creates colors to satisfy the belief of the worshipping subject.

In primitive society, the sense of ancestors was an element of primitive social consciousness, reflecting the inability of humans to face the force of nature (Taylor, 2000). Later, along with the natural force is a dominant force, such as oppression, exploiting class, etc. that always dominates the daily life of people. Stuck in real life, people seek liberation in spiritual life. Along with the symbols of the gods, the symbol of totem appeared in the matriarchal clan. The main feature of the ancestor worship in this period was the worship of totemism (Giau, 1973 & 1983; Tinh, 2004).

Into the patriarchal clan, ancestral worship beliefs reflected the change in the social division of labor (Taylor, 2000). The man plays a key role in economic life. They are people who have both secular power, prestige, and the right to hold the worship of gods, including dead ancestors. Objects of worship in this period were transferred from totem ancestors to real ancestors, with the dead bloodline.

Thus, it can be seen that the objective deep social origin of ancestor worship is the limitation of the production force and the limitation in awareness; it bondage in the dual relationship between the human to nature and between humans and humans in society. Its direct, social origin is the division class in society, the consequence of which is the enhancement of the role of the head of the family - the gens. These people, relying on their prestige to consolidate and sanctify the ancestor worship that was in place during the matriarchal time (Tinh, 2004). In a caste society, the oppression, exploitation of class, social injustice have made people without a real way to seek the help of their ancestors, which are also important social sources give rise to ancestor worship. Along with that, human awareness is also an important source in the process of the formation and existence of ancestor worship. Primitive people believe that after death, the soul continues to live (Taylor, 2000). The concept of the soul is one of the basic elements located in the complexes, symbols of ancestors, and is a characteristic of ancestor worship. Another ideological element, somewhat



older than the concept of the soul, influencing the development of ancestral symbols is the image of the totem ancestor, the image of the god that protects the family and the clan.

## Classification of Ancestor Worship Beliefs

### The Ancestors Worship in the Family

Family ancestor worship is a popular activity in the Vietnamese people's daily activities. That is reflected in the establishment of the family altar (altar to worship the deceased family members such as parents, grandparents, etc.) and the worshipping activities of the family on the full moon day, the first day; especially on the day of death of a loved one (Kim, 1919; Giau, 1973; Giang, 200; Van et. al., 2020). According to folk beliefs, in each family, the ancestral altar is the purest, most sacred place, deeply demonstrating the spiritual beliefs of Vietnamese people. The altar is considered as a sacred bridge between the human current life and the sacred realm of heaven and earth, an invisible bridge connecting and reconciling the two realms of yin and yang. With the concept of "how to live, then sound like that", "living like birth, death-like existence". The dead as well as in life, both have the same needs; the living need a house, the dead also need a place for the soul to take refuge, so descendants have set up an altar to commemorate, to worship the deceased and also where ancestors go after the descendants' prayers.

Vietnamese people have a tradition of "when drinking water, remember its source", with respect and dignity. Wherever we go, we always remember our roots, as sayings: "man has ancestry. Like trees with roots like rivers. Like a tree, you must have roots, and rivers must have roots. Thanks to its deep-rooted roots, new branches and leaves will be green and bear fruit. Thanks to the new river source, the water never runs out". People, too, must "have ancestors" to have ancestors and grandparents to have parents and children. Therefore, the worship in each family shows filial piety to the ancestors, grandparents, and parents, which is a tribute to the birth and nurturing merit of the ancestors. "According to ancient Vietnamese people, death is not the end. A person is dead but his or her soul still remains and usually "frequents" the family. The body dissolves, but the soul is immortal" (Anh, 1998, p. 103). Family members (grandfathers, grandmothers, fathers, mothers, brothers, sisters, etc.), after dead still have needs and desires like the living. "People also believe that life in the underworld is the same as life on earth. The dead also needs such things as when they were alive. In other words, the dead also needs to eat, drink, spend money, and live in houses like the living" (Anh, 2005, p. 121).

