

Promoting cultural values of religion in humanity charity activitiesNguyen Thi Van Anh¹¹(Thai Nguyen University of Technology, Vietnam)

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ABSTRACT: In relation to culture, religion is inherently an element of culture, produced from culture and then contributes to promoting culture's development. Religious teachings all contain cultural values, which have positive meanings, contributing to the construction of new people and societies. In the spirit of renewing religious awareness, our State has affirmed that it is necessary to promote the good cultural values of religions. Therefore, it is necessary to properly identify the role of religious ethics in order to promote the good values of religion, especially in charity and humanitarian activities.

Keywords - Culture, religion, charity and humanity

I. INTRODUCTION

Vietnam is a multi-ethnic, multi-religious country. Each ethnic group has its own cultural identity, beliefs and traditions. In terms of culture, the diversity of beliefs and religions has contributed to making Vietnam's culture rich and unique. In the general development of the country along with the good cultural tradition of the nation, there is always the contribution of all classes of people, in which the significant contribution of religions and people of different religions. Our Party and State always pay attention to and ensure the legitimate needs of beliefs and religions and promote the good and cultural values of each religion; actively mobilize all social resources and realize the religious practice of accompanying the nation with specific actions and deeds, especially in charity and humanitarian activities. The history of the country has confirmed that, in addition to the economic, cultural and social contributions, along with the national cultural values, the cultural and religious values have made an important contribution to overcoming the shortcomings, limit the negative effects of moral degradation, create a healthy cultural environment, and contribute to the overall development of the country.

II. HEADINGS**2.1. Religious culture accompanies the nation in nation building**

From a cultural perspective, followers of religions have actively responded and participated in building grassroots cultural life, building cultural villages and cultural families. In particular, on the moral level, the religious people have made a certain contribution to the process of slowing down the rate of moral deterioration before the impact of the market economy and the consumer society. In terms of festival culture, the people also make positive contributions in the process of integrating national culture with religious culture and vice versa. In terms of culture and lifestyle, the people also make practical contributions to the process of overcoming social evils, abolishing a number of outdated customs, and implementing a civilized lifestyle in the organization of funerals and weddings. The values of religious culture are not only reflected in the heritage value of building people with "morality" in society, spiritual cultural values, human values, but it is also reflected in the value of "social security" expressed in mutual support activities between fellow believers and charity and relief activities, regardless of religion or non-religion.

Religious cultural values have been making contributions to the development of society. Therefore, our Party and State have adopted a cultural policy towards religion and consistently implemented the viewpoint: "Belief and religion are the spiritual needs of a part of the people, are and will exist with the nation in the process of building socialism in our country" [5, p48]. At the same time, our Party also affirmed: "Religious morality has many things suitable for the construction of a new society." [5, p45-46]. This affirmation is the cultural approach to religion because, from the Party's point of view, morality is an element of culture. Previously, in the document of the 9th Party Congress, our Party affirmed that it is necessary to "promote the good values of culture and morality of religion" [4, p128]. In the document of the Fifth Conference of the Central Committee of the Party, term VIII, the section on specific tasks with the 8th task - cultural policy towards religion, clearly states: "Promoting the idea of justice and charity, towards good in religion, and at the

same time propagate and educate to overcome superstition; against taking advantage of religion and belief to carry out bad political intentions [3, p67]. In the Documents of the X, XI, and XII Congresses, this spirit continues to be affirmed by our Party and State. The 12th Congress stated: "Promoting the good cultural and moral values of religions. Paying attention to and creating conditions for religious organizations to live in accordance with their charters and charters, which have been recognized by the State, in accordance with the law, and actively contribute to the cause of building and preserving defend the country"[6, p165].

Thus, the lines and policies of our Party and State on religion are very consistent, with a harmonious combination between religious belief and patriotism, encouraging believers and religious dignitaries to live a good life, maintain good faith, promote good cultural and religious values in the construction and development of the country, consolidate the unity of the whole nation, repel customs, fight against the abuse of religion to carry out political intentions against the interests of the entire nation.

Participating in charitable and humanitarian activities to help people with special circumstances is to fulfill the function of religion in society. The doctrines and canon laws of all religions advise believers to do good deeds, considering it as the responsibility and sacred obligation of religious people. In doctrine, canon law, religions always uphold moral values, admonish people to do good deeds, directing people to "Truth, Compassion, Beauty".

