Religious Identity in Hanoi, Vietnam Today

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Received October 29, 2018; Revised November 20, 2018; Accepted November 24, 2018

Abstract  Hanoi is home of many major religions in Vietnam. Religious activities are more active, diverse, abundant and become more orderly. From an overview of the religion appearance in Hanoi, this thesis provides some of the religious features in Hanoi. At the same time, the thesis studies the process of formation, development and main activities of some typical religions in Hanoi in the current context such as Buddhism, Catholicism, Protestantism, Caodaism, Bahá’í Faith, Islam and the Buddhist association of Theravada - Minh Su Dao. Thereby, we can see that the activities of the religions in Hanoi city are always diverse, abundant and have a direct influence on the life of the people in Hanoi city.

Keywords: Religious characteristics, religious identity in Hanoi, Buddhism, Catholicism, Protestantism, Caodaism, Bahá’í Faith, Minh Su religion


1. Introduction

Hanoi is the capital, the large center of culture, science, education and international transactions of Vietnam. Like other places in the country, religions are gradually introduced, formed and developed in Hanoi. Although the number of religions in Hanoi is small, which is not very high in the population, but it is especially important. In historical periods, the people of different religions in Hanoi are an important part of the great national unity, which plays a major role in the cause of national construction and defense, maintaining political stability, social order and safety in the population. Religious activities in Hanoi are exciting, increasingly go into the rules. In the past time, religious issues in Hanoi in general and each religion in Hanoi in particular have been studied in many different aspects.

The book Religion with socio-political life in some countries around the world by Nguyen Van Dung contains many articles presenting religious life and the politics of many countries on the world, such as the position of religion in US social-political life, some issues of Islamism in modern social life; The problem of reform and renewal of religion in the Eastern early modern society; The Vatican’s international relations, etc., helping to clarify new complex issues related to religious factors such as religious terrorism and conflicts, impacts and effects on the modern social life [1]. Dang Nghiem Van in Theory of religion and religious situation in Vietnam has outlined the current situation of some religions in Vietnam. The author has dedicated the fourth part of his work to clarify the characteristics of the religious situation in Vietnam through two sociological surveys in 1995 and 1998, with two subjects Luong (non-Christians) và Giao (Christians) in Hanoi city, Ho Chi Minh City and Thua Thien-Hue province, with specific indicators. These are important documents for the study of religious activities in Hanoi today [2]. Do Quang Hung in the study of Religious issues in the Vietnamese revolution: Theory and practice reviewed in depth the views and guidelines of religious policy of Vietnam from 1930 to 2005. The author has analyzed deeply resolution of the religious problem in Vietnam with the policy of religious freedom and policy for each specific religion [3]. In Religious policy and the role of law, Do Quang Hung reviewed the reality of religious life and the implementation of religious policy in Vietnam during the renovation period. In addition to the fundamental theoretical issues, the author presents the current picture of Vietnamese religious life, clarifying issues raised in state relations with churches, surveying and evaluating the changes in the implementation of religious policy, raising the issues that need to be renewed and improved religious policy in the current situation in Vietnam [4]. In A series of religious lectures and state management of religious activities in Vietnam, the Religious Affairs Committee has introduced the general characteristics of religion in Vietnam, the great religions and the content of state management of religion in Vietnam today [5]. Nguyen Thanh Xuan in Religion and religious policy in Vietnam has introduced the religion in Vietnam, the system of religious policy in Vietnam through the period and the implementation of religious policy, especially since the renovation to date. The author affirmed that the implementation of the renovation policy on religious affairs has brought about very important results, changing the religious life in Vietnam in a positive and progressive way, contributing significantly to the stability and development of the country [6]. Mai Thanh Hai in Religions in the World and Vietnam [7] and
Nguyen Thanh Xuan in *Some Religions in Vietnam* [8] have outlined the history, doctrine, and structure of religions in the world and in Vietnam. Hoang Minh Do in *Protestantism in Vietnam - Current situation, development trends and current issues raised in leadership and management* [9] and in Catholic religious institutes in our country today and issues raised in the state management [10] has presented the situation and analyzed the issues of religions such as Protestantism, Catholicism in Vietnam today and proposed solutions to religious problems in Vietnam. Ngo Thi Lan Anh in *Influence of "mind" in Buddhism on the moral life in our country today* has analyzed the general content of the "mind" category in Buddhism in general and in Vietnamese Buddhism in particular, thereby clarifying the reality of the influence of "mind" in Buddhism on the moral life in Vietnam today and the problems posed. On that basis, the author initially pointed out a number of solutions oriented to promote positive values, limit the negative effects of "mind" in Buddhism for the moral life in Vietnam to the time of study [11]. Nguyen Thi Diep (Thich Tu An) in *Karma thought and the influence of Buddhist Karma on the way of life of Vietnamese Buddhists today*, has clarified the influence of Buddhist Karma thought on the way of life of Vietnamese Buddhists. The author analyzes deeply the basic contents of karma thought, one of the basic teachings of Buddhism, highlighting the influence of Buddhist Karma thought on the lifestyle of Vietnamese Buddhists today. Based on that, the author has raised a number of issues and recommendations related to helping Vietnamese Buddhists improve their way of life, benefiting themselves and the community [12]. Nguyen Thi Thanh (Thich Dam Thanh) in *Interaction between Buddhism and women (through the study of some northern provinces of Vietnam)* has analyzed the theoretical and practical basis of the interaction between Buddhism and women, clarifying the situation and the problem of the interaction between Vietnamese Buddhists and women through field surveys in some northern provinces of Vietnam today. Thence, the author predicts the trend of this interaction, draws attention to issues of concern and proposes some recommendations to promote positive aspects and minimize the limitations of the relationship between Buddhism and women in Vietnam today [13].