Right after a person's death (the soul has left his or her body), to lighten the steps of the soul when leaving the body, the living people (relatives in the family) will have to light candles, burn paper money or gold to pay the soul's travel expenses to the underworld and make offerings of food and drinks to reduce the hunger and thirst of the soul. People burn things made of paper exactly like the things living people need like furniture, horses, servants, etc. to the souls; for the rich family even burn paper bicycles, motorbikes, cars, Television and sometimes planes. In the

current society, people also burn mobiles and tablets to souls. The sacred duty of a filial son is to meet all the needs of his deceased ancestors. In Vietnam, the person who performs the above rituals is usually the eldest son (or religious grandson) of the family. In addition, children and grandchildren can also set up their own altars at home. However, on important days such as death anniversary, grave transfer, etc., they must gather at the eldest son or the patriarch's home.

It can be said that "the custom of worshipping ancestors is the most popular belief of Vietnamese people. It comes from the conception that the souls of the dead still exist in this world and affects their descendants' lives" (Ngoc, 2002, p. 346). The worship of ancestors often takes place on the death anniversary, holidays, and Lunar New Year to commemorate the dead, show admiration and respect, and pray for all good things to come. Vietnamese people take gratitude as their moral foundation, that is, descendants must be grateful to those who gave birth to them. The death anniversary of ancestors reminds descendants of the date when they died and creates the basis for family relations. Nobody knows whether there are souls or not, but one certain thing is that descendants must be grateful to their ancestors.

Vietnamese people make offerings to their ancestors' souls on their date of death (death anniversary), which is usually calculated according to the lunar calendar. Descendants believe that it was the date when their ancestors' souls went to the afterworld. Not only on death anniversary, but the worship of ancestors is also carried out regularly on the first and the fifteenth of lunar months, and holidays. When there are important events in the house such as getting married, giving birth, building new houses, going away for work, taking examinations, etc., Vietnamese people also make offerings to their ancestor souls to report and pray for good luck or to show gratitude when their work is successful.

The nature of the worship of the ancestors' souls of Vietnamese people originates from the belief that the living and the dead have a close relationship with each other. Descendants pray for their ancestors and ancestors to protect and guide their descendants. So, the worship is considered a connection between the living and the dead.

Beliefs in the death suggest that "từ tuất quy thổ, cốt nhục tề u, hạ âm vi giả thổ, kỳ phí phát dương u thượng vi chiêu minh" (the dead people were buried in the ground, their bodies were decomposed, melted, buried in the ground were only fake, the soul was allowed to fly to the sky). This means that people who die will surely return to the earth; their flesh and bones dissolve into the ground and their souls fly high in the air. "The worship of ancestors is a belief since people consider their ancestors' souls as tutelary deities that protect them in their whole lives" (Duy, 2002).

### Ancestor Worship at the Village and Commune

The worship of Village's Tutelary god is a popular belief activity in Vietnamese villages. "The most popular Vietnamese people, the most prominent are worshipping gods in the village, no village has no communal house, temple or temple to worship gods" (Hinh, 2007, p. 436). Therefore, "Village's Tutelary god is the most sacred symbol of the whole village, in each village, throughout the old villages"

(Hinh, 2007, p 438). The worship of Village's Tutelary god is the highest combination of worship gods and the soul of the human.

"Vietnamese culture is essentially a village culture" (Giau, 1973, p. 218). Vietnamese village has long been the birthplace and preserved the village culture - national culture. Up to now, village culture still exists with the condensation of lifestyle, customs, beliefs, folklore, etc. Vietnamese village in the Northern Delta is the place where the cultural values of the village are passed down, seized in it many types of traditional religions and cultures, including the worship of Village's Tutelary god. In the Northern Delta villages, the Village's Tutelary god is the god of destiny, the spiritual support for the entire village community.

All over Vietnam, all over the villages and communes, Vietnamese people worshipping the Village's Tutelary god. The Village's Tutelary god is a common noun to refer to a god worshiped in a Vietnamese village. Like Tao Cong, Tho Cong, and Than Tai, the Village's Tutelary god ruled and decided the blessing of a village and was often worshiped in the village communal house. Therefore, almost every village or street (where the city is) establishes a communal house (or temple, shrine) to worship the Village's Tutelary god of the village or guild. The Village's Tutelary god was a man with meritorious services to the people and the country. Thus, "The Village's Tutelary god is the most sacred symbol of the whole village, in every village, throughout the old villages" (Hinh, 2007, p. 231).