Buddhism with a teaching that unites, harmonizes and supports people is expressed in the "Four Immeasurable Minds" i.e. Love, Compassion, Joy and Equanimity. Those are the four immense virtues without boundaries, covering all sentient beings. Catholicism promotes charity and selflessness, and is summed up by God's teaching to "love your neighbor as yourself." It is selfless love, selfless love. Protestantism regards humanitarian philanthropy as a "spiritual mission" and a "moral practice". Cao Dai also upholds Justice, Charity and Compassion with the aim of saving sentient beings, creating Nirvana in this world. Hoa Hao Buddhism advocates "Study Buddhism and monasticism" with the practice of repaying the Four Graces (the favor of ancestors, parents, country, fellow human beings, and the Three Jewels) as the basis of spiritual practice. Starting from compassion for people, taking service, Sacrificing for people as the goal and ideal of the religious life, religious organizations and individuals attach great importance to and actively work in charity and humanitarian work. Religious institutions are always ready to take care of and protect the unfortunate, needy, wandering, and helpless fates.

Today, there are hundreds of facilities to take care of lonely and helpless elderly people, orphans, orphans, disabled people, leprosy, mental health patients, people with HIV/AIDS; hundreds of preschool educational institutions, love classes, humanitarian medical examination and treatment establishments organized by religious establishments. There are Catholic nuns who spend their whole lives in leprosy camps, orphanages, living a consecrated life, serving others without any calculation or demand for themselves. Whenever compatriots are in trouble or natural disaster, religious organizations and individuals always extend their arms of kindness and help, with the spirit of "leaves sheltering torn leaves", helping each other through the tribulation. Along with the teachings in the doctrine, the canon law of religions also sets out regulations for religious organizations and individuals to implement. In the 6 principles of human behavior (Happiness of the six degrees) of the Buddha, "giving" is an important principle. Every Buddhist practice giving as the first act to do in order to enter the right path. Along with the implementation of the 6 principles, monastic followers of Buddhism also have to implement the "Six Harmony". The benefits obtained must be realized "benefit of harmony".

For Catholicism, in addition to observing the 10 commandments of God, the laity must also comply with the regulations of the Church. In relations with fellow believers and fellow men, the Church prescribes that people must be advised by good things; guide for the ignorant; feed the hungry; give drink to the thirsty; for the torn to wear; for guests to stay; visiting people in need; etc. Similar to the two religions above, Cao Dai religion guides its followers to "Humanitarianism", taking "humanity, justice, ceremony, wisdom, faith and loyalty as the basis". Humanity is the way to be human, "loving the hungry, the disabled, and the afflicted like we love ourselves, regardless of relatives or strangers"; fulfill their obligations towards themselves, their families and society. For Hoa Hao Buddhism, Cardinal Huynh Phu So taught followers: "You should not burn paper money, gold, silver, paper clothes, but spend money unreasonably, because the realm of Pluto never takes our bribes and can't be used anymore, we have to let that wasted money help the hungry and disabled", etc. Especially with the theory of causality, "Sow the cause, God gives that fruit", "be good, meet good", "evil, evil retribution", are warnings, admonitions in the behavior between people and people, between people and nature and society. These teachings have had a significant impact on human behavior. Everyone wants good luck and good things to come to them and to get that, they must first be a person who thinks and acts right, must do good deeds, useful things for life, for people to encounter the good", "evil, evil retribution", are warnings, teachings in the behavior between people and people, between people and nature and society. These teachings have had a significant impact on human behavior. Everyone wants good luck and good things to come to them and to get that, they must first be a person who thinks and acts right, must do good deeds, useful things for life, for people to encounter the good", "evil, evil retribution", are warnings and teachings in the behavior between people and people, between people and nature and society. These teachings have had a significant impact on human

behavior. Everyone wants good luck and good things to come to them and to get that, they must first be a person who thinks and acts right, must do good deeds, useful things for life, for people.

