

# Restoration Of Confucianism And The Phenomenon Of Three Religions Of The Homeland Under The Nguyen Dynasty

Turkish Online Journal of Qualitative Inquiry (TOJQI)

Volume 12, Issue 3, July 2021:1520- 1533

Research Article

## Restoration Of Confucianism And The Phenomenon Of Three Religions Of The Homeland Under The Nguyen Dynasty

Vu Hong Van

### ABSTRACT

The three religions of the homeland are three religions, including Confucianism, Buddhism, and Taoism, merging into one. This phenomenon is common in some East Asian countries, typically China and Vietnam. Historically, Confucianism had a far-reaching influence, from the intellectual class, the aristocracy, to all people. Because it governs almost all normal social relationships, over a very long period of time. Along with Confucianism, Buddhism and Taoism had certain positions in the spiritual life of the Vietnamese people and in the method of country rule of the feudal dynasties of Vietnam. Under the Nguyen Dynasty (starting in 1802), after a period of decline under the Le Mat dynasty, Confucianism gradually restored and maintained a unique position; However, Buddhism and Confucianism still have a certain place in society. This study focuses on analyzing the conditions for the Nguyen dynasty to make Confucianism become the unique ideology in the early nineteenth century; the recovery of Confucianism and the development of Buddhism and Taoism. On that basis, there are basic assessments of the phenomenon of three religions of the homeland of the Nguyen Dynasty.

**Keywords:** Three religions of the homeland, Confucianism, Buddhism, Taoism, Nguyen Dynasty, Vietnam

### INTRODUCTION

In the early nineteenth century, the Nguyen Dynasty was established in Vietnam with Gia Long as the first emperor (Vuong & Tan, 1960). The Nguyen Dynasty revived Confucianism and adopted the Confucianism theory as the orthodox ideology. It can be said that, under the Nguyen Dynasty, Confucianism held a unique position in society, from education to politics (Kim, 1971; Giau, 1973).

Confucianism began to be introduced to Vietnam from the Northern colonial period (Kim, 1971), but it was not until the 10th century that the Vietnamese feudal dynasties gradually paid attention to Confucianism (Giau, 1973).

---

University of Transport and Communications, No.3 Cau Giay Street, Lang Thuong Ward, Dong Da District, Hanoi, Vietnam. Email: [vhvan\\_ph@utc.edu.vn](mailto:vhvan_ph@utc.edu.vn)

From the Ly dynasty, the king set up Van Mieu to worship Confucius and “Tiên hiền” (talented people of Confucianism) in Thang Long. While Buddhism was still the national religion (Lang,

1974), during the Ly and Tran Dynasty the power of Confucian and Confucianism in the court and in the people was increasingly developed.

Confucianism began to occupy the leading role in the Vietnamese state from the “Hậu Lê” Dynasty (Later Le) (15th century) after the Confucian class made great achievements in a 20-year resistance war against the invading Ming army. Professor Tran Van Giau (1973) said that Binh Ngo Dai Cao of Nguyen Trai, in terms of political culture, can be considered a crown to give to Vietnam Confucianism.

However, in the 16th century, Confucianism began to fall into crisis. During this period, the political situation in the country was very chaotic, the relations of social morality were turned upside down. Internal conflicts, continuous wars occurred. Starting from the Le and Mac Dynasty fighting for power, the Trinh Lord and Nguyen Lord divided the war, divided the country in two (Vuong & Tan, 1960). Many of my superiors have killed the king, the scene of the fraternity on the upper level of society has happened.

In 1802, Gia Long won the final victory after overthrowing the Tay Son Dynasty and founding the Nguyen Dynasty (1802-1945). This is the last feudal dynasty in the history of Vietnam up to now. During the early period of country rule, the Nguyen Dynasty tried to revive Confucianism. During the King reigns of Gia Long, Minh Mang, Thieu Tri, and Tu Duc, Vietnam Confucianism played a unique role in society, from politics to education (Kim, 1971; Giau, 1973).

Specifically, how did the Nguyen Dynasty revive Confucianism? According to Nguyen Khac Thuan (2003, p. 124): “First of all, on the part of the state, the Nguyen dynasty considered Confucianism as the official ideological flag of their dynasty. And that position made it become Confucianism. In education and examinations, Confucianism has a higher position that changed the academic system. And we know, this is quite a drastic change from before”.

### **LITERATURE REVIEW**

Confucianism is one of the philosophical schools in China during the Spring-Autumn period - China was founded by Confucius (551 -479) - thinker, politician, and a great educator. Continuing the thoughts of Confucius as Mencius and Tuan Tu. Therefore, when studying Confucianism, there are not only Chinese scholars but also many Vietnamese scholars. The number of people studying Confucianism so far has been so great that we only focus on studying documents directly related to this topic, specifically.

