

## Hau Dong, a Spiritual Cultural Activity in Vietnam and Some Solutions Real Presently

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**Abstract:** The practice of worshipping Mother Goddess Three palaces in general and worshipping Mother Goddess Thuong Ngan in the particular in folk religious activities has appeared for a long time. Wherever there is a Mother Goddess temple, there will certainly be a witch. We chose Dong Cuong Temple, Yen Bai province because this is the place where very unique the Hau dong rituals take place, typical of the Mother Goddess worship in Vietnam.

The Hau dong ritual in English is called "going into trance" ceremony because it involves shifting the performer's mood to a trance, supernatural state or opening to the gods, spirits or other souls to enter their bodies and work through them. Specifically, "going into trance" means "entering a trance" or "entering a supernatural state". In the case of the Hau dong ritual, the performer will perform activities such as singing, dancing, playing the instrument and creating special sounds, images to achieve a state of trance and facilitate the worship of the gods as a spirit or other soul enters their body.

The word "ceremony" is used to indicate that the rite is a formal event and has specific rules, procedures and ceremonial requirements. Thanks to the convergence of these elements, the Hau dong ritual becomes a sacred and important ritual in Vietnamese spiritual culture. The Hau dong is essentially a form of folk performance imbued with spiritual culture, based on the combination of adoration singing, a type of spiritual music with elaborate lyrics and bustling melodies combined with graceful dances and solemn rituals, etc. This is a form of reciting the stories of the gods, to praise their merits and express respect to the gods. Therefore, it has a solemn tone and is a smooth combination of music, instruments, costumes, performing arts and reverence for the gods.

The Dong Cuong Temple is one of two large temples in the upper reaches of the Red river, located in Dong Cuong commune, Van Yen district, Yen Bai province. The temple has been recognized as a national historical-cultural relic. Hau dong at the Dong Cuong Temple has common characteristics and also has unique features compared to other localities.

According to the legends about the Mother Goddess Thuong Ngan. The Mother Goddess in Dong Cuong is Lam Cung Mother Goddess. According to legend, Cong Dong Bac Le temple is the place where the Mother Goddess Thuong Ngan's spirit and amulet appeared; Suoi Mo temple is a relic that retains the traces of the Mother Goddess cultivating her teachings, while Dong Cuong temple (Yen Bai) is the place where the Mother Goddess was born and resides. Thus, the Mother Goddess at Dong Cuong temple have a close relationship with the Mother Goddess in Bac Le and Suoi Mo. In the spiritual beliefs of the Mother Goddess disciples, Dong Cuong temple has an extremely important position, being the main residence and birthplace of the Mother Goddess Thuong Ngan. Therefore, when people have served fields in Bac Le and Suoi Mo, people will also go to serve fields in Dong Cuong to complete their service cycle.

We use investigative methods; field method; ethnographic method; sociological investigation methods; interdisciplinary methods of history, toponymology, folklore, archeology, etc... to study this issue.

In this article, we study the following issues: 1. Hau dong at the Dong Cuong temple, Yen Bai province, Vietnam; 2. Solutions to increase the number of seats increase temple revenue and meet the needs of most crowd seats

**Keywords:** The Mother Goddess, ceremony, spiritual, culture, performance, solution.

### 1. INTRODUCTION

The Hau dong ritual is called "going into trance" ceremony because it involves shifting the performer's mood to a trance, supernatural state or opening to the gods, spirits or other souls to enter their bodies and work through them. Specifically, "going into trance" means "entering a trance" or "entering a supernatural state".

The Hau dong is essentially a form of folk performance imbued with spiritual culture, based on the combination of adoration singing, a type of spiritual music with elaborate lyrics and bustling melodies. Combined with graceful dances and solemn rituals, etc. This is a form of reciting the stories of the gods, to praise their merits and express respect to the gods. Therefore, it has a solemn tone and is a smooth combination of music, instruments, costumes, performing arts and reverence for the gods.

While the person entering the Hau dong dances according to the personality of each the Hau dong, while below, the Cung dong(performer) plays the melody of adoration, the lyrics describe the Cung dong's character, describe the scene where the character appears, telling the stories and merits of the saints. The sophistication in preparation from the altar, the waiters to the orchestra, costumes and offerings has contributed to giving the ritual a mystical color, thereby conveying the power and meaning of the ritual. Hau dong rituals are to meet people's need and aspirations in daily life such as: praying for wealth, fortune, health, children, etc...