Nguyen Quoc Trieu in his study on *Activities of Protestantism in Hanoi capital: Current situation - solutions* has clarified the reality of Protestantism in Hanoi through the characteristics, teachings, rituals (comparable to Catholicism), the development and operation of Protestantism in Hanoi. The author has assessed the state management of the activities of Protestantism in Hanoi over time, mainly from 1980 to the time of study. Accordingly, the author proposes solutions to improve the management of the activities of Protestantism in Hanoi in the coming time [14].

In *Vietnamese Catholics during the Nguyen Dynasty (1802-1883)*, Nguyen Quang Hung has analyzed the process of religious mission in Vietnam from pre-dawn period to the end of the 18th century and referred to the fate of missionary activities during Nguyen Dynasty (1802-1883). The focus of the book is on the various responses of the Vietnamese feudal state to the mission of Christianity and its implications [15]. In *Christianity in Hanoi*, Nguyen Hong Duong has a comprehensive system of formation and development of communities as well as the religious life of Christianity (*Catholicism and Protestantism*) from the time of introduction until before Hanoi's expansion in 2008. The work has clarified the missionary activity, the development of Catholicism in Hanoi since its introduction and development to date, along with a number of Catholic cultural contributions in Hanoi. The author has also analyzed the process of formation, development and religious life of Protestantism in Hanoi [16]. The book *Religious life of Thang Long - Hanoi of Do Quang Hung* is a comprehensive and systematic study of religion and religious life in Hanoi in history and the present. The work has highlighted the "sacred space" of Thang Long - Hanoi with "three-turn structure" harmoniously combined with a social "power space" of the Citadel and clarified the characteristics of seven religions in Hanoi including: Buddhism, Confucianism, Taoism, Catholicism, Protestantism, Caodaism and Islam (*Islamism*) since introduction to 2007. The work has contributed to deepening the "religious life" of Thang Long - Hanoi through three stages: the religious space of traditional society, modern and present time (the time of study in 2010) [17]. In *Strange religions in Hanoi today and problems*, the authors presented a quite comprehensive picture of the problem of strange religion and work for the strange religion in Hanoi today through the results of the survey on strange religion in Hanoi in 2012. The work clarifies the characteristics of the strange religion in Hanoi such as: the number of strange religions is more than that in other localities; Hanoi is the cradle of many strange religions (12 strange religions in 19 religions were born in Hanoi), having the ability to dominate strange religions in other localities; Political expression is often higher than that in other localities; Spreading from the outside as well as from the outside, often faster and more pronounced. Thence, a number of forecasts of strange religions in Hanoi is given [18]. The work *Encyclopedia of Hanoi - expanded Hanoi* is a work of 14 volumes, the 10th volume of the work mentioned beliefs and religion in the expanded Hanoi (former Ha Tay province). The work has provided a panoramic picture of the process of introduction, formation and development of the current state of beliefs and religion in the expanded Hanoi. On that basis, to a certain extent, the work has highlighted the basic characteristics of beliefs and religion in this region in the unity and diversity of beliefs and religion in Vietnam. However, in terms of religions, this work also only mentions, introduces a general introduction to the birth and development, the system of organization, the doctrine and canon of religions, including: Buddhism, Catholicism and Taoism [19]. Le Tam Dac in *Some issues about Buddhism in Hanoi before and after 1986* clarified Buddhist activities in Hanoi before and after the Doi moi in 1986. The author identifies new manifestations of the activity aspect of Buddhism in Hanoi in this period, showing concrete manifestations and find out the cause of those manifestations. Since then, the author has proposed some solutions to promote positive factors and overcome the negative aspects of Buddhist life in Hanoi today [20].