The author Tran Trong Kim (1971) in book “Confucianism” mentioned the basic ideological contents of Confucianism. The author has clarified how and the different ways that Confucianism evangelized Vietnam. At the end of the book, the author mentioned some typical grapes in Vietnam, and at the same time said that, from the Ly dynasty onwards, thanks to Confucianism, how many faithful people have been produced, a sage and a talented person to make honor for the country.

The author Quang Dam (1994) in the book “Confucianism of the past and now” has presented the requirements of Confucian ethics for the basic issues of social life, such as The Five Wheel, the Three Moral Bonds, and the Five Constant Virtues. Next, the author also talked about the role of Confucianism in the management of society and people. On the other hand, the author also gives a view on recognizing and evaluating the negative elements of Confucianism such as ruthlessness, harshness, which binds people in the old social order. Finally, the author believes

## **Restoration Of Confucianism And The Phenomenon Of Three Religions Of The Homeland Under The Nguyen Dynasty**

that the influencing factors, which significantly affect contemporary social life, also adversely affect today's society.

The author Vu Khieu (1997) in book "Confucianism and development in Vietnam" mentioned the birth and ups and downs of Confucianism in China and some East Asian countries, saying that Confucianism was introduced into Vietnam. No longer in its pristine state, it has been Vietnamized as in other co-cultural countries, such as Japaneseization in Japan, Koreanization in Korea. According to the author, Vietnamese Confucian scholars, for the sake of national protection and construction, have exploited the positive points of Confucianism to affirm the traditional values of the nation. Finally, the author concludes that Confucianization is Vietnamized, Confucian knowledge has made significant contributions to the consolidation of fine traditions of the nation, it has raised to a stable ideology, promoting development. Develop the country, creating a great power to maintain independence and defeat all invaders for a thousand years in other countries, there is no mention of Confucianism under the Nguyen Dynasty.

Phan Boi Chau (1998) in book "Khổng học đấng", through presenting and analyzing some basic categories and principles of Confucianism in its formation and development, considers Confucianism more than primarily a doctrine socio-political theory, but also philosophical doctrine. He especially appreciated the positive factors and factors of Confucianism, considered Confucian ethics to play a great role in educating, perfecting human morality, and stabilizing the social order and discipline.

Thus, the above-mentioned related research works all mentioned the basic contents of Confucianism with different explanations, but they all have similarities when explaining the content is almost the same. As a product of Chinese ideology, spread to our country mainly by the Chinese colonial class. Over the past two thousand years, Confucianism has been associated with the formation and development of the feudal regime of Vietnam. Therefore, the social role of Confucianism is also particularly interesting and studied in many different aspects. However, little work is found to explain why Confucianism was reinstated under the Nguyen Dynasty and how it was its relationship with Buddhism and Taoism.

### **RESEARCH RESULTS AND DISCUSSIONS**

#### **Overview of the Nguyen Dynasty**

The Nguyen Dynasty (1802-1945) began with the reign of King Gia Long, who was the dynasty's founder and ended with the reign of King Bao Dai who was the last monarch time of Vietnam. Prior to the Nguyen Dynasty, were the nine Nguyen Lords, who deserves credit for extending the territory southwards (Vuong & Tan, 1960).

In 1558, the first Lord Nguyen Hoang, came to be the garrison chief of Thuan Hoa (Hue province today) and opened a new page in this territory's history (Vuong, & Tan, 1960). The more developed and consolidated the regime of the Nguyen became, the fiercer was the struggle with the Trinh from the North. This situation resulted in a civil war lasting more than 200 years. Simultaneously, the process of widening their territory southwards was also strongly promoted. By 1757, the Nguyen Lords had established their sovereignty over all the south region (Vuong & Tan, 1960).

In the process of establishing and developing the government over the southern region (Dang Trong), the Nguyen Lords had moved and set the capital from Ai Tu (1558-1570) to Tra Bat

(1570-1600), Dinh Cat (1600-1626), Phuoc Yen (1626-1636), Kim Long (1636-1687), Phu Xuan (1687-1712), Bac Vong (1712-1738) then returned to Phu Xuan again (1738-1775) (Vuong & Tan, 1960). In 1775, as the result of many socio-political factors, the last Nguyen Lord lost Phu Xuan into the hands of the northern Trinh Lord. This was followed by the complete collapse of the Trinh regime to the power of Tay Son forces. The Nguyen did not recover until one of their descendants retrieved their fortune and established the Nguyen Dynasty.

In 1802, after he defeated the forces of Tay Son, Nguyen Anh, who was a descendant of Nguyen Lords, unified the country and established the Nguyen dynasty. During his reign, he took the name is Gia Long (Thuy & Trung, 2008).