In general, maid ceremonies in Vietnam have elements such as the time of servitude, the offerings that need to be prepared when serving the Hau dong, the steps in the process of serving the Hau dong, etc...

When Hau dong in the Dong Cuong, people often serve in the Cung dong (performer), the lord palace, the mountain palace, etc...Because the most important reason is to suit that base. There is an immutable principle in the Hau dong: If any sense is compatible, then only that sense can be served. When the base is compatible, the person sitting and serving will sway, their shoulders will shake, entering the spirit of that palace. People with psychic abilities sometimes hallucinate, dream of seeing the Mother or gods and always have the feeling of having gods by their side, supporting and protecting them.

There are many cases where after being executed by a holy person who realizes that one is destined to be executed: Some people are executed, the family is insecure and the family is bankrupt. Some people have heavy karma, which can lead to mental panic, can be crazy, babble or talk about gods. There are people who are not sick and don't have any unusual symptoms on the outside but deep inside they feel something is wrong. They feel restless day and night, restless for no apparent reason. They just imagine there is a force, urging them to go pray to the Mother Goddess or the gods, etc.

Most people choose the Cung dong (performer) because the most people have the right fate for this palace. The Cung dong (performer) is considered a "people's committee" for people when they come to handle all administrative procedures. The bronze bow has a very important and indispensable position in the vases. In this palace, people live in a state of ecstasy, with the help of music, bustling lyrics, vibrant dancing, vibrant colors, wine, medicine and the sweet scent of flowers. In people's minds, to achieve worldly desires for wealth, fortune, health, fame, children, etc the fulcrum is the supernatural world with gods. The journeys of the gods from nothingness back to reincarnation in the bodies of mediums and mediums in séance rituals.

Palace maqui of Son Trang has the third highest proportion of maids because today, when the market and trade develop, with the concept of golden forest and trade to make money, the Mother Thuong Ngan is separated into a solemn altar. People serve a lot in the royal palace and also pray to receive a lot of fortune. Son Trang palace is both airy and spacious. It is a separate and independent palace, so it attracts many people to come here to serve. In the Son Trang palace, there are two statues of the Holy Mother of Son Trang placed on the highest pedestal (0.90m) with a kind smile and 11 statues standing around in a three-step style.

The royal palace has the second highest proportion of servants because it originates from the concept of the Tay Khao people here. When the mansion developed, the first Mother-Fairy Lady was separated, also known as the second Vuong Co.

Our main purpose is to highlight the Hau dong, a spiritual cultural activity in Vietnam and some solutions real presently, thence, it shows the ultimate powers of the Mother as well as the influence of the Mother in the cultural and spiritual life, the folk consciousness through the system of legends and legends.

### 1.1. The Results of the Study

In this article, the author focuses on the following two issues: 1. Hau dong at the Dong Cuong temple, Yen Bai province, Vietnam; 2. Solutions to increase the number of seats, increase temple revenue and meet the need of most crowd seats.

### 1.2. New Contribution of the Paper

Learning about the Hau dong at the Dong Cuong temple, Yen Bai province, Vietnam beliefs will contribute to helping ethnic minority communities in the province transmit and continue their traditional culture and literature. Since then, contributing to the implementation of the policy of preserving and promoting the traditional culture of the Party, State and Yen Bai province; especially practical contribution to the preservation of cultural heritage of the Hau dong in Vietnam.

This research will contribute to the education of Vietnamese traditional culture in general and Yen Bai province in particular; help people gradually consciously preserve and preserve the value of the heritage of the Hau dong and worshiping the Mother Goddess; help people cherish their nation's mother-worshiping heritage. From there, arousing national pride and self-respect, encouraging children to actively participate in learning and preserving the mother-worshiping heritage of ethnic minorities in the world land table conscious Yen Bai, Vietnam.