So far, many studies of religions in Vietnam in general and some specific religions in Hanoi in particular have provided important theoretical foundations and scientific
basis for review and evaluation of appearance of religions in Hanoi capital. This article is to research the characteristics and appearance of some of the typical religions in Hanoi in recent years.

2. Content

2.1. Religious Characteristics in Hanoi

Hanoi capital is a very important place in the process of building and developing Vietnam. Hanoi is a place for exchanging and reacting to the evolution of the trend of globalization and regionalization in all areas, including religious activities. It is possible to outline some of the main features of religion in Hanoi today:

Firstly, major religions in Vietnam, most notably large religious communities, such as Buddhism, Catholicism and Protestantism, have placed the Central Church in Hanoi. Thus, basically religious developments throughout the country have a direct impact on religion in Hanoi. At the same time, religions are often directed towards the capital to learn and exchange good deeds in religious activities. The dynamics and evolution of religion in Hanoi also have a direct impact on the religious activities of the provinces and cities across the country.

Secondly, religion in Hanoi is the focal point of international relations relating to the religious field between religions in the country with religions, organizations and individuals in countries around the world, highlighted the Catholic relationship with the Vatican, with the Synod of Bishops in Asia; Protestantism with Korea, with the United States and with other denominations; Islam in relationship with Arab countries, etc.

Thirdly, all religions must stabilize their organization and religious activities comply with the law, have the direction of companionship, are attached to the nation, some religious dignitaries and functions participating in socio-political organizations. In addition, religions in Hanoi actively participate in social charity activities. Most of the major religions have headquarters and training facilities in Hanoi. Thence, it converges the interaction of both the learners and the preachers from the provinces and cities across the country to study, exchange experiences of religious activities. On the other hand, the preachers may be foreigners who are not in the religious organization or in the religious organizations of other countries invited by the religions of Vietnam.

Fourthly, there is a large number of Buddhist Bodhgaya communities in Hanoi, fast growing both in the number of believers, groups and religious activities. Most of the people in Vietnam in general and the Hanoi people in particular have folk beliefs, therefore, Bodhgaya operates with the teachings and facilities on the basis of Buddhism, so many people easily believe, and some people mistakenly think it is Buddhist. Islamic insiders have not so many people easily believe, and some people with the teachings and facilities on the basis of Buddhism, particular have folk beliefs, therefore, Bodhgaya operates people in Vietnam in general and the Hanoi people in believer, groups and religious activities. Most of the communities in Hanoi, fast growing both in the number of followers of Buddhism, Social charity, Control, Legislation and Culture. Buddhist Sangha of Hanoi, Vietnam now has 2,060 monks and nuns and 600,000 believers. In addition to the number of monks and nuns as official members mentioned above, there are still some monks and nuns in temples in Hanoi who are not members of Buddhist Sangha of Hanoi, Vietnam. These are the cases of monks and nuns from other localities that have not yet completed their paperwork [21].

In the city of Hanoi, there are 2,059 pagodas [[22]; 49], in which 1,696 pagodas are under the management of Buddhist Sangha of Hanoi, Vietnam, 209 temples are recognized as national monuments and 299 pagodas recognized as city-level monuments. Based on a list of 1,696 worship sites, the number of new pagodas built between 1990 and 2003 is 94 pagodas and from 2004 up to now, 48 temples have been built [22]. Religious activities of Buddhism are carried out on the basis of basic teachings shown in some theories such as Four Noble Truths, Dependent Origination, Impermanence, Selflessness, Karma, Causality, Returning and on the basis of The Buddhist doctrines including: Five Precepts, Ten goodnesses và Bat quan trai precept (for believers), Ten Precepts /Sa di (for newly ordained monks), Cu tuc precept /Ty khieu precept (for the official monk) and Bodhisattva precept (for both lay devotees/ laymen and ordained clergymentalky/monk) [22].