Every village in Vietnam has at least one god. Each of the Village's Tutelary god had a divine and divine genius associated with the characteristics, natural conditions, and historical circumstances of the village (Huyen, 1995; Hinh, 2007). However, there were cases where many villages worship a Village's Tutelary god, such as Tan Vien god, worshiped by many villages in the former Ha Tay province (Hanoi today), although the gods of this god in each locality are different: in the Do village, Tan Vien was worshiped for his gratitude for teaching people to do farming and singing; in Shandong, he was again worshiped by the merit of teaching people to make grass sickles, reaping rice, who taught people to weave baskets from rattan and bamboo to make tools to carry grass, rice, etc.

The Village's Tutelary gods were often worshiped at communal houses and shrines, but sometimes there was a place to worship the village Tutelary god at the temple according to the motif of "Before the god, after buddha". With the viewpoint of "three religious prairies" (three religions of the same origin), many monks and nuns were enlightened as Tu Dao Hanh meditation teacher (Thay pagoda - Ha Tay old province - Hanoi today) was conferred as the Holy Father, to be called the Tu Holy; Khong Lo meditation monk (Keo pagoda - Thai Binh province) was conferred the title of Holy Patriarch, to be called Khong Lo Holy; Hue Tzu meditation monk (Co Tung pagoda - Nam Dinh province), was conferred Duc Bao Trung Hung - Linh adored the spirit, calling him the Tu Holy...

The village gods are very diverse, "Gods. Each village served a Village's Tutelary god, sometimes a village worshiped two, three Village's Tutelary gods, a village worshiped five, and seven Village's Tutelary gods who known as the Blessed spirit. The spirit has been divided into

three categories: Upper god; Middle god; Lower gods" (Ngoc, 2002, p. 356).

The village's division of the god system was relative because there were many different divisions. However, the division recognized by many researchers is based on the ordination of the feudal dynasties of Vietnam, specifically as follows:

"*Thượng đẳng thần*" (The Upper gods): including gods with great merits to the people, with the country, were ordained by the king and established temples such as Tran Hung Dao, Hai Ba Trung, Ly Thuong Kiet, Pham Ngu Lao, etc., and the angels were widely circulated in humanity about their merits to help people and help the country such as Tan Vien Son Than, Thanh Giong, Lieu Hanh princess, Chu Dong Tu, etc. All these gods had their merit and merit the king ordained as a senior god (Duy, 2002; Ngoc, 2002).

"*Trung đẳng thần*" (The Middle gods): including gods or local officials who openly fill, set up hamlets, have gratitude to the people, sometimes gods that the villagers have long worshiped, whose surname was unknown, or there was the bishop who did not know their name, or the gods with a bit of aura until the king of the island came to fulfill the dynasty, then the court made Middle god.

"*Hạ đẳng thần*" (The Lower gods): including gods worshiped by the villagers, although they do not know the divine powers, but also belong to the divine authority. The feudal court followed the villagers and ordained a lower class (Giau, 1983).

In addition to the above three gods, many villages worship strange gods such as the beggar god in Thu Lan village - Nam Ha province; god of theft in the village of Phu Khe - Thai Binh province; god of feces in Co Nhue village - Hanoi capital; Child god, Ta Dam god, etc. According to the explanation of the folk, these gods, apart from their unusual abilities, were worshiped by the dead at sacred hours. At first, due to fear, the villagers worshiped after a long time, they were worshiped to help the villagers dispel risks, to sponsor the existence and development of the village community (Huyen, 2002; Ngoc, 2002).

The worshipping the Village's Tutelary god is an invisible link, helping villagers to unite, their harmonious lifestyle, and their homeland preserved. For that reason, each village, when wanting to celebrate or organize anything, must have a ceremony to worship the Village's Tutelary god to ask for permission in advance. "It seems that people's admiration for the Citadel is no less than that of their ancestors, at a higher level than the ancestor, the Patriarch because this is the Village Patriarch" (Thu, 1997, p. 274). The worshipping Village's Tutelary god thereby reminds people to love the ethnic community, especially the village community, dragging people back to the neighbor-to-neighbor relationship in the style of "selling brothers away, buying neighbors near". Worshipping the Village's Tutelary god is actually a typical cultural feature in village cultural activities, cultural exchanges between villages; is a place to keep the customs and laws of each village, etc. It is the crystallization of religious ideology around a form of collective worship.