## 2. MATERIALS AND METHODS

The author use investigative methods such as: field method; ethnographic method; sociological investigation methods; interdisciplinary methods of history, topography, folklore, archeology etc... to study this issue:

- The main method is to investigate and contribute the Hau dong in Dong Cuong, Yen Bai province, Vietnam.
- Field method, ethnography, conducting observations, in-depth interviews, group discussions for the Hau dong and other regions about the Mother Thuong Ngan in the Dong Cuong (review on festivals, customs and traditions), offerings, other art forms such as music, dance, shaping, etc, used in the Mother-worship rituals in Dong Cuong and related areas).
- Method of sociological investigation to investigate the concept and needs of tourists to go on pilgrimage, visit the Dong Cuong Mother Goddess and Hau dong at the Dong Cuong.
- Methods of studying the voice of the community according to the belief of the Mother Goddesses. In which, focus is on studying the cases of maidservants playing the role of the Mother Dong Cuong.
- Methods of interdisciplinary research in history, place names, folklore, archeology on relics and places of Yen Bai in order to learn about the origin of the premise of the Mother Goddess, the history of belief formation Mother Goddess Thuong Ngan in the community of ethnic groups in Yen Bai from the dawn of history to the present.

## 3. RESULTS

General characteristics of Hau dong and serving time Hau dong at the Dong Cuong temple, Yen Bai province, Vietnam

Based on the actual situation and the palace registration book at the Dong Cuong temple, the time of year most servants spend in the palaces is the February and then the March. These are the two months with the highest concentration of palaces and seats in all palaces in the whole year.

February is the most crowded month of the year because this is the month where the Dong Cuong temple festival is held. This is the temple's biggest festival, held on the first day of the year in January every year (February 27-28 every year), attracting a large number of participants. Dong Cuong is in the Yen Bai province, located in the spiritual cultural region of the Lao Cai - Yen Bai - Phu Tho, so people want to convenient go to ceremonies or worship in all three places.

Why is the most concentrated time of the year at Dong Cuong temple in the February and the March? This is closely related to the allocation of space, time and location for spiritual festivals in each different region.

Every year, ritual ceremonies take place at temples, palaces and palaces on different occasions and times of the year. The mediums and mediums also have ceremonies on the occasion of the parties saints they have the ability to hold, such as: In early January, there is the Thuong Ngan couple party... In February, on the first day of the Cat: Mother and Child party. The second Mother Thuong Ngan (the Dong Cuong Mother). In the March, there is the Cua Suot little Girl's party, the Mother Lieu Hanh party (the First Heavenly Mother's party), Phu Giay, Nam Dinh, etc. In the April, there is the Fourth Grand Mandarin's party. In the May, there is a Grand Quan Tranh Banquet (Ninh Giang temple, Hai Duong; Ky Cung temple, Lang Son). In the June, there is the Mother Waterfall party at Han Temple, Miss Bo Bong party (or Miss Ba Thoai palace party-Ba Bong temple-Han Thac, Thanh Hoa), Three Palaces mandarin. In July, there is a party for Mr. Hoang Bay Bao Ha. In August, there was a party for Tran Trieu Quoc Cong Tiet Nhan Vu Hung Dao Dai Vuong Tran Quoc Tuan Kiep Bac, Hai Duong; banquet of the King Father Bat Hai Dong Dinh (Dong Bang Temple, Thai Binh)... In September, there is the Bac Le Council party, Lang Son (also the Bac Le Adoration party and the Luc Adoration party). In October, there was Mr. Hoang Muoi Nghe An party. In November, there is a party for the Second Mandarin, etc.

During the whole year, the seances usually focus on the occasion of March - Mother's (Holy Mother)'s death anniversary and August-Father's (Ngoc Hoang's; King Father Bat Hai's; Holy Mother's) anniversary according to the format "August". Father's death anniversary, March mother's death anniversary.

Because the Dong Cuong Temple festival is held in February, this is also the month that attracts the largest number of monkeys. In other months of the year, servants are held and attend parties at temples and shrines in other localities throughout the country, so the number of servants at the Dong Cuong temple has decreased sharply. By July, the number of maids at the temple increased rapidly because people combined attending the banquet of Mr. Hoang Bay Bao Ha to ask for fortune at the Dong Cuong temple (the main festival of Bao Ha temple was held on the 17th day of the 7th lunar month). Every year, people go to the Dong Cuong temple to pay their respects to the Mother Goddess, ask for blessings and then make a pilgrimage to Bao Ha to serve Monsignor (Mr) Hoang Bay. The thanksgiving ceremony in the September is exclusive to the people of this village and is the new rice ceremony of the Tay people in Dong Cuong.