In recent years, the faith propagation board of Buddhist Sangha of Hanoi, Vietnam has many good results in propagation. The Church has held conferences on Buddhist activities, creating many important Buddhist activities, such as: training monks and nuns, giving lectures to the people, organizing the Great Fa conference to pray for security and transmission, participating in phenomena self-proclaimed religious name by some extremists or formed groups and operated unlawfully, causing that Vietnamese government authorities must take steps to address social security and safety issues.

2.2. Some Typical Religions in Hanoi Today

* Buddhism

Buddhism has a fairly large community, which can be said to be the most populous in comparison with other religions in Hanoi nowadays in terms of the number of dignitaries, believers as well as worshiping establishments. Although there is no evidence of the time when Buddhism appeared in Thang Long Hanoi, although the cradle of Buddhism is Dau Pagoda, about 20 km from Hanoi Thang Long, one thing is sure that when Thang Long became the capital of independent Vietnam, Buddhism was present in all fields of politics, society and culture. In material and immaterial culture of Thang Long, it is expressed firstly spiritual religious space in Thang Long, in the inner Hanoi city as well as the surrounding peripheral areas, etc.

Buddhist Sangha of Hanoi, Vietnam consists of 30 Buddhist Management Committees at the district and town level. Each Board of Management has between 04 and 15 members. The Board of Management of Buddhist Sangha of Hanoi city, Vietnam consists of 01 head, 05 deputy heads and 13 subcommittees, including: Education, Dharma, Buddhist guidance, Rituals, task of monk and nuns, Financial Economics, Communication, International Buddhism, Social charity, Control, Legislation and Culture. Buddhist Sangha of Hanoi, Vietnam now has 2,060 monks and nuns and 600,000 believers. In addition to the number of monks and nuns as official members mentioned above, there are still some monks and nuns in temples in Hanoi who are not members of Buddhist Sangha of Hanoi, Vietnam. These are the cases of monks and nuns from other localities that have not yet completed their paperwork [21].

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In recent time, Buddhism in Hanoi has actively participated in social activities, has contributed in the fields of health, education and humanitarian charity. In addition, Buddhism in Hanoi also actively mobilizes resources to help victims of natural disasters, support the construction of gratitude houses, grant scholarships for poor studious students, build roads bridges, schools; support poor patients in hospitals, mental hospitals, nursing homes; cook porridge of love at the hospital, etc. In the past five years, the Buddhist Bodhgaya increasingly develops. At present (as of August 20, 2017), in the area of Hanoi, there are 113 Buddhist Bodhgaya operated by religious organizations, religious dignitaries, or built by Buddhists. Basically, the Bodhgaya operates on the basis of the teachings of the Buddhist Sangha, along with the available facilities of the Buddhist Sangha in the area which have 50/133 Bodhgaya issued operation registration by the State of Vietnam. The Bodhgaya in Hanoi attracts about 12,955 believers and was distributed in most of the districts, towns in the area. In particular, Long Bien district has the largest number of 1,420 believers and Ha Dong district has the least number of 11 believers and also the lowest number of Bodhgaya with one Bodhgaya [21].

The activities of the Bodhgaya in Hanoi, basically aimed at bringing Buddhist teachings to Buddhists, raising the level of understanding Buddhist teachings for Buddhists, contributing to the repression of backward practices, superstition, demonstrating the spirit of Buddhist incarnation with the community. The participants not only do activities in Hanoi but also regularly organize trips to many temples in other provinces and cities and participate in merit-making activities such as casting bell, statue or building temple. They read the bible at home, are vegetarian on a full moon day, the first day or release on holidays, especially the organization of prayers for the dying. At present, the whole Hanoi City has 30 lecture halls teaching the Dharma, practicing Bat quan trai, chanting, reciting the Buddha, sitting meditation, etc. periodically for thousands of Buddhists. Each lecture hall has 200 or more attending Buddhists. In particular, many places have held retreats in the form of “one peaceful day” retreat held once a month, youth retreats, retreats for juvenility with the topic “find yourself”, student retreat, “filial piety” retreat, retreats for patients, etc.