### Ancestor Worship at the National (Worshiping Hung Vuong)

Hung Vuong worship beliefs are a type of social and customary heritage registered by UNESCO (2012) as a representative intangible cultural heritage of humanity. Hung Vuong worshiping belief plays an important role in the Vietnamese spiritual life; through the ups and downs of history, while many other folk religions have changed many times, Hung Vuong worshiping beliefs with specific values have long-lasting vitality and are increasingly spreading becomes a unique cultural identity of the Vietnamese people. According to many cultural researchers, "Hung Vuong worship beliefs" belong to the ancestral belief culture of the Vietnamese nation. The ancestor worship of the Vietnamese nation is the "drink water, remember its source", in which, Hung Vuong worshiping belief is very unique and has a lively meaning that no other people in the world have (Kim, 1919; Giau, 1973 & 1983, Hinh, 2007).

The history of the Vietnamese nation started with the Hung Vuong era with the merits of building the kingdom of Hung kings. This merit has been engraved by the Vietnamese community for thousands of generations, becoming a noble tradition of the nation with the philosophy of "Man has an ancestry" (Dai Viet Su Ky Toan Thu, 1697).

Hung Vuong was the first king of Van Lang - the first Vietnamese state (Dai Viet Su Ky Toan Thu, 1697). Before there were books on the history of the nation, folk handed down legends, legends about the Hung Vuong Dynasty, stories that explained the origin of the nation in a close and easy way, easy to remember, associated with production practices and wet-rice culture. Those are the stories of the Hong Bang surname, the tale of "the Dragon, the nephew", the story "Son Tinh - Thuy Tinh", the story of the "Chung cake, Day cake", etc. Through these stories, we can imagine the Hung Vuong period as the first era of national construction, laying the foundation of today's Vietnam country. Starting with Hung Vuong being the leader of the Lac Viet tribes to unify clans, the tribe founded the Van Lang State, the last dynasty of the Hung Vuong period was the time to give the throne to Thuc Phan (King An Duong Vuong) - to establish the state of Âu Lạc, the Hung King period passed 18 kings (Dai Viet Su Ky Toan Thu, 1697). King Hung divided the country into 15 tribes, organized the mandarins into Lac maids (mandarins), Lac generals, the king's sons called Quan Lang, and the king's daughters called Mi Nuong (Dai Viet Su Ky Toan Thu, 1697).

To honor the period of the founding of the nation and to pay tribute to the heroes who made the country, since feudal times, kings established the temple of King Hung: the reign of King Le Thanh Tong in 1470 and the reign of King Le Kinh Tong in 1601, copied the alkaline seal to keep at Hung Temple, selected March 11th and 12th lunar month to be Hung Vuong's death anniversary (Dai Viet Su Ky Toan Thu, 1697). To the Nguyen Dynasty - the 2nd year of King Khai Dinh officially selected March 10th lunar month date is Hung Vuong's death anniversary to commemorate the Hung Kings and remind all Vietnamese people to commemorate the ancestor worship. When the Democratic Republic of Vietnam came into existence, President Ho Chi Minh issued Decree No. 22c/NV/CC dated February 18, 1946, defining Tet days, historical and religious

celebrations, in which, Hung Vuong's death anniversary (March 10th lunar month) is defined as one of the nation's historic anniversary. In particular, in 2012, Hung Vuong's death anniversary in particular and Hung Vuong worship, in general, were honored around the world when UNESCO recognized "Hung Vuong worshiping belief in Phu Tho province" as intangible cultural heritage, the representative of the human. The anniversary of Hung Vuong's death on March 10th of the lunar calendar every year has become a major holiday nationwide, always engraved in the mind, so as Vietnamese people, they all know the poem: "Dù ai đi ngược về xuôi, nhớ ngày giỗ Tổ mùng mười tháng ba" (No matter who goes back and forth, remember the anniversary of the 10th of march is the death anniversary of Hung Kings)

The worship of Hung Vuong has now become a custom, a belief, and has been passed down by the Vietnamese from generation to generation. For thousands of years, the people of Vietnam have had a sincere and sacred belief towards the origin, the Hung Kings, who had contributed to the first Van Lang Au Lac State, as well as taught the plowing people, paddy fields, transplanting rice, giving spiritual energy to land, houses, crops, and livestock to thrive, good harvests (Dai Viet Su Ky Toan Thu, 1697). For Vietnamese, it is not only a sacred belief towards the origin but also a spirit of the building and defending the country, preserved and handed down for generations.