Each servant shift usually takes about two hours or more, depending on the attendants and the number of Godness entering the medium. The more saints entering the medium, the longer the chant will last until it ends. According to regulations, the ceremony of the Godness's descent must be in order from highest to lowest: The highest is the Godness Mother (Four Holy Mothers), followed by Quan (Five Great Mandarins), Chau (Four Lady Adoration), Mr Hoang Bay (Five Kings), She (Twelve Kings), Boy (Ten Kings), a total of 50-60. However, not all of the godness of the Four Palaces enter the bronze, but only a few, at most 36, so there are 36 bronze prices. Normally, only about 20 godness enter a dong ceremony.

Among the palaces, the palace of Son Trang occupies the longest period of time, sometimes lasting a whole day, starting from early morning and continuing until night. Normally, most of the songs will last from 6 to 9 hours. There are some servants of the palace that last more than ten hours or more.

#### 4. OFFERINGS WHEN SERVING THE FIELD

This offering is usually purchased in advance at home. If you buy it at home in advance, the offerings will be complete, you can be proactive about the ceremony time and meet the needs and wishes of the worshippers. The offerings at the palaces are quite rich. Each palace has its own unique offerings.

Along with the increase in frequency of the funeral ceremonies, the nature and form of the ceremonies are also quite diverse and rich with many different names: servants to *present* at the holy door during festivals), *servants opening ceremony* (at the beginning of the new year), *votive ceremony* (at the end of the year to give thanks to the gods), *celebratory ceremony* (organizing a great ceremony to celebrate the community that has passed a long period of trial - 9 years), *Hau dong fallwell* to move to the palace to sell the destiny and debt of a person who has Hau dong but does not want to join Hau dong, so it is also called Hau dong to repay the debt of the Four Palaces), (organizes Hau dong to a person can become a disciple (seat) of the gods). Although there are many different names, they are basically organized in three main forms: *betel-presenting*, *betel-chasing*, *fun-playing and ceremonious-ceremony*.

The offerings in each ceremony were often simple in the past. Basic items include: sticky rice, meat, fruit, betel, areca nut, wine, medicine, votive paper... Nowadays, offerings are increasingly diverse, including industrial goods and contemporary food products, used in both salty and vegetarian ceremonies.

The Hau dong presentation offerings are different from offerings to serve one's destiny or feast, which are presented on a rectangular tower placed in the middle and include the following:

- Silver dishes, plates and crystal cups. In the middle of these things was a mirror, covered with an embroidered towel. On both sides of the podium and in front of the century, four trays for the Four Palaces ceremony are displayed, each tray has nine eggs, a comb, a fan, a pair of clogs, and nine squares of colored cloth covered on top. The color must be the main color of the Four Palaces (blue, red, white and yellow). Next to the offering tray, there is a small bowl and a small basin. For each ceremony, a mannequin and four costumes must be replaced. Next to the Four Palaces ceremony tray is the Son Trang ceremony tray, where any ceremony must be divided into 13 parts. One large portion is displayed in the middle, while 12 small portions are displayed around it. Right next to it is a tray of painted ornaments. The nose of the shoe has an embroidered image of a phoenix bird. One hundred gold bars (golden paper folded into diamonds).
- Son Trang salty feast includes: snails, shrimp, dried fish, crabs (13 or 15), black sticky rice, fresh coconut, etc.
- The vegetarian food ceremony usually includes: 01 fruit tray including sour star fruit, astringent figs, spicy ginger, lemon chili, pineapple etc. under the pedestal.

In front of the altar, there are all kinds of horses and a dragon boat shaped like a phoenix wing with 12 rowing figures, a pair of horses and a pair of elephants complete with saddles, bridles and bits. The sacred objects will be burned (burned) after the ceremony is completed. Nowadays, offerings vary slightly depending on the locality. However, offerings must still be kept to a minimum basis depending on the amount of money offered.

## 5. HAU DONG PROCESS

### 5.1. Prepare

The trance is also known as the journey of the gods of the four realms. The Hau dong at the Dong Cuong temple also has the same preparation process and rituals as that of other temples and palaces. Before going to the medium, everything is carefully prepared; from choosing auspicious days and months that suit your destiny; choose a temple or palace to serve; invite your disciples and close guests to attend; come and choose four servants to help the medium and medium during the ceremony; then invite the palace...

Preparing clothes and offerings during the sesance also requires great effort. Each saint has a unique outfit and when he is a medium; the medium put it on; then that is the presence of that saint. Therefore, when going to the field, each medium must buy appropriate vestments, especially the vestments of the saint to whom he or she belongs.

Offerings also depend on the occasion; every time that the medium or medium performs the ritual. These are cakes, cand, fruit, alcohol, medicine, toy, jewelry, etc. Particularly on the occasion of the feast of the Gods, there are additional dishes such as crabs, snails, fish...At the Dong Cuong temple, offerings to the saints are usually wearing blue clothes.

### 5.2. Rituals before Sesance

A few days before the sesance, it is necessary to practice some abstinence such as not being close to people of the opposite sex, especially husband and wife relationships; must diet, do not eat foods made from meat or fish but must eat vegetarian foods, eat less; you can even fast; how to create a body state that is more or less different from usual. In the opinion of mediums and mediums, it is an act of "fasting" to purify before communicating with the gods. It is that abnormal state that contributes to making mediums and mediums easily fall into a state of ecstasy to escape or enter their souls.



The ritual of offering prayers and offerings to sentient beings is always performed before sitting on the field mat. Offering prayers is a request to the temple's deity to ask for permission to go to the medium. This is done by a shaman with the help of an assistant shaman. As for worshipping living beings (the souls of the dead are not worshiped) is often done at the temple door with a typical offering being porridge, popcorn (roasted rice, roasted corn), water.

### 5.3. Characteristics of the Sesance Ritual

In the most general way, we can state the basic characteristics of the sesance ritual:

- The sesance is a ritual to enter the soul many times of the saints of the Mother Goddess religion. In this sesance ritual, the mediums and mediums are just the "core", the empty body, the "chair" for the soul (or shadow) of the saint to enter. At each sesance session, through "descending" or "ascending", the saints made journeys from nothingness to reincarnation in the bodies of mediums and mediums through acts of spiritual significance rituals: dance, command, bestow good fortune, healing and exorcism, etc.
- Godness from the world of nothingness make their journeys and appearing before the eyes of mortals through the rite of ascension are all blessed gods, that is, gods, whether they originate from angels or human gods. During their lifetime, they were all "people" who had made contributions to the people and the country. When transformed, it manifests and blesses and protects the peace and goodness of the community. Therefore, the saints were honored and worshiped by mortals.

The Godness enter their souls into the bodies of psychics and mediums to do good deeds: cure diseases, expel evil spirits, and bring blessings to everyone. In fact, there are many mediums who have pre-determined intentions of possessing the soul of this or that saint according to their fate and purpose of praying for well-being and fortune.

- The Hau dong is a religious ritual of the Mother Goddess religion of the Four Palaces, which has produced and integrated many cultural and artistic phenomena and activities of community performance such as music, singing, dancing and other forms. Decoration only in the environment of the Mother Goddess beliefs and rites of worship can music and singing form and take shape.

Hau dong at the Dong Cuong Temple has attracted a large number of visitors to worship and worship. However, besides the achieved results, the current situation of Hau Dong also reveals some of the following limitations:

- The outbreak and return of the ritual of Hau dong. One part shows the prosperity of people's economic life with the desire to visit and travel but the other part also shows spiritual needs is increasingly present in the spiritual life of modern people. Hau dong has been acting as an effective insurance to keep human spiritual life peaceful.
- The growing number of followers of the Mother Goddess religion, even though viewed from the perspective of their true identity the tendency to self-identify as a person with same-mindedness or to be believed to have like-mindedness, also reflects the truth about the state of psychological and physiological changes that have been increasing in the community, especially in the communities, large urban areas, places that suffer the strongest impacts of the consequences of the market economy and global integration.
- The cyclical increase in spiritual practices in general and Hau dong in particular reflects the effect of the open policy on religious freedom of our party and state but on the other hand it also partly reveals limitations in controlling the condition.
- The service team is not professional. The location for the maid's performance was too cramped, so there was not much space and time to fully perform the maid's chairs, which caused a noisy situation. The Dong Cuong Godness Mother temple is in the process of being newly built and is still messy and dusty. The mediums and spirit women do not want to be servants in temporary, cramped conditions, etc. Their wish is that when the new temple is built spaciouly and spaciouly, they will come back to attend in large numbers. to serve the saint...

To increase the number of maids, increase revenue for the temple, meet the needs of the maids and for better management, it is necessary to set up prizes suitable to the reality of maids at the Dong Cuong temple.

**6. SOLUTIONS TO INCREASE THE NUMBER OF SEATS, INCREASE TEMPLE REVENUE AND MEET THE NEED OF MOST CROWD SEATS**

- a. There need to be a correct awareness and a more open view of the Hau dong. The Party and State need to maintain an open policy on religious freedom but there also need to be clear sanctions and regulations to better manage worship at temples, etc:

Promote the professionalism of the Hau dong services. The service nature is that each shaman establishes for himself a social network of members capable of providing products for the ritual of serving the Hau dong: from professional worshipers, to code providers. Ceremonies of all kinds with different prices. The Cung dong with different levels, high and low levels come together to form a service system where the operator is a fellow teacher.

With this form of social network organization, fellow teachers have completely taken care of the incense stick in practicing the ritual from all stages: shaman, costumes, votive offerings, offerings and the incense sticks are simply customers and come to receive communion on the correct day and time. Furthermore, serviceability is also reflected in the ability to provide services at different prices: low - medium - high. But the levels of palaces or the completeness and beauty of the offerings and codes, all to be able to satisfy all the needs of customers from the poor to the rich, even the tycoons are satisfied. It can be said that the current co-owners of public and private electricity can meet all your needs.

Build a full service system right at the monument facility. There are also priests, palace officials and servants of the temple (they eat, sleep and work at the relic); the relic also sells votive papers, costumes and other tools used in the ritual of going to the field to serve the shadow and even money exchange services - providing offerings and accommodation for the bronze servants here.

- b. Complete the system of legal documents, clearly regulating the operation of spiritual services: Becoming a form of service means that there are clear trends in service business, especially in the field of spiritual services. The current context where the regulatory role of the state management system for service business forms has been revealing many confusions. Spiritual services have not been recognized in legal documents but in reality, many spiritual establishments have been operating and operating according to this trend. It is very easy to see that because it has not been acknowledged, there are inevitably no specific sanctions in managing this type of service, so it inevitably reveals many inadequacies and complexities.
- c. Governments at all levels need to have specific and consistent regulations in the practice of rituals at temples and pagodas, tightening and strengthening the management of culture and festivals; promote propaganda work so that people and tourists from all over have a correct awareness of the value of the Mother Goddess worship, so that the good cultural and spiritual values of the heritage are preserved and promoted. It is necessary to educate and equip people with correct understanding of religious activities. Once they deeply understand the roots of their beliefs and have true faith, they will act correctly, etc...
- d. It is necessary to build a system of standards for Hau dong. Equip the bronze students with complete knowledge about the Mother Goddess worship beliefs. The Hau dong inherently contains very unique cultural and artistic values, so it is necessary to have proper ways of behaving and using it.
- e. It is necessary to mobilize the temple and government owners so that they are aware of performing rituals. When they are aware, exploitation will be limited because when people are in control and trusted, they will also have different awareness and behavior. The state needs to trust and create conditions for them to fight to overcome deviations. It must be promoted from the grassroots, from the temple owners.
- f. It is necessary to conduct more active research and study activities to bring back correct concepts about the Mother Goddess religion and avoid exploitation. Strengthen the organization of the Hau dong activities. Doing so creates a space containing very unique cultural and artistic values.

Therefore, it is necessary to clearly understand and correctly understand the nature of things, to avoid things becoming extreme. The Hau dong is to leave one's roots in peace, one's fate in peace, one's destiny in peace, asking for one's own well-being, not a place to ask for "fortunes and leaves". Promote the practice of making Hau dong a subject in folk beliefs. Try to preserve the purity of the Mother Goddess and the ritual of serving the Hau dong.

- g. Pay attention to the organization of the annual Festival of Mother Goddess worship to honor and affirm the values of the Mother Goddess worship belief, especially when it is recognized and honored by Unesco as a great intangible cultural heritage face of humanity. On the other hand, it is an opportunity to promote, attract tourists, and develop local cultural and spiritual tourism. This is the most practical activity to preserve, preserve and promote the cultural values of practicing the belief of worshipping the Mother Goddess of the Three Palaces, including worshipping the Second Mother Goddess in Van Yen. The Festival of practicing the belief of Mother Goddess worship was held for the first time at the Dong Cuong temple, creating a good impression, making an important contribution to honoring, introducing and promoting the values of the Vietnamese Mother Goddess religion.
- h. Promote public service activities and serve festival activities at the temple. Develop a restaurant system, motel system, especially community tourism motels with reasonable costs to attract a large number of people from other localities to attend.
- i. This is a land with a lot of potential for tourism development (with a long valley, a gentle stream system, a majestic waterfall landscape; there is a large alluvial plain in front of the temple, stretching along the river basin Hong); there are spiritual cultural areas around the temple associated with the legends of the Mother Goddess; there are vast cinnamon forests, etc...). It is necessary to fully utilize and promote those potentials to create a spiritual cultural and tourism area, both to visit the temple to pay homage to the Mother Goddess, to sightsee and relax.
- j. To increase the number of vassal seats, it is necessary to expand the temple; especially the expansion of the manor house, the princess council building, etc..., to suit the needs and wishes of those who come to serve at the temple. The reason why Son Trang palace... attracts a large number of people is because the palace has become independent, airy, spacious, etc. Therefore, it is necessary to urgently mobilize and arrange funds to carrying out these tasks is to encourage more people to come to Dong Cuong, increase the number of seats, and boost revenue for the temple to contribute to the socio-economic development of Van Yen district in particular Yen Bai province.

Above are some current situations and solutions proposed to promote serving work at the Dong Cuong temple. In the minds of the people here, the Mother Thuong Ngan has become a real person, associated with mountains and rivers. In particular, the Mother Thuong Ngan has been portrayed by indigenous peoples with their own concepts and philosophies, very close to life, with local colors, transformed into local gods to support and protect them. transport for the people here. People come to the Mother Goddesses and Maidens to pray for the most essential things related to life such as money, health, children, etc. The emphasis on the work of the Maidens will attract many visitors to the temple. Contributing to increasing revenue, socio-economic development and preserving the beauty of traditional indigenous culture.

## 7. DISCUSSION AND CONCLUSION

The Mother Godness Thuong Ngan is a folk belief in the cultural life of Vietnamese people. The Mother Godness Thuong Ngan and Hau dong is the belief, admiration, honor and worship of goddesses associated with natural phenomena, the universe is believed to have the function of creating, patronizing and protecting life of people (such as heaven, earth, rivers, forests, mountains, etc) or worshipping empresses, queens, princesses who, when living brilliantly, have merits to the people, to the country, when they lose the supporting epiphanies for people's safety and prosperity. The Mother Goddess Thuong Ngan worship originated in prehistoric times when Vietnamese people worshiped nature gods with images of the Mother Goddesses.

Over time, the concept of the Mother Godness and Hau dong was expanded to include folk heroines - women who emerged in history as protectors or healers. These historical figures were respected, worshiped and eventually deified to become one of the embodiments of the Mother. Among the



honored goddesses, there is the Mother Thuong Ngan Dong Cuong. It can be seen that the Mother is both divine and earthly, sacred but also very close. The Mothers are no different from Vietnamese women: industrious, hardworking, full of love. The real harmony with the period makes the Mother both sacred, mysterious and close to everyday life. The Mother is the embodiment of traditional culture, of the nation's sacred soul forever and ever. The Mother Thuong Ngan really became the main deity in the religious consciousness of Vietnamese people.

Due to mold miserable belong to one post write Candlestick they only go deep enter credit threshold worship Sample Upper thousand in Dong Cuong, province Yen Bai, Vietnam. Have thing to sue than, the writer very would like research rescue deep than credit threshold worship Sample in province Hung Yen, Nam Dinh province or wide than to be area area copper is equal to River Red. Are from there, they would like opposite to compare, only go out the point soy sauce copper and is different bye about credit threshold worship template. Here will to be the play presently physical animal, book suck People see, person read or the who mandarin heart arrive question topic this.

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