The Buddhist community of the Bodhgaya in Hanoi came to the sacred space to satisfy many of their spiritual needs, including those unrelated to Buddhist doctrine. In addition to their religious activities, the Bodhgaya regularly organize charity and humanitarian activities such as supporting the disaster and flood victims, helping family under preferential treatment policy, the elderly, orphaned and homeless children. The active participation of Buddhists in social activities contributes to the building of a civilized and richly beautiful capital. In general, the Bodhgaya is organized and established by religious dignitaries, registered with the local government, under religious instruction of the Buddhist Sangha (guided by the faith propagation board and the Buddhist Guidance Committee) so its activities are stable, active and meets the needs and aspirations of religious activities of believers and Buddhists in Hanoi.

* Catholicism

Catholicism is the second largest religious community in Hanoi. Compared to Buddhist believers, Catholicism is a community that organizes religious life more closely. Catholicism has integrated into social life with a positive religious lifestyle and well-being of the responsibility of a lay person associated with the citizen.

At present, Hanoi has 90 parishes (belonging to 3 dioceses of Hanoi, Hung Hoa and Bac Ninh: Ha Noi Diocese has 68 parishes, Hung Hoa Diocese has 15 parishes, and Bac Ninh diocese has 7 parishes), more than 400 churches, chapels with 192,000 believers. For catholic dignitaries, there are one archbishop in Hanoi, 1 bishop, 1 auxiliary bishop, 98 priests and nearly 2,000 members. In addition to one men's religious institute (the god of salvation in Thai Ha parish), Hanoi now has 03 women's religious institutes, which are Congregation of the Holy Cross Lovers, the Sisters of St. Paul, Vinh Son Daughter of Charity with 17 monasteries (07 of which formed after 2000) [22].

Catholics in Hanoi have some models of effective social activities such as: On medical care, there are models of raising orphans, caring for the elderly without support, caring for HIV infected people, people with mental illness, etc.; Regarding On, there are models of kindergartens, preschools, nursing schools, vocational training centers, etc.; On social relief, models of cooking rice, porridge in hospitals, loans, giving wheelchairs, clothing, rice for disaster and flood areas, etc. The Hanoi Archdiocese, in collaboration with the Luca family including all Catholic professors and doctors who are working in hospitals in Hanoi to set up the Luca Clinic, located at Hanoi Archbishop's Office. Every year, the Charity Committee for Social and Charity - Caritas Hanoi cooperates with Hanoi Eye Hospital to organize free eye examinations for 150 poor patients in the city, excluding Buddhist and Christians; caring for and raising children with disabilities in the city with the expected care of about 40 children. At present, in Hanoi there are 12 group facilities, private junior class founded by religious institutions, raising children from 12 year months to 72 months. The majority of the youth groups are established by nuns in Catholic congregations, mainly in Catholic localities, where there are churches and monasteries, with different religious organizations. Moreover, the Hanoi Archdiocese has done a good job of encouraging students and parents with free meals in the church, donating vegetarian meals at the test site, etc. [23].
* Protestantism

Protestantism in Vietnam has a common origin, a mother church is The Christian and Missionary Alliance. Since its founding in 1887, the Missionary Alliance (precursor of The Christian and Missionary Alliance), Pastor Albert Benjamin Simpson has seen Vietnam as the first target for missionary. Hanoi is a Protestant locality which is earlier than other localities in the country. The rooting path’s Protestantism in Vietnamese culture in general and in Hanoi in particular is not as favorable as Catholicism for various reasons. The number of believers has grown slowly, and the status of the church has not been as well appreciated. In 1958, under the support of the Democratic Republic of Vietnam, the Protestant Church officially became a legal entity and up to now, Hanoi has a large number of followers, many organizations, sects, chapters, groups, especially Protestant foreigners.