Phu Xuan became the capital of the country for the next 143 years (1802-1945). King Gia Long of the Nguyen Dynasty built up Phu Xuan as the powerful political and cultural center of a unified Vietnam (Thong, 1973). It reflected the enhancement of the country's territory and concentrated the cultural values of a vast territory. The Nguyen Dynasty also left a huge heritage including a number of national historical books, national gazetteers, and the repertory of the administrative regulations, epitaphs, royal edicts, land registers, family records and suchlike.

Most importantly, the tangible cultural heritage of not only this dynasty but also of the earlier dynasties was all well restored and preserved during the Nguyen dynasty. Due to this policy, many heritage buildings from the Ly Dynasty to the later the Le Dynasty, such as Mot Cot Pagoda, Tran Quoc pagoda, and Dau pagoda, remain until the present day (Institute of History, 2007).

The greatest achievement of the Nguyen is the outstanding cultural values represented by three cultural heritages that have been recognized by the UNESCO. They are two World Cultural Heritage Sites including Hue Monument Complex and Hoi An ancient town, together with Vietnamese court music, listed as part of the Intangible Cultural Heritage of Humanity.

### **The conditions for the Nguyen Dynasty to make Confucianism become the monopoly ideology in the early nineteenth century**

By the early nineteenth century, Vietnam appeared and existed many ideologies with different schools, including four major ideologies, Confucianism, Taoism, Buddhism, and a new ideology the infusion is Christianity (Giau, 1973). However, like the previous dynasty, the Nguyen Dynasty still used Confucianism as the main ideology but still created conditions for other religions to develop (Giau, 1973; Thuc, 1998). Why the Nguyen dynasty chose Confucianism, is an issue that needs to be clarified and for the purpose of determining which ideology is really suitable for the conditions of the country at that time.

Upstream of history, in the sixteenth - eighteenth centuries was a period of turmoil, the country was divided, people fell into a misunderstanding due to the constant war (Vuong & Tan, vol 1, 1960). In such misery, Confucianism gradually lost its monopoly position under early Le and the revival of Buddhism and Taoism also appeared (Khieu, 1997). A strong phenomenon has appeared and developed a new step, which is the three religions of the same religion (Giau, 1973). In folk, but especially the upper classes of society have paid attention such as Nguyen Binh Khiem, Le Quy Don, Lord Nguyen, etc. Because of the chaotic situation of the country and the crisis of the regime, people often tend to one something to forget about life or make society flourish. It can be seen, saving the position of Confucianism, but the Confucianists are trying to create new things and progress. Buddhism and Taoism also gradually restored their status,

## **Restoration Of Confucianism And The Phenomenon Of Three Religions Of The Homeland Under The Nguyen Dynasty**

aiming to bring “sentient beings” out of the contemporary “pool of suffering”. But in fact, the government at this time always brought Confucianism to a high level, to promote education, the religion of being human. But during this period, two religions such as Buddhism and Taoism were also restored and recognized. The ideological life in this period was very rich and diverse because the mixture was very high.

Particularly for the viewpoint of the Nguyen Dynasty, which started with Nguyen Anh (Gia Long). “Although not claiming Confucianism as a unique ideology, during his reign, Gia Long always adhered to the political lines and rituals of Confucianism, at the same time, step by step setting up a unique position of Confucianism in the nation’s ideological and religious life” (Lan, 2015, p. 27). Gia Long chose Confucianism as orthodox like the LeSo period, which can be seen through the following reasons:

Firstly, although Confucianism was on the path of crisis, the most obvious manifestation was the state crisis, the division in the country, the people’s confidence in the regime was deteriorating, but the dynasties, the ruling government in this period still promoted learning, promoting human religion, and promoting the positive side of Confucianism (Giau, 1973; Khieu, 1997). These dynasties and governments used mandarins through examinations, organized bureaucracy, and built administrative offices. In addition, the authorities used Confucian self-rule ideas combined with the rule of law of the French to manage the society, and the social life was gradually stabilized.

Secondly, the Confucian class still occupies the majority of society and appears sages, absorbing and creating the ethics and human life of Buddhism and Taoism, supplementing and making Confucianism have New and trendy content. Confucian morals never fade. And the implementation of cultural unification in the country is only possible through the educational path that is part of Confucian’s inseparable role.

Thirdly, although the two religions of Buddhism and Taoism are gradually recovering, they are no longer relevant to the times, unable to hold a political position like the old Ly and Tran Dynasty. Partly because Confucianism has long influenced, partly because the nature of these two religions is no longer appropriate, can only bring people a peaceful life, a spirit to comfort people.

Fourthly, the emergence, and the introduction of Christianity are not enough to change long-standing traditional thought. At the same time, the early Nguyen Dynasty kings saw the threat from Western countries along with their religions, so Confucianism was really strong enough to oppose the Western conspiracy.