2.2. Results of promoting cultural and religious values in participating in charity and humanitarian activities

With the nature of regular activities, not summarizing and evaluating for the purpose of amplifying and obtaining achievements; With the spirit of "right hand doing left hand do not know", the operation is not for people to repay, so it is very difficult to make statistics of the results of charitable and humanitarian activities of religious organizations and individuals, Data from inconsistent sources. However, the results that religious organizations and individuals have brought to society over the years are undeniable.

Through surveying the activities of religious organizations and individuals, it was found that the target audience of religious organizations and individuals is very diverse, without distinction. Charity and humanitarian activities performed by religious organizations and individuals are not only directed to those who have beliefs and religions of their religious organizations, but also include people who have no beliefs, religions or have faith in other religious beliefs. The most interested subjects are usually disabled and orphaned children; lonely, helpless old people; people infected with HIV/AIDS, leprosy patients, mentally ill, wounded soldiers of war; subjects that local authorities, other organizations and individuals for various reasons have not had sufficient conditions to pay attention to. To carry out the above activities, the funds that religious organizations and individuals carry out are donated from many sources: from the voluntary contributions and generosity of believers, organizations and individuals at home and abroad; self-production sources of religious establishments and income from educational and medical care activities such as tuition fees, medical examination fees, and drug costs. This funding source can be money, it can be in kind such as wheelchairs, medicines, clothes, blankets, books, food, food, etc.

2.3. Issues to consider when promoting cultural and religious values in participating in charity and humanitarian activities

Implementing religious teachings and canon law, for humanitarian purposes, not for profit, the participation of religious organizations and individuals basically has positive elements: The subjects that religious organizations and individuals target are often "vulnerable", disadvantaged groups in society, especially those who have not been approved by the authorities for various reasons. The rights and unions of the State pay full attention. With the help of religious organizations and individuals, many children have been able to go to school with books; many lonely old people without help to live happily for the rest of their lives; many mistaken people have been saved, their lives have been redone; many patients have been cared for, nurtured and cured; Many young people have learned suitable occupations and have jobs and stable incomes, etc.

Through charitable and humanitarian activities, religious organizations and individuals have attracted a significant amount of human, material and financial resources in society, thereby sharing responsibility with the State. With their humane activities, religious organizations and individuals contribute to highlighting and preserving the fine traditions of the Vietnamese nation and Vietnamese people. Religion participating in charity and humanitarian activities is a specific manifestation of the tendency to accompany the nation on the path to socialism. Participating in humanitarian and charity activities is of great interest to religious organizations and individuals and actively participates because it is consistent with the principles and purposes of the religion. Activities of religious organizations and individuals have brought encouraging results and effects.

However, when participating in humanitarian charity activities, religious organizations and individuals still have some limitations and disadvantages: Activities of religious organizations and individuals are generally spontaneous, not yet under the guidance and management of the State. In addition to humanitarian purposes, religious organizations and individuals also want through this activity to promote and amplify their religious prestige; from these activities to attract the masses of believers, evangelize and develop religion. Due to the competition for influence to develop believers, in some grassroots areas, there has been a phenomenon of conflict between the local religion and the active religion. Although the conflict is not serious, it is also one of the issues that need attention in religious work. Some individuals also take advantage of these activities to make profit and cause discontent among a part of religious compatriots.

Many educational institutions of religious organizations and individuals are located on the premises of religious institutions, so it is difficult to avoid the influence of religion. In particular, the objects of study are usually children of preschool age, the orientation education for children at this age is very important. At the educational institutions of religious organizations and individuals, they not only take care of and teach their children cultural knowledge, but also propagate religious ideas and values in many ways. This is contrary to the provisions of the current Education Law: it is forbidden to propagate religion in educational institutions. In educational and medical activities, many establishments do not meet the conditions on physical facilities and people as prescribed by law. Medical equipment and teaching aids are often outdated and have low use value. there are foreign medical equipment that is no longer in use, but religions still allow it to be imported for continued use; used drugs are almost expired or have expired; many religious mobile medical examination and treatment groups operate without permission from the local authorities, some have no medical expertise, etc.