According to legend, Hung Vuong was the son of Lac Long Quan's father - derived from dragons and Au Co's mother - derived from Fairy, who had made a contribution to the ancient state of Van Lang, in today's Phu Tho land. For the community of villages around Hung temple, Hung Vuong is also a god associated with agriculture. The worship of Hung Vuong was carried out by Later Le and Tay Son Dynasties (1788-1802). The Commemoration Feast of Hung Vuong is held on the 10th day of the 3rd lunar year in Hung temple, Nghia Linh commune, Doan Hung district, Phu Tho province. Each year on the anniversary of the death anniversary, thousands of people flock to this place to burn incense to commemorate the Hung Kings.

According to many researchers, the custom of worshiping Hung Vuong was confirmed early in the book *Linh Nam Chich Quai* by Vu Quynh in Le Thanh Tong period. At that time, with the spirit of national independence and affirming Dai Viet's national culture after the victory against the Ming army, the mythical symbols of national origin were enhanced, and the worship of Kings Hung continued, linking previous myths in Linh Nam land, had deeply affirmed the nation's independence. This was also maintained throughout feudal history. According to the researchers (Giau, 1973; Duy, 2002; Ngoc, 2002; Binh, 2005) in 1917 during the reign of Khai Dinh, it was celebrated on March 10 before the ancient custom a day, and confirmed the death anniversary of Hung Vuong as a national level. And in February 1946, after we gained independence and built the Democratic Republic of Vietnam for a year and a half, President Ho Chi Minh signed Decree No. 22 for civil servants to leave on March 10 Lunar calendar each year to celebrate the Hung Kings Anniversary with the tradition of drinking water and remembering the source.



On March 10 every year, the Commemoration Feast is solemnly performed with special rituals handed down from generation to generation. On the occasion of the death anniversary, people in the villages worshiped Hung Vuong (Hung Kings) in Hung Temple area on the mountain of Nghia Linh, dressed in festive costumes, colorful flags, and colors, held palanquin and made offerings. The most beautiful palanquin and the best offering, together with gongs, drums, rituals, etc were chosen to pick up the Hung temple to worship and pray for the people's national security. Offering offerings include Chung cake, Day cake, etc, (pork, beef, goat, chicken, etc.) and fragrant flowers and sweet fruits. In addition, young men in the villages also take part in the procession, hold flags, fans, and parasols in the procession. The Commemoration Feast also features folk performing arts such as oval singing, teasing, and other folk games that attract not only villagers but also cross-border visitors.

Hung Vuong worship belief was born, formed, and fused with the history of the building and defending the country of the Vietnamese generations. Along with that, the preservation of folk festivals at these relics has created a tangible and intangible heritage system bearing Vietnamese cultural identity. Hung Vuong worship beliefs express the belief, consensus, and voluntariness of the Vietnamese community across the country and overseas expatriates. The value of belief is always preserved, developed more and more deeply in the Vietnamese life and is passed on and practiced from generation to generation to endure and spread along with the development of the nation.

### The Value of Ancestor Worship In The Spiritual Life of Vietnamese People

#### The Build Values of Ethnic Roots

Researchers in Vietnam all suppose that the era of the Hung Kings and the subsequent An Duong Vuong (between the second millennium and the first millennium BC) (Huyen, 1995), whose material base is civilized Dong Son was the period of formation of the ancient Vietnamese ethnic group, the foundations of traditional culture and the formation of the first nation nation: Van Lang - Au Lac. The community of people in the history of prehistoric history has required awareness of the natural world, society and self-awareness, thereby initially building for themselves symbols and values, but increasingly with the development of feudal society, the ruling class represented the existing social regime, conscious of developing and consolidating those symbols and values of social consciousness.