### **Restoration and monopoly of Confucianism**

Confucianism is a socio-political doctrine that deeply influenced the governance policy of many Eastern countries, including Vietnam (Giau, 1973; Thuc, 1998). Meanwhile, after defeating the Tay Son Dynasty, land The unified country was also the period when the Nguyen dynasty consolidated their power not only with administrative measures but also in the ideological system based on Confucianism to establish and maintain the order with the aim of asserting the position and authority of the dynasty, for the sake of the aristocracy, the Nguyen turned to Confucianism as an effective tool for the rule of the country. The Nguyen Dynasty tried to revive Confucianism In the generations of Gia Long, Minh Mang, Thieu Tri, and Tu Duc, Vietnam

Confucianism played a unique role in society, from politics to education (Thong, 1973). Some major contents of the Nguyen Dynasty Confucian recovery:

The first is to purify the contingent of Confucians, to say right from the process of launching and commanding wars against Tay Son, Gia Long passed Confucian exams to select talented Confucianists. , able to solve major social problems at that time. “To Nguyen Anh, the winners in these exams, though not many, are the nuclei of the longest strategic significance” (Thuan, 2007, p. 871).

The second is to unify the formal Confucian education and examination regime nationwide, and at the same time modify the academic system: because before the Nguyen dynasty, it was also a Confucian education but the education in Dang. Ngoai and Dang Trong are different, so the need to unify the education regime is inevitable (Vuong & Tan, 1960).

The third is to constantly improve the activities of two agencies, especially Quoc Tu Giam and Quoc Su Quan. Although Quoc Tu Giam (Historically, Quoc Tu Giam was established in 1076 under King Ly Nhan Tong. The Nguyen Dynasty was located in Hue so Quoc Tu Giam was also established in Hue). Only for children of the king of the religion to study, but it has the role of stimulating the learning as well as the propagation and revival of Confucianism at that time. And Quoc Su Quan, the agency responsible for organizing the compilation as well as archiving of historical documents of the country. Contributing significantly to encouraging generations of Confucians to participate in compiling books.

Parallel to the restoration of Confucianism, the Nguyen Dynasty advocated monastic Confucianism. This policy is expressed concretely through the consciousness and practical activities of the emperors of the Nguyen Dynasty, typically Gia Long and Minh Mang. Starting from King Gia Long, which highly valued criminal law, so he instructed to compile a law code of the Nguyen Dynasty called the Law Royal Court or Gia Long Law (Vuong & Tan, 1960). Lawmaking is based on the spirit of the rule of law (one of the most upholding political ideologies of Confucianism) combined with the rule of law. And also from that saw its humanitarian spirit.

### **The imprint of Confucianism in the Nguyen Dynasty’s code**

In his policy of ruling the country, King Gia Long especially emphasized the role of “Thien Tu”, this is the throughout thought in the policy of rule of feudal dynasties of China, Korea, Japan and Vietnam. King Gia Long applied the Confucianism ideology in making laws, also emphasize that thought. In the preface of the Hoang Viet Luat Le, King Gia Long wrote: “I think: The people saints who rule the people all use the law to punish, use morality to educate them” (Hoang Viet Luat Le, 2008). Indeed, living in society, people with endless desires, if there is no law to prevent them, there is no way to lead people to the path of moral education.

The Hoang Viet Luat Le instituted the righteous views of Confucianism in order to force the mandarins to perform according to their functions as aide and exercise the power of the king according to their position. List of rules: vol. 2, article 6 about the offender officials, wrote: “If the officials commit crimes, they cannot be tried individually, but must present and ask for the king’s opinion. If the King agrees to be allowed to be questioned and subject to the impeachment law, then he will inform the King and wait for the King’s decision (Hoang Viet Luat Le, 2008). The law also stipulates that mandarins have had loyal absolute obligations to the king. Article 12 of the Criminal Code, article 1 about conspiracy to oppose clearly, states: “If a servant dares to

## **Restoration Of Confucianism And The Phenomenon Of Three Religions Of The Homeland Under The Nguyen Dynasty**

conspire against the king, destroy the temple, or jeopardize the Dynasty, it was a treason, conspirators or accomplices were executed” (Hoang Viet Luat Le, 2008).

In addition, in the ceremonial laws as in volume 4, section 10, article 10, wrote:” If does not come to court to attend work, not to the workplace”, will punished, it was an act of disrespect to the king, and his superior, so he will was punished (Hoang Viet Luat Le, 2008). Acts of infringement upon royal rituals and abuse of privileges belonging to the king were also strictly punished. Volume 9, section Lê Luật, the rite section, article 1 of Hiep Hoa states that: “If the royal physician concocts medicine for the king without prescription, the outside record is wrong, he will be fined 100 whips... The medicine offered to the king, be respectfully prepared according to the original prescription, not to be confused “, “Cook food for the king but violate taboo food, the cook will be fined 100 whips “, “Utensils and vehicles of the king go, caregivers store remodeling without proper permission will be fined 60 whips” (Hoang Viet Luat Le, 2008).