The Protestant community in Hanoi has a large number of followers, many organizations, sects, chapters, groups, especially Protestant foreigners. Protestants are distributed almost all districts, towns in Hanoi. The community of Protestantism is evident in their social activities with the notion that "Every religion is good, teaching people to do good things and avoid evil things". Consequently, Protestants have a very tolerant view of religion. In addition, most dignitaries and the majority of Protestants participate in charitable activities to assist the poor, the disadvantaged, the victims of natural disasters, floods, lonely elderly, disabled children. Through the Communion feast to connect to the God and communion in the early months of the Protestants, giving them the bond of friendship as home members, even if they do not live in parishes like Catholics. Protestants always educate their children and the community with a simple, thrifty way of life, not drinking and smoking. They are very tolerant of the guilt of the believers, often telling them to correct, not condemn and blame. Thus, the community character of the Protestants is through specific conduct and on the basis of practice at the ceremony, etc.

At present, Protestantism in Hanoi has about 60 dignitaries, including 19 recognized pastors; 9 ordained ministers recognized; 14 recognized evangelists and 18 self-appointed dignitaries of the Protestant sects not been recognized as legal status. The work positions have about 100 members and about 8,400 followers (of which about 6,000 Vietnamese followers, about 1,400 Korean followers and about 1,000 followers from 40 different nationalities), living and working in Hanoi) [24]. Social activities of the Protestant Church in Hanoi have implemented some effective models in the past, such as: free healthcare and medicine; flood relief, humanitarian assistance; granting scholarships for students; supporting and helping the poor, building clean water systems, building houses of love, repairing houses, supporting heart surgery (domestic and foreign), supporting hospital fees, giving gifts; making rural roads, making toilets for the community; donating wheelchairs for poor patients, donating medical equipment, giving computers for cardiovascular monitoring for hospital; financial contribution to establish a hospital; organizing eye operations for children; counseling and support for HIV/AIDS infected people. In particular, from 1992 up to now, Protestantism in Hanoi has successfully implemented Protestant pastoral programs for detoxification with activities such as sharing drug detoxification experience in educational, labor and social centers; Drug detoxification centers are focused on private homes or at detoxification facilities built built by Protestantism [22].

From 2013 up to now, the Protestant Church of Hanoi has had 2 time per month for free healthcare patients in and outside of Hoan Kiem District, approximately 150 patients will be examined and treated and given free medicine at the Catholic Church of Hanoi. In 2016, on the occasion of the 100th anniversary of the Protestantism in Hanoi, the Hanoi Protestant Church organized a humanitarian medical examination and treatment program entitled "Spreading Love". Medical examination and treatment include: 10 physicians, doctors, pharmacists, nurses, the An Trach Clinic, Sunny Korea Clinic and about 40 volunteers inside and outside the Church.

* Caodaism

The history of the "white shirt people" in Hanoi is a history of ups and downs. It can be said, the starter of the Caodaism in Hanoi is the leader of Caodaism church Ben Tre, Nguyen Ngoc Tuong. In 1937, Mr. Tuong personally made the northern trip with the desire to spread the Caodaism to Central and North. In Hanoi, the Governor-General of Indochina did not hinder, but there were no official documents that allowed Caodaism to operate in Hanoi and Hai Phong. In late January or early February 1939, Ben Tre Church sent two new dignitaries, Nguyen Van Cui and Huynh Minh Chu with two dignitaries, Mr. To Van Pho, who made bronze bar for leader Nguyen Ngoc Tuong in his journey to the North in 1937. After three months, these people attracted about 100 followers, and by July 1939 the number of followers rose to about 2,000. The first official catholic temple in Hanoi was born in late 1939 at No. 25 Pavin street (now Han Thuyen street). In 1939, as a landmark for the Caodaism was officially transmitted to Hanoi. By the end of 1947, the site of the famous Cao Dai temple in Hanoi. “Cao Dai Temple in Hanoi has contributed to the achievements of Caodaism and marked the history of 90 years of Caodaism. One of the important landmarks of the Cao Dai Temple in Hanoi is that the source of the religious activities of the current Cao Dai churches and organizations” [23]. Together with two sects Cao Dai Rectification Board and Tay Ninh Cao Dai, from 1995 up to now, there are 11 Cao Dai sects recognized by the Vietnamese State as legal entities. In addition, there are 21 Cao Dai religious establishment operating independently recognized the organization of religion by the People's Committees of the provinces and cities directly under the Central Government.

The Cao Dai religion community in Hanoi is not large, with the number of dignitaries, positions followers and small Cao Dai lines of the two sects is the Cao Dai Church’s Rectification board and Tay Ninh Cao Dai Church, the majority dignitaries of Cao Dai lines are middle-aged people and farmer. At present, the Caodaism in Hanoi has three religious lines, including the Caodaism of Hanoi, belonging to the Cao Dai Church’s Rectification board has a church with 12 dignitaries, 4 positions and 174 followers; Dang Giang Cao Dai line belonging to Tay Ninh Cao Dai church has a temple with 13 dignitaries, 13 positions and 254 followers; Phuc Duc Cao Dai line
belonging to Tay Ninh Cao Dai church has two churches with five dignitaries, 18 positions and 521 followers.

At present, the Caodaism in Hanoi "always instruct dignitaries and followers to act in the right way and purpose of Caodaism concretized by the Charter and the path of religious practice of the leader Nguyen Ngoc Tuong, holding a good religious affiliation with the religions under the motto "Glorious Country, Bright Religion" [25], actively participating in contributing social charity funds launched by the Red Cross, Vietnam Fatherland Front and authorities at all levels. In addition, the community of dignitaries, positions and followers of the Hanoi Cao Dai church also regularly maintain the “Charity porridge pot” at the Hanoi Agricultural Hospital I and monthly support 06 “pairs of love leaves”.

* Bahá’í religion*

The Bahá’í religion was introduced in 1954 by an Indian Bahá’í female believer. Bahá’í Vietnam has been registered as a religious organization since March 2007. On March 21, 2008, the Bahá’í Vietnamese religious community held its first congress to elect Bahá’í Vietnam Religious Spiritual Council and passed the Charter and the program of activities of the director. On July 14, 2008, the person on behalf of the Prime Minister of Vietnam, the head of the Government Committee for Religious Affairs signed a decision recognizing the organization of the Bahá’í Vietnamese religious community.

The Bahá’í religious community in Hanoi is one of a small community. However, in terms of an independent religion recognized by the Vietnamese State as legal entities, they operate and live in groups at the private home of a believer, with a total 400 believers, causing low community character. However, the Bahá’í religion is also a factor in the religious community in Hanoi that the agencies and departments of Hanoi also need attention as other religions in the area. At present, the Bahá’í religion in Hanoi has 15 local spiritual councils, of which three local spiritual councils have been recognized by the Hanoi city government, such as the Hai Ba Trung spiritual council (Hai Ba Trung District), Thanh Tri Spiritual Council (Thanh Tri District) and Thach That Spiritual Council (Thach That District). The Bahá’í do not have religious dignitaries, the Spiritual Councils are elected by the followers at annual congresses, which currently have 20 positions with about 400 followers [21].

Bahá’í religion in Hanoi does not have worship facilities, the followers are grouped in the private house of Pham Van Duyen (chairman of the Bahá’í Religious Spiritual Council). Hanoi Bahá’í Spiritual Council is the first Bahá’í religious organization in Hanoi with the largest number of followers. The Bahá’í position is almost unchanged, mainly focused on some of the most respected people in the community in Hanoi, and as members of the Bahá’í Vietnamese Spiritual Council. Their main activity is to focus on guiding religious rituals for the followers at the group points, step by step strengthening the personnel for establishment of the Spiritual Council in the districts with the support of the activities of Bahá’í Vietnamese Spiritual Council. The direction of the Bahá’í work is determined by the general progress direction of the religions in Hanoi: "to be attached to the nation and to abide by the law".

The Bahá’í religious community in Hanoi has always been active in the religious life, building a civilized and prosperous society. In particular, towards the 200th anniversary of the birth of Baha'u'llah, through the application of doctrine to life and educational activities, the Bahá’í religion in Vietnam is having practical activities to promote the material and spiritual progress of Vietnam and Hanoi capital.

* Islamism*

The Islamic community in Vietnam, which has emerged since the 10th century in the Kingdom of Champa with the Brahmanism, came from India, but due to many historical and cultural conditions, it can not be promoted. In Hanoi, there is a small Islamic community that emerged in the 1930s, in the Indian-Pakistani- Islamic community that inhabited and traded in Hanoi city in the French colonial period. In the marriage relationship gradually some Vietnamese people are attracted to follow this religion. In the area of Hanoi Old Quarter, at that time a mosque has appeared which is unique until now at No. 12 Hang Luoc, Hoan Kiem. The appearance of the mosque in Hanoi contributes to the diversity and richness of religious life in Hanoi.

The Islamic communities in Hanoi are small, but very special, because they deal with issues of international and diplomatic relations, in the context of Hanoi's expanding on socio-economic and cultural relations with the Arab world and Islam. Moreover, the present Islamic community in Hanoi is being facilitated by the central and Hanoi authorities to ensure that the Muslim community is able to fulfill its religious life according to the doctrine and canon law. Their presence also makes the picture of Hanoi more diverse and rich. At present, there are 5 members of the Catholic Church in Hanoi; 01 Imam dignitary (in the Board of Management); There are about 80 Vietnamese followers in Hanoi, about 300 followers who are Cham people in Tay Ninh (they are living and working in Gia Lam Bus Station, Long Bien District and Nuoc Ngam Bus Station, and about 500 followers in the other countries (they are Embassy staff, businessmen of 18 Arab countries working in Hanoi). There is a unique mosque in Hanoi, Al-Noor mosque and also the only mosque in the northern provinces and until now.

The Board of Management of church actively promotes the Islamic community in Hanoi to participate in social charity activities, helping the poor, such as distributing food to people in other religions with difficult circumstances, organizing meals for the poor Islamic followers in Ramadam month. In addition, the Board of Management conducts various activities to promote cooperation between the Muslim community in Hanoi and other local and foreign Muslim organizations in the fields of culture, economy and tourism.

* Minh Su religion*

 Minh Su religion was introduced to Vietnam in 1863 and evangelized in Hanoi in 1930. Minh Su religion was granted a religious license by the Government of Vietnam on August 17, 2007 and recognized its activities on October 1, 2008. The Minh Su religion community in Hanoi is also a small community with a small number of dignitaries, monks and followers. Thus, the religion's ability to develop is slow.
At present, Minh Su religion in Hanoi has a worshipping place is Dieu Nam Buddhist temple, located in Dieu Nam pagoda, with three dignitaries (including 1 Bao An và 2 Thien An), there are 8 monks and about 300 followers. At present, Minh Su religion is still focused on the agreement with the Buddhist Sangha of Vietnam on the management and use of the base Dieu Nam Pagoda. The activities of Minh Su religion are also determined according to the general progress of the religions in the area of Hanoi, which "attaching to the nation and complying with the law". At present, in Hanoi, only Ms. Pham Thi La (by the name of Bao Ngoc) is entitled to be Bao An, a religious dignitary recognized by Minh Su religion. The main activity of Pham Thi La is to serve the living needs of the followers of Dieu Nam Pagoda.

For social activities of Minh Su religion, the dignitaries, monks and lay followers in Dieu Nam Buddhist temple always actively respond to the movements of the Red Cross and Fatherland Front, as well as social charity activities initiated by local authorities; to actively support the local people in many difficulties and poverty, etc.

As the religious center of the country, religions in Hanoi are actively involved in social activities such as charity, humanitarian, relief, education and health. On the positive side, these activities have helped to partially offset the overloading of state authorities. However, some religious organizations have taken advantage of these activities in order to spread and build their prestige to the community of people so as to attract them to become followers of their religion, leading to the destabilization of social order in Hanoi. In addition, the Bodh Gaya on the area of Hanoi in recent years has strong activities and development, some Bodh Gaya have worked well, some cause security and social order, contrary to Vietnamese customs and practices, not cooperating with local authorities, causing instability among people in localities. The religious activities concentrated in large numbers outside the religious establishments of the groups lead to difficulties in the state management, in ensuring safety, hygiene, fire and explosion prevention and security and order. Recently, in Hanoi, some new religious phenomena that have superstitions have negative impacts on the economy, culture, society, even inhumanity, non-culture and anti-science, etc.

3. Conclusion

Religious activities in Hanoi city are diverse, rich and have a direct influence on the lives of the people here. The religions here have been associated with the life of the people and actively involved in charitable activities. Religions that work in accordance with the principles of doctrine, canon law, and the regulations of law of the Vietnamese State which have had a great impact on the spiritual life of a part of the people who are religious believers, helping them to live well with their religious responsibility, their responsibility to the motherland and as good citizens in their localities, contributing to the great national unity of Vietnam.

References