That early and inclusive consciousness is that of the Vietnamese people. Vietnamese people, whether old or young, boys or girls all remember in their hearts are children of Dragon, nephew of Tien, same red blood, yellow skin, born from the "Mot boc tram trung" (compatriot) (Dai Viet Su Ky Toan Thu, 1697), the same homeland. Therefore, in any situation, in peace or in a country in danger of invaders, all gather to survive, unite to fight, create strength that has been challenged for thousands of years, becoming the power to overcome all enemies.

Due to the characteristics of the geographical position, one of the factors that formed the national national

consciousness at the earliest was the anti-foreign aggression. Vietnam, since the formation of the ancient state so far, most of the time, about 12 centuries was against foreign aggression. Right from the time of the Hung Kings, our fathers have fostered a sense of anti-foreign aggression and cultivated the love of the country. Rarely has a nation since the beginning of history created the legend of Thanh Giong, a boy who was only three years old said the first sentence to ask the king to fight with the invading enemies.

The history from the founding of the country up to now shows that: The generations of our ancestors have never been ambiguous about national consciousness. The will to protect the territorial integrity, to unite the whole country, to build a strong nation covering all eras and institutions. That consciousness flows in the blood of every generation of Vietnamese people, whether at home or abroad. That explains why Vietnamese people, despite being away from home for a long time, are still facing the Fatherland, and why Vietnamese people in the south and abroad still worship King Hung and remember the anniversary of the death anniversary. The strength of the nation's roots is there. Cultural researcher, Nguyen Chi Ben once said (2004): "In the social aspect, the value of Hung Vuong worship belief is the expression of community cohesion, the tradition of national solidarity. The worship of Hung Vuong can be considered as a red thread connecting the past with the present, which is a spiritual foundation for generations of Vietnamese people".

#### Educate People with Filial Piety, Gratitude

Filial piety is a particularly important human quality. From time immemorial, filial piety has been evaluated through gratitude and care for parents and worship of their ancestors (Kim, 1919; Giau, 1983). This is an important virtue, the core of human morality. The wise men in the world once discussed how to establish a good society using the principle of filial piety (Roszko, 2012). Filial piety has played a central role in the moral philosophy of Confucianism and throughout the spiritual life of Asians from past to present (Giau, 1983; Thu, 1997; Hinh, 2007). Up to this modern age, filial piety is still considered an important human quality.

The history of cultural and ideological development of humankind has shown that filial piety means being kind to your parents; take care of his parents; have good behaviors not only for parents but also for outsiders to bring good reputation to parents and ancestors; perform well the tasks and work to ensure material support for parents as well as for ancestor worship. Show love, respect, and politeness; promote brotherhood among brothers; advising parents wisely, including keeping them from unethical behavior; expressing mourning, expressing sadness when his parents died and performing funeral ceremonies seriously and solemnly; thoughtful worship after his parents passed away. Since ancient times, Asians have had a filial tradition (Kim, 1919; Giau, 1973). The annual VuLan festival (on the 15th day of the seventh lunar month) is a holiday to honor the ancestors of their parents and grandparents, including grandparents and parents for many lifetimes. In Vietnam, VuLan festival is considered to be an important holiday for parents, is the day towards the ancestors, the family and the

lineages (Lang, 1974). VuLan festival has a sacred meaning in expressing gratitude to ancestors, parents, and grandparents, in practicing filial piety according to the Buddha's teachings through practical and valuable practical works for relatives of yourself. Through the VuLan Festival, the children themselves have the idea of committing to live well, in accordance with traditional morality and in accordance with the Buddha's teachings in order to deserve the thanks of their parents, worthy of a true filial son. The VuLan festival becomes a tradition of filial piety (Lang, 1974). Today, the VuLan festival is no longer merely a sacred religious significance but has become a "cultural festival of humanity" (Hinh, 2007, p. 341). Respecting parents, worshipping ancestors, connecting grace and affection between the deceased is a noble tradition in the cultural flow of the nation's humanity.