The Three Moral Bonds (Tam Cuong), the Five Constant Virtues (Ngu Thuong) of Confucianism were also clearly shown in feudal laws, and Hoang Viet Luat Le was no exception. These were the basic moral principles of feudal society and the maintenance of King’s power was its nucleus. In article 2, volume 1 part Danh Le about the evil crimes, including crimes: treason, betrayal, rebellion, immorality, great disrespect, filial piety, disloyalty and rebellion. These are 10 crimes that cannot be forgiven for violating the Confucian basic theory, about the discipline of the king, father and son, husband and wife, threatening the stability of feudal society and consolidation of monarchy.

The ultimate goal of the laws was to increase power, protect the king and the court. Therefore, even filial piety must take a step back in case of a conflict between loyal to the king and filial piety with parents. It can be said that feudal laws were the will of the king, the basic tool to protect the interests of the king and the interests of the royal court.

Confucianism advocated a combination of ceremony and penalty, complementing each other in order to effectively maintain the maintenance of long-term security and national stability and social stability. Ceremony is about preventing crime, leading people towards good. Confucius once said: “Ceremony is the category of culture, the latter is determined by the nature of man” (The Analects, 1996). Therefore, the Ceremony is firstly understood as rituals and ethical norms defining the relationship between people and humans in the order of the social status of the Zhou Dynasty. Ceremony is considered to be a right, an obligation that everyone is obliged to obey. Filial piety with parents, brotherhood harmony, faithfulness of friends, etc. higher than another level which was the discipline of the country, the social order that regulates human behavior. Thanks to the Ceremony, each person has a sustainable basis to abstain from his mistress and perform his humanity in his life, etc. Thanks to the Feast, “he, she can cultivate his or her own character into the traditional ethical habits and habits” (The Analects, 1996). In Hoang Viet Luat Le, demanding the division of property when living out of the house is one of the filial piety: “All living parents and grandparents, their children and grandchildren are not allowed to have their own property. If you want to divide the property into private, it is a filial act” (Hoang Viet Luat Le, 2008), or when grandparents and parents are still alive, their children and grandchildren are not able to show respect for their property, even though their parents no longer have their brothers and sisters together, they must be more polite to the elders. Making laws like that is how to teach people to be filial. Those provisions of Gia Long law have shown the idea of respect for the elderly, mercy on the elderly, brothers and sisters of love, etc. it clearly shows the initiation of filial piety in Confucianism.

The nature of the ritual and the punishment reflected the interests and wills of the ruling class. Rituals and punishments are complementary to each other, taking the ceremony as the leader, taking the punish as a model, taking the ceremony to change people's ideas and opinions, making the people understand Ceremony; using punish to warn the evil world, making people aware of the majesty of the law; use rituals to love and care for the people, promote law enforcement, and at the same time use punish to code morals, causing people to build up a righteous morality.

The close association between Ceremony and punish in the laws has protected the traditional values of the nation such as filial piety, respect for grandparents, parents of descendants, harmony between husband and wife, respect compromise between brothers, the tradition of religious respect, etc. At the same time, it had a great effect in adjusting behavior in the family, making people aware of their obligations, responsibilities and self-fulfillment. Duties in each specific position with his family. Thus the law is the foundation for ethical education in the family and in society, upholding traditional ethical standards and values.

In East Asian countries in general and in Vietnam in particular, the traditional moral and ethical issues are always geared towards building a sustainable, long-term family. The Analects saying: "The man who has just been born has to be a filial and harmonious son, who has devoted his whole life to his family and took the job of building a family to be happy for himself. Happiness and personal honor are closely linked with happiness and family honor" (The Analects, 1996). Gia Long law also advocated using the law to direct family relations according to such Confucianism morality, in order to create a Confucianism family power. In the evil crimes, there are 4 crimes belonging to the scope against family morality: filial piety, rebellion, disrespect, and disagreement. Through the tool, family morality has brought into the minds of the people the awareness of "filial piety, gratitude, and respect", concepts which were both morality and legal thought attached to the body of political mechanisms in which they live to guide behaviors and lifestyles.

Gia Long's law allowed the family members to protect and conceal each other's crimes, prohibiting denunciation of parents and grandparents - that is a tradition of filial piety of Vietnamese people has been institutionalized into the law for many generations. On the surface, this regime of concealment is against the law, but the profound nature reflects deeply the Confucianism moral ethics. In the hearts of every Vietnamese person, ever since he was born, he has been educated and behaved according to this principle, which is the duty that he must respect and be respectful to his parents and his parents, and respect the glass above. The Vietnamese believe that filial piety is the personality of the person, the root of religion as a human being, and a noble social value. In the volum 1 of the *Danh Luat Le*, article 31 of the relative acquaintance (relatives and relatives concealing each other's crimes) stated: "In case of relatives of the everybody who are in grave mourning, his grandparents, his grandmother, his parents-in-law, his son-in-law, his husband, his brothers and his wife are very grateful, if they commit crimes, they can hide their crimes from each other" (Hoang Viet Luat Le, 2008). Or in volume 2 of the *Danh Le*, article 17 stated: "If you commit a crime of imprisonment, exile, and an elderly parent who has no caregiver, he will beaten 100 whips, the other crime gives you a ransom, at home to take care of parent" (Hoang Viet Luat Le, 2008). This showed clearly the advantage of filial piety, even if there is conflict between filial piety and the law, filial piety is considered the root to regulate human behavior. Confucianism promotes filial piety and related ceremonies, making the close blood relation with the family fully affirmed. Piety was the feeling of being protected



## **Restoration Of Confucianism And The Phenomenon Of Three Religions Of The Homeland Under The Nguyen Dynasty**

naturally by people towards close relatives. Piety was an important key to maintaining close family relationships. It protected the apostolic regime, minimized the disruption of the Confucianis family order, thus preserving the moral values in the family, which were also the moral values of Confucianism.

The humanitarian ideology in Gia Long law was most clearly expressed in humane regulations such as: leniency policy for offenders, protection of the elderly and children; helping disabled and disadvantaged people, people in difficult circumstances and those who are guilty have confessed.

One of the main views of Vietnamese people is respect the elderly and love children. So in Gia Long law also applied in some laws for these two subjects. As shown in volume 3 of *Danh Le*, article 21 stated: “If the elderly are 70 years old or older, children 15 years old and under and people disabled (damaged eyes, broken legs) guilty of being saved downwards for redemption ... The elderly 80 years old or older, children 10 years old or younger seriously ill, committing murder, conspiracy will be summoned to the king awaiting the decision of king, etc. Elderly 90 years or older, children 7 years old or younger even if they commit a crime of death, there is no penalty, etc.” (Hoang Viet Luat Le, 2008). Article 22 then writes: “While committing crimes but not yet old, not yet disabled, but when the offenses are discovered, they shall be dealt with according to the crimes of old age and disability”. volum 19 of *Hinh Luat*, article 10 stipulates: “Those who are over 70 years old (compassion for the elderly), 15 years old or younger (because of their love for the young), disabled (love disabled people) if they commit a crime, the official is not allowed to use the interrogation penalty, only based on the evidence that condemns the crime” (Hoang Viet Luat Le, 2008).

Despite being influenced by Confucianism ideology about gender prejudice, there are some provisions in Gia Long law that pay some attention to the rights and status of women. In feudal times, the status of women was greatly underestimated, but to some extent, the dignity of the woman was still appreciated and respected. The law prohibits and punishes people who commit fraud to get married. Volume 7 of the *Law on Marriage*, Article 12, Forced to win of a woman, wrote: “Forcing a wife and a daughter to be sold to others as a concubine, or to a royal family, or to a royal court of honor, awaiting stranglehold” (Hoang Viet Luat Le, 2008). Or in Volume 7 of the *Law on Marriage*, Article 15 of Leaving wife, states: “If a husband leaves his wife and goes away for 3 years, during that period he does not inform, then leaves, he will punish 80 whips, arbitrarily get more wives will punish 100 whips” (Hoang Viet Luat Le, 2008). Thus the man was more responsible for women, more concerned about his family.

Vietnamese people always uphold and protect the good moral values of people, such as their kindness, filial piety towards parents, spousal gratitude, etc. Those ethical standards are recognized and upheld in Gia Long law. All those who commit crimes of cruelty are punished most severely. Appreciating filial piety, Volume 9, Section of *Le Luat*, Article 17, Stipulates: “Old people with illnesses must wait for their children to take care of them so that they can rest. If the child is with his parents, grandchildren with grandparents over 80 years of age who are seriously ill, no one in his family takes care of him, but does not return to parent, greed glory, profit, etc. this crime ends up giving up the duty to care for parents. Or there were people who were opposite to their parents who were sick but lie that their not sick parents, don't want someone to take care of them. So one is to abandon his parents, to be inhuman, and on the other hand to be a nonsense to the king, so punish 80 whips” (Hoang Viet Luat Le, 2008). The love of teachers and students is also appreciated, the teacher is the one who teaches morality as a person,

deep gratitude, volume 15, Figure law, Article 10, Hurting teachers: “If you beat your teacher, increase by two guilty than fighting ordinary people. After beating the teacher to the disabled, handled 100 whips and exiled three thousand miles” (Hoang Viet Luat Le, 2008).

### **Conditions created by the Nguyen Dynasty for the development of Buddhism and Taoism**

In addition to the monopoly of Confucianism, the Nguyen Dynasty was different from the previous Le So dynasty, creating conditions for Buddhism and Taoism to develop. First of all, the Buddhist revival was carried out right from the beginning of the Gia Long period in particular, and the early Nguyen emperors in general specified the conditions for being allowed to ordain and practice (Thuan, 2003). Specifically, the Buddhist policy of the Ming Mang period. King Minh Mang said that “Buddhists use the god to teach life, Confucius only teaches morality, which is often used every day, but in short, they all teach people to do good things in general”, “For Buddhism, teaching people by the theory of happiness, reportage, we should not necessarily consider the superstition” (Quốc sử Quán Triều Nguyễn, 2007). Because of that positive outlook, during the reign of King Minh Mang, there were many policies to pay attention to the development of worship facilities, to strictly manage monks, and to implement the subsidy regime for public pagodas.

Firstly, the court was interested in the development of worship facilities. The Nguyen dynasty built many new pagodas and temples, at the same time restored and restored old temples, because according to Minh Mang, “the famous landscapes, we do not have the right to let them perish or lose all traces. Save for future generations”. The court restored Thien Ton pagoda (Quang Tri), Tam Thai pagoda (Quang Nam), the pagodas on Ngu Hanh Son mountain (Da Nang), built Long Phuoc pagoda (Quang Tri), Thanh Duyen pagoda (Hue), and Giac Hoang pagoda (Hue), Vinh An pagoda (Quang Nam), Khai Tuong pagoda (Gia Dinh), etc. There is a pagoda built by King Minh Mang from his appreciation for a true Zen monk. Bat Nha Sac Tu pagoda in Phu Yen is an example. King Thieu Tri also restored the pagodas such as Thien Mu pagoda, Hoang An pagoda, Long Quang pagoda, Dieu De pagoda, these four pagodas are all in Hue, etc. The presence of many epitaphs in the pagoda has also proven that apart from the active court, the renovation and construction of new pagodas in the countryside also developed. developing rapidly, many ancient temples of cultural and historical value have been restored and preserved, avoiding the risk of extinction due to undesirable impacts from weather and people: “Most of the temples are built under the Nguyen Dynasty and which temples were built before, thanks to the reconstruction under the Nguyen Dynasty that has survived until now” (Thuan, 2003).

The Quoc Tu pagoda was the place to spread Buddhism nationally and where the temples directly built, rebuilt, and managed by the imperial court. Therefore, these temples have a lot of attention and hospitality. Accordingly, monks in the country are entitled to tax exemption, collection, monthly salary payment to spend, provide legal uniforms, salted rice, etc. According to each monk’s rank, the regime is more or less divided together. The above action is also the recognition and support for Buddhism to develop in the religious life of the nation. In particular, the majority of Quoc Tu pagoda live right in the imperial capital of Hue - typically Thien Mu pagoda where a large number of people adore Buddhism. From there, the court was able to win people’s hearts, create confidence and support from the people, and contribute to stabilizing the country.

## **Restoration Of Confucianism And The Phenomenon Of Three Religions Of The Homeland Under The Nguyen Dynasty**

Second, the court attached great importance to Buddhist rituals. In addition to providing funding for the restoration or renovation of temples, the Nguyen Dynasty emperors also provided funding for the ceremonies of men and women, sending soldiers to help with things. Typically, “a number of Nguyen dynasties, when ascended to the throne, in addition to the great coronation ceremony in the imperial citadel, they also organized the grand ceremony of the son and herd” (Thuan, 2003). And during the Ceremony of Boys and Girls, the court usually shoots “62 shots of the order”, the shooting of the command gun in the Ceremony of Boys has once again affirmed the important position of this ritual in the court ceremony activities.

Third, the court tightened its management, it could be seen that the Nguyen Dynasty’s attitude towards Buddhism was very open. But not because of openness without focusing on management. The Nguyen Dynasty has always shown its real power to anyone who wants to take advantage of his open attitude towards Buddhism for his own gain. That is why under Minh Mang period restricted monks from participating in the main court. The court also imposed strict and tough regulations on cases of superstition in Buddhism.

For Vietnam, Buddhism is not merely a religion but is also an important element in the traditional culture of the Vietnamese people in the defense and construction of the country. And the development of Buddhism is a good way to build and consolidate the monarchy. In addition to the policy of monopolizing Confucianism, King Minh Mang showed his inheritance and creativity in the policy towards Buddhism, which considered Buddha as a complementary thought to Confucianism.

As for Taoism, the court also stipulates the conditions for being allowed to practice, such as: “Age, except for special cases confirmed by the monks, but in general, those who want to become ordained. onions (especially men), must be at least fifty years old; About will, must really come from piety; As a person, it must be ensured that one can maintain a lasting virtue throughout the life of spiritual practice; About understanding, it must be equipped with a certain knowledge of doctrines” (Thuan, 2003).

From there, we see that the purified spiritual contingent, those who take advantage of the pagoda and the Taoism teachings to either escape the pursuit of society or deny their responsibilities and duties, are in turn forced to return. The position of the cultivators is gradually asserted and enhanced (Hinh, 2007, Van, et. al, 2020). And also from here, the solemn atmosphere and atmosphere of most temples and Taoism practices across the country gradually restored, many of the Taoist philosophical values continued to have the opportunity to penetrate. To the awareness of social classes, a series of temples and “Đạo quán” in many different localities have been restored, preserved, or built further by the court, sometimes fully or partially funded to proceed.

### **CONCLUSION**

Through researching this topic, we partly understand more about its influence on our society and people under the Nguyen Dynasty, the basis for Confucianism to occupy a unique position and the position of Buddhism and Taoism and at the same time understand more about our country’s history. This feature shows us clearly an important issue, which is the problem of cultural integration in history under the support of Confucian, Taoism, and Buddhist values.

By the end of the XIX century and the beginning of the XX century, Confucianism had revealed its conservative and stagnant elements. Confucianism has the theory of “cái quan định luận”, that is when a person is dead and the lid of the coffin is closed, then everyone can comment right and

wrong about that person. Nearly a century after the end of Confucian education in Vietnam, we find that one of the undeniable core causes of the recession Confucian step is the conservatism of the government and the closedness of Confucianism of the Nguyen Dynasty.

The Nguyen made the most of the most conservative attitudes of Confucianism, the Confucian education of the Nguyen dynasty aimed only at learning to be a mandarin, the Confucians fell into a scholarly study. Theories a few thousand years ago, claiming that earlier than today, that Confucianism is the most progressive doctrine of humanity.

It must be seen that not all Nguyen Confucians were conservative. When national independence was threatened, when the country became outdated, when the country's academics failed to keep up with the times, there were also Confucians who began to see the need for reform.

**Declaration of ownership:**

This report is my original work.

**Conflict of interest:**

None.

**Ethical clearance:**

I confirm that the paper is original unpublished work, not submitted or to be submitted for consideration elsewhere. All procedures performed in studies involving human participants were in accordance with the ethical standards in academic research.

**REFERENCES**

1. Anh, D. D. (1930). *Vietnam's culture history*. Hue: Quan Hai Tung Thu.
2. Anh, D. D. (1950). *The origin of the Vietnamese*. Hanoi: The World.
3. Ames, Roger. (1984). Religiousness in Classical Confucianism: A Comparative Analysis. *Asian Culture Quarterly* 12(2), 7-23.
4. Anh, N. T. (1968). *Economy and Society under the Nguyen Dynasty*. Saigon: Trinh Bay.
5. *The Analects. The Bible of the Chinese people* (compiled by Ho Sy Diep). (1996). Vietnam: Dong Nai.
6. Bendix, Reinhard. (1967). Tradition and Modernity Reconsidered. *Comparative Studies in Society and History*, 9 (3), 292-346.
7. *Đại Việt Sử Ký Toàn thư*, "Noi cac quan ban" edition; Wood edition was carved in the 18th year of Chinh Hoa government. (1697). Hanoi: Social Sciences.
8. Dao, N. V, & Van, V. H. (2020). Religious policy and freedom of religious activity at Vietnam. *PalArch's Journal of Archaeology of Egypt / Egyptology*, 17(9), 2496 - 2513. Retrieved from <https://archives.palarch.nl/index.php/jae/article/view/4226>
9. Dinh, K. (1970). *Origin of Vietnam's Philosophy*. Hanoi: An Tiem.
10. Giao, T. V. (1973). *The development of thought in Vietnam from the nineteenth century to the August revolution*. Hanoi: Social Siences.
11. Guoji Qin. (2008). The thinking way of Confucianism and the rule of law. *Journal of Politics and Law*, 1 (1), 68-75. <http://doi.org/10.5539/jpl.v1n1p68>
12. Huy, N. N. (1989). *Quoc Trieu Hinh Luat*, book A. Hanoi: Viet Publisher.
13. Ke, N. H. (2008). Education and training Thang Long - Hanoi - Orientation of developing education and training Capital in the period of industrialization and modernization. *Overview report of the project at state level*. KX.09.07. Hanoi.

**Restoration Of Confucianism And The Phenomenon Of Three Religions Of The Homeland Under The  
Nguyen Dynasty**

14. Khieu, V. (1997). *Confucianism and Development*. Hanoi: Social Sciences.
15. Kim, T. T. (1971). *