

RESOURCES OF PROTESTANTISM IN ETHNIC MINORITY REGION IN VIETNAM AT PRESENT

***Abstract:** In recent years, from a geographical - religious perspective, Protestantism in Vietnam has tended to move from urban and rural areas to ethnic minorities region. The suitable values of Protestantism to the modern society such as love, equality, charity, social responsibility, etc., are not strange or contrary to the universal values of the Vietnamese. Those values, if they are encouraged and promoted, can become a resource in human development, contribute to meet spiritual needs, to stabilize the spirit, and to maintain family happiness and stability of community.*

***Keywords:** Protestantism; ethnic minority; resource; Vietnam.*

Introduction

In recent years, from a geographical - religious perspective, Protestantism in Vietnam has tended to move from urban and rural areas to ethnic minorities region. Statistics show that Protestantism had about 15,000 ethnic minority followers out of a total of more than 60,000 followers in 1975. These ethnic minority believers were in the Central Highlands - South of Truong Son mountain and a small group of Dao people in Bac Son district, Lang Son province. By 2015, the number of ethnic minority believers in the Central Highlands, in the South of Truong Son and in the central coastal provinces has reached over 600,000 people with dense churches, and about 220,000 Hmong Protestants (180,000 people who live in the northern mountainous provinces and nearly 40,000 people

* Institute for Religious Studies, VASS

migrated to the Central Highlands). Ethnic minority Protestants account for two-thirds of the more than 1 million Protestants in Vietnam. Its values are suitable for the modern society and not contrary to the universal values of the Vietnamese, Protestantism is having a significant influence on ethnic minorities in Vietnam.

Protestantism's value system exists in many forms from the Bible to theological philosophy, from the motto of religious practice to daily behavior expressed through 4 basic values such as truth, morality, aesthetics, and ideology. The Protestant values are expressed clearly such as respecting God, loving people, equality, charity, and social responsibility. These are norms that have been accepted by Vietnamese people through many generations as the motto of life, self-cultivation, and practicing social management. These values are having a significant influence on the cultural, social, economic life of ethnic minority Protestants.

The reality of religious life in many countries around the world as well as in Vietnam shows that religions have played a positive role in society through their cultural and ethical values. In addition, they have contributed to social stability, solidarity, tolerance, and sustainable development.

Resources in moral education, personality development

According to the concept of Protestantism, human beings are created by God as God's image, so Protestants must be worthy of what God has given them.

The faith helps Protestants find a spiritual bond, they follow God's commandments about morality and lifestyle or voluntarily participate in social organization and charitable work. The conscience of every pious believer urges them to apply the commandments to their lives.

Believers express their faith through a spirit of service and behavior according to the biblical commandments. The commandments from the 5th to the 10th regulate individual behavior in human relationships.

Protestant (King James Version)

5. Honor thy father and thy mother.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbor.

10. Thou shalt not covet thy neighbor's house (or anything that belongs to your neighbor). (Exodus 20:12-17).

These are moral principles and norms that maintain social order. They are also the moral norms in contemporary society.

With their relatively deep faith, ethnic minority Protestants express their faith through behavior according to the commandments in the Bible. They follow the Protestant moral values recorded in the ten Commandments. Protestants obey the Bible, they consider their bodies as the temple of God, so they always keep their bodies healthy and clean.

Protestantism emphasizes moral education and personal responsibility. Most of the respondents believe that Protestantism teaches people to practice and cultivate their own morality.

According to the survey data of the Institute for Religious Studies, the majority of respondents (81,2%) said that Protestantism teaches people to practice and cultivate their own morality and 67,1% of respondents said that they have positively been transformed such as giving up bad habits after becoming Protestants¹.

Resources in meeting spiritual needs and mental security

In addition to material needs, spiritual needs are important. Currently, the Protestant faith has become the spiritual need of more than 1 million believers. Protestantism has helped them to overcome difficulties in life and encouraged them to move towards a brighter future.

According to the findings of the Institute for Religious Studies in 2018, 75,4% of the respondents said that they had felt peace in their souls after being Protestants, 65,8% thought that they had received spiritual support, and 70,8% had often felt happy for a better life.

Table 1: Perspectives on benefits after believing in God

	Frequency (person)	Percentage (%)
Behavioral changes (giving up alcohol, smoking, bad habits)	202	67,1
Peace of mind	227	75,4
Happy for a better life	213	70,8
Get help, spiritual sharing	198	65,8

(Source: the Institute for Religious Studies)²

Resources in building a happy family

Protestants practice the teachings of the Bible. They believe that marriage is established by God and cannot be separated. The Bible emphasizes fidelity in the marital relationship in the seventh and tenth commandments as mentioned above. Ethnic minority Protestants take these commandments quite seriously. According to survey data in urban and ethnic minority areas of the Institute for Religious Studies, 96,3% of respondents agreed that a family should only have one husband and one wife³.

In particular, based on the faith that marriage is a relationship established by God, most Protestants believe that it should not be divorced. If they are not happy in their married life, they will find a solution, to be in harmony with each other before thinking about divorce. Among the respondents, the number of people who did not agree to divorce even if the family was not happy accounts for 80,1%⁴.

A survey conducted in the Northwest region in 2014 showed that due to the influence of Protestant values, marriage in ethnic minority areas also had positive changes with respecting the law.

Protestants obeyed the law, especially the registration of marriage. While the phenomenon of child marriage among the Hmong ethnic group is still common, 100% of the Hmong Protestants had marriage registration before the wedding ceremony.

(An in-depth interview with a male, a commune official in Hà Giang province)

The marriage of the Hmong has changed, in the past, they followed the custom of kidnapping wives, now they have a date, then they get married.

(An in-depth interview with a pastor in Lào Cai province)

In this study, the influence of Protestant ethics in the parent-child relationship is analyzed on the basis of the two-way relationship: On the one hand, parents are caregivers, guides, and educators of their children to be devout believers, good citizens. On the other hand, the children also show filial piety and respect for their parents.

Filial piety plays an important role in family relations. It is a cultural norm of a family. It is reflected in the filial piety and respect of children towards grandparents and parents. Protestants follow the Bible says:

“Honor thy father and thy mother” (Exodus 20:12). In ethnic minority areas, the majority of respondents said that they practice filial piety while their parents are still alive by taking care of them every day, rather than offering a full meal on their death anniversary.

Table 2: Do you obey the commandment to “honor your parents”

Answer	Frequency (person)	Percentage (%)
Yes	189	96,4
No	7	3,6

(Source: the Institute for Religious Studies)⁵

In addition to practicing their faith, ethnic minority Protestants also focus on educating their children about faith, ethics, and lifestyles.

Table 3: Contents believers teach children and grandchildren

Contents believers teach children, grandchildren	Frequency (person)	Percentage (%)
Worship God only	171	87,7
Keep the Sabbath	167	85,6
Honor father and mother	168	85,7
Do not kill	147	75,4
Do not commit adultery	147	75,0
Do not steal	148	75,5

(Source: the Institute for Religious Studies)⁶

Thus, the Protestant values, morality, and ethics are still promoted in ethnic minority areas through their lifestyles such as fidelity, filial piety, and responsibility for educating children and grandchildren.

Resources in developing community

Protestantism has created linked groups by participating in religious practices. The participation of rites has led to cohesion among members as well as to transmit moral and ethical values in the community. It has also established social unity of people who shared the same faith, rituals, gathered in a moral community of the same church.

This linkage has been stronger as the faith of Protestants has gradually deepened. For Vietnamese Protestants, this association has been strengthened in recent years as the faith of Protestants is becoming restored and deepened. A sociological survey of the Chil, the Cơ ho, the Rade, the Yao, the Tay Protestant communities in provinces such as Dak Lak, Lam Dong, and Lang Son showed that the majority of respondents worshiped God only, accounting for 98,0% of the total respondents.

It can be said that there have been positive effects of Protestantism in ethnic minority areas.

As regards culture and society, when evangelizing to ethnic minority areas, most missionaries advise people to eliminate outdated customs and costly worshipping, to practice a hygienic lifestyle, to go to the hospital for treatment, to give up addiction to alcohol, gambling, to have a monogamous life... In addition, ethnic minority protestants have been taught how to organize life, to arrange business, save money, and promote the spirit of solidarity, mutual assistance.

Besides evangelization of the Bible, missionaries also imparted social knowledge and raised awareness to believers. In fact, after joining Protestantism, a part of ethnic minorities has been more active in life, easier to access the advances of modern society, removed many old customs and practices that hold back their lives.

“After being Protestants, the change of the Hmong life is not only in the aspect of lifestyle but it is also considered as a ‘cultural revolution’. The outdated customs and practices that inhibited the development of the Hmong have been abandoned. People know how to save money (worshipping many ghosts is expensive, now only worshipping one ghost, it is Jesus), going to a doctor or a medical facility for treatment when having illnesses (instead of inviting a magician to worship ghosts). Hmong Protestant men do not drink alcohol; women participate in public life. They sing hymns and play the piano instead of playing the flute and dancing. It can be said that a new, hygienic, and civilized life is gradually forming in the Hmong Protestant community in the northern mountainous areas of Vietnam”⁷.

Studying the influence of Protestantism, the authors who have conducted research on *Protestantism and sustainable development in ethnic minority areas in Lam Dong province* (Đạo Tin Lành và việc ổn định phát triển trong vùng đồng bào dân tộc thiểu số tỉnh Lâm Đồng) stated that “In fact, many Protestant areas in Lam Dong,

mainly ethnic minorities, have certain positive changes in terms of culture and society. Protestants encourage their children to go to school. This is also one of the factors that led people to get off outdated customs of worship, funerals, and marriages promoted the progressive ideas (the movement to build a cultural life in residential areas of government has not been successful). On the other hand, the propaganda of Protestantism is consistent with the policy of implementing monogamous families, hygienic lifestyles without theft, alcohol, and gambling, going to the hospital for illnesses treatment. Protestants give up alcohol, smoke, and they know how to save food for the rainy months. Protestantism also educates them in morality, children to be polite, know how to keep themselves clean”⁸.

Especially, in recent years, the language of ethnic minorities is gradually disappearing among the young due to many reasons. However, Protestantism is contributing to the maintenance of the ethnic minorities’ writing in Vietnam through studying the Bible in their own language.

As regards the economy, Protestantism actively helps believers to aware of managing the business. Along with the process of introduction and development in different communities, Protestantism has contributed to creating good habits in labor and production. On the other hand, the presence of Protestantism in ethnic minority areas has formed stable communities of believers to facilitate religious activities. From having a stable living, the economy has been improved. Besides, it also limits the practices of shifting cultivation, nomadism, deforestation for farming. They live around the church and stabilize for production.

The survey on the religious life of Protestants in the Central Highlands in 2015 showed that among the top concerns of believers, the economy ranked 5th accounting for 79% out of 10 issues. Accordingly, economic issues follow the concerns about religion, health, happiness, and the environment. In addition, findings of the

interest of the dignitaries showed that business and economic issues are also a topic which Protestant dignitaries guide believers (accounting for 56,6% of the total respondents)⁹.

As regards security and defense, Protestantism is developing rapidly in the ethnic minority areas, mainly in the Central Highlands and Northwest. These are key areas for national security. If the Protestant community is taken advantage of forming links against the government, it will become a threat to national security.

In fact, at the beginning of the propagation to ethnic minority areas, the Protestant faith and practices were contrary to the traditional culture and beliefs of the ethnic minority so it sometimes led to conflicts with the non-Protestant community. In some places, Protestantism has caused division in ethnic minority communities between people who follow traditional beliefs and those who follow Protestantism. The penetration of Protestantism has impacted traditional relationships and values, led to the reaction of those who adhere to traditional beliefs. Protestants gave up ancestor worship, relationships, and obligations according to customary law, did not participate in national festivals, etc...

Recently, however, the aforementioned contradiction has changed significantly. According to our findings, most of the Protestant churches that have been granted registration for activities are operating stably without conflict between the Protestant community and the non-Protestant community. Protestants and non-Protestants still keep in contact with each other. When a non-Protestant family has a big event such as a funeral, a wedding, Protestants attend but they do not participate in the ritual and eat the offerings.

In the Central Highlands, after 1975, in order to implement the post-war plan, the United States of America continued to take advantage of ethnic and religious issues by using FULRO forces to collude with some Protestant dignitaries to conduct activities against the Vietnamese state in the Central Highlands with the

formation of the “Protestant Dega” organization. The culmination was the riots in 2001, 2004, 2007 with the participation of thousands of ethnic minorities. These riots caused certain impacts on social stabilization and national security.

In the Northwest, in the beginning, the introduction and development of Protestantism were also one of the causes of migration among the Hmong people. This situation caused disturbances of ethnic minority’s lives, difficulties for the social management of authorities at all levels, deforestation, and destruction of the ecological environment in some provinces in the North.

In some places, the development of Protestantism was also associated with the phenomenon of claiming the king of the Hmong people that led to the risk of insecurity. For example, the gathering of Protestants welcomed the king in Muong Nhe district, Dien Bien province in 2011.

However, it should be noted that Protestant doctrine does not promote opposition to the government. The Bible wrote that “First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way” (1 Timothy 2:1-2). In addition, at the beginning when it was evangelized to Vietnam, due to difficulties in terms of legality, Protestant missionaries advocated ‘*not participating in politics*’, religious activities only. Therefore, a devout Protestant with deep faith will respect and pray for the authorities.

The reality of localities shows that except for some leaders against the State, most of the participants in demonstrations and riots are controlled, coerced, and enticed. They are a small number compared to the total number of ethnic minority Protestants who purely participate in religious activities.

Some reports from provinces showed that the majority of the Protestants strictly adhere to the Party's guidelines and the State's policies and laws, which has positive contributions to social-economic development at localities. Presently, it can be said that Protestantism has a position in ethnic minority areas in the Central Highlands and Northwest. Protestantism has been becoming spiritual support for a part of people in these areas.

The most important thing of the local governments today is that they need to clearly define which organizations take advantage of religion leads to insecurity and which organizations meet the spiritual needs of the people. Organizations that take advantage of religion should be eliminated to ensure national security and the real spiritual needs of the people should also be met. In my opinion, it is also one of the measures to maintain security and order in the border areas of the country.

Resources in supporting social security

Protestants have carried out activities that contribute to social security in an effective and sustainable way. Some of the main programs can be named such as *charitable consulting programs*¹⁰; *detoxification of drugs*¹¹; *clean water and environmental sanitation*; *housing repair and construction projects*¹²; *educational programs*¹³. The aforementioned data is not complete about the social service activities of Protestants. Through these forms, Protestantism emerges as a direct or indirect source of impact on the social community. The social services have proved that Protestantism is both a spiritual resource and a material resource.

Conclusion

Protestantism with a new theological viewpoint caused many contradictions with traditional customs and beliefs of Vietnamese people in general and ethnic minorities in particular in the early days of introduction into ethnic minority areas. Therefore, it had to face resistance from the communities there.

However, its values are consistent with the ethics and lifestyle of the Vietnamese people, the values of the new era, Protestantism meets the needs of part of ethnic minorities who are looking for “a new way” of changing their life.

Currently, Protestantism has become a strong religious community and increasingly played a role in the cultural, social, and economic life of ethnic minorities. Protestant communities are linked together by faith and religious practices. They also support and help each other in daily life. Protestant values are contributing to the formation of individuals with moral character; families with cohesion and communities with strong resistance to vices. However, the current Protestant communities are still a closed community, less open to the non-Protestant communities, so its values only take effect in the Protestant communities and they do not spread widely to the other non-Protestant communities.

The Protestant values in accordance with traditional culture, the values of the new era, the guidelines and policies of the Party and State need to be promoted in order to build up morality and ways of life of Vietnamese people in general and ethnic minorities in particular, contribute to social stability, solidarity, tolerance, and sustainable development.

If Protestant values are promoted, they will be one of the resources for the sustainable development of the ethnic minority areas. However, if these values are not respected and Protestantism is taken advantage of by reactionary forces, it can also become a threat to the sustainable development of the country./.

NOTES:

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