As a Vietnamese people, everyone knows a few words: "Công cha như núi Thái Sơn. Nghĩa mẹ như nước trong nguồn chảy ra" (Father's efforts are high like Thai Son mountain. Mother's love is much more like water in a flowing source). Each person is born and grown-up, to parents is always pride and is the result of efforts to overcome many physical and mental difficulties. Father's efforts - the love of a mother penetrates deeply into every person, every family, family, and deeply penetrates the living order of the community, so it must behave appropriately. "As one of the principles of morality, in the national tradition, piety is practical for each child, not only at the death of parents but also the years when the parents are still old and weak should always be nourished physically and mentally" (Giau, 1983, p. 219).

### **The Spirit of National Solidarity, Love and Mutual Assistance between People and People**

As discussed above, in Vietnam, every family has an ancestor altar placed in the most solemn place, in the aspect of a village, to worship a village tutelary god, in the aspect of the nation that is to worship the Ancestor King of a country - Hung Vuong. Therefore, worshipping the Hung Kings and the heroes who have meritorious services to the people and the country is to show filial piety, gratitude, and respect for the merits of their predecessors, which is the basis for forming kindness, community.

The process of awareness of ancestors, Hung kings, and people with meritorious services to the people and the country is the beginning of kindness in every human being and in the social community. This reminds each person to act according to a certain standard and to strengthen the belief in the witness, protection, and expectation of the ancestors of the Hung Kings.

The merit of Hung kings is handed down from generation to generation, worshiped, and grateful by the community. The symbol of the hero who founded the country is therefore the source of the patriotism of the Vietnamese nation. The consciousness of the Hung Kings is also the consciousness of the origin of the nation and the country, thereby forming the spirit of national resilience and the sense of independence and autonomy.

The Vietnamese people have experienced the ups and downs of many wars, but patriotism and the sense of independence and autonomy have never been turned off by generations of

Vietnamese people, creating a distinctive value in the system traditional ethical values of Vietnamese people. Building and defending the country was the theme throughout the history of the nation, and to this day, the Vietnamese generations have continued the career of the Hung Kings in the new era. Hung Vuong worship belief is the highest expression of Ancestor Worshiping Faith, demonstrating the typical cultural identity of the Vietnamese community, which is gratitude to Hung Vuong and his predecessors' nation construction. In the mind of the Vietnamese, Hung Vuong is the ancestor of the birth of the Vietnamese nation. With respect and gratitude to King Hung, the Vietnamese community voluntarily worships Hung Vuong, making the worship of Hung Vuong become a belief, a cultural symbol creating a tradition of solidarity, love, and support and together overcome all difficulties and challenges to build and defend the country.

### **Conclusion**

It can be said that ancestral worship reminds each of us, wherever we are, far from our homeland, but always worship and engrave our roots. Thereby educating each person is always responsible for the homeland, preserving and promoting the good values that our ancestors have cultivated. This custom is like a bond between the living and the dead, those on earth and those in the spiritual world. This expressed the concept of the human life of the Vietnamese people "death as birth, death as existence".

According to the Vietnamese perspective, death is not the end, ancestors are always watching and blessing us in life. Thanks to this form of belief, Vietnamese people express gratitude and devotion, filial piety to ancestors, and grandparents who have given birth to nurture us. We always believe that, after losing, ancestors never disappear but always stand side by side with our descendants and we should fulfill the filial duty of a child. These values are always summarized and taught to our generations through the most meaningful verses of "Eat the fruit remember the tree growers" or "The tree has root, leaves, and branches was develop. Water is sourced, the sea is wide, and the river is deep".

In every Vietnamese family, ancestor worship transmits profound morality "drink water to remember the source" has become a beauty in Vietnamese culture. Through this, every human being understands the value of "filial piety" in life in relation to family members. Father's hard work like a mountain, the motherhood of his mother is as vast as the vast sky. So we must always be filial and grateful to our parents while still alive and always remain sincere and show respect and mercy when their parents return the eternal world. The most valuable value hidden in Vietnamese ancestor worship is the teaching of filial piety. Thus, ancestor worship is not only a traditional beauty of national culture but it is also an invaluable moral lesson in each person's subconscious. It teaches people about filial piety, filial virtue, and the origin.

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This report is my original work.

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None.

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