The need to strengthen and expand educational, medical, and health care activities. The social protection center of religion inevitably arises the need for land. Some religious organizations have applied for state religious facilities that are being managed and used by the State, creating complex problems in the management and use of residential land now and in the future, expanding educational and medical activities, religious social protection centers inevitably generate demand for land; Some religious organizations have applied for state religious facilities that are being managed and used by the State, creating complex problems in the management and use of residential land now and in the future, expanding educational and medical activities, religious social protection centers inevitably generate demand for land; Some religious organizations have applied for state religious facilities that are being managed and used by the State, creating complex problems in the management and use of residential land now and in the future.

2.4. Some solutions to promote the good cultural value of religion in charity and humanitarian activities

Firstly, strengthen research, identify religious cultural values, unify views throughout the political system, and create a legal corridor for the promotion of religious cultural values in philanthropic activities.

The Party and State should pay attention to promoting scientific research on religion, assessing the role of religion in social life. On the basis of the traditional cultural values of the nation and its suitability with the construction of a new society, it is necessary to identify values and counter-values in religion. From there, appropriate policies to promote positive values and gradually limit negative aspects of religion; unify the views and responsibilities of the whole political system on religious issues in general and the cultural values of religion in particular. Our Party and State need to build a synchronous legal system on religion: review, amend or remove regulations that are no longer appropriate, and add new ones; creating favorable conditions for religion to participate in all areas of social life, especially in the field of humanitarian charity, etc.

Secondly, socio-political organizations need to closely cooperate with religious organizations, guide religious activities to ensure the provisions of the law, and at the same time create conditions for religious organizations to continue to operate, continue to promote the good cultural values of the religion in philanthropic activities.

Socio-political organizations need to encourage and guide dignitaries, monks and religious believers to actively participate in movements of economic, cultural and social development, while at the same time fighting and overcoming overcome the negatives arising in religious activities; launching and organizing patriotic emulation movements suitable to the characteristics of religion, region and region so that the people can promote good cultural and moral values, contribute to building a cultural and civilized lifestyle, in accordance with the traditions, fine customs and traditions of the nation. In addition, it is necessary to encourage dignitaries and religious compatriots to actively contribute ideas in perfecting the State's policies and laws on religion and the direction of national construction and development. To step up the work of mobilizing the masses, taking advantage of religious dignitaries and monks. Strengthen propaganda work, praising good examples of good people, good deeds being dignitaries, monks and religious followers on the mass media for religious compatriots to follow and the whole society better understanding of religions.

Thirdly, strengthen research and learn from the experiences of a number of countries that have successfully applied religious cultural values to the world in humanitarian activities contributing to the construction and development of the country.

In recent years, stemming from the practical role of religion in social life, with an open mind, some countries once had a very hard time in building a secular state without religion. The principle of separation of religion from the state, separation of politics from the influence of religion, is now also a gradual adjustment in policies to promote the resources of religion, especially in the field of culture. Singapore has many similarities with Vietnam in terms of religious diversity, which has been very successful when implementing the policy of religious harmony, respecting and using religious cultural values in the development of the country and has encouraging results have been obtained. Laos and Thailand are also quite successful when using religious cultural values for the development of the country. Policy model to harmonize religion, put religious education, use, promote cultural and religious values for the social development of countries in the region that have many similarities with Vietnam in terms of culture and society, are good models for us to apply to exploit and develop more effectively promote cultural values, religious ethics to serve the process of national construction and development in the new period.

III. CONCLUSION

The values of religious culture have many similarities with the culture of the new society. In fact, religious cultural values have been making certain contributions to the construction and development of the country. Our Party and State always pay attention to and promote the good cultural values of each religion. Accordingly, our Party encourages religions to participate in charity and humanitarian activities. Promoting cultural and religious values in participating in charity and humanitarian activities is a specific expression of the trend of accompanying the nation on the path to socialism.

Religious organizations and individuals pay great attention to and actively participate in charity and humanitarian activities, because it is consistent with religious cultural values, in accordance with the principles and purposes of religion. Activities of religious organizations and individuals have brought encouraging results and effects. In the coming years, in order to further promote cultural and religious values in participating in charity and humanitarian activities, agencies, ministries, branches and mass organizations from central to local levels need to clearly affirm the policy of respecting religion. Churches of the Party and State, guide religious activities to ensure the provisions of law, and at the same time create conditions for religious organizations to continue to promote specific jobs and promote good cultural values in religious teachings and actively participate in charity and humanitarian activities, etc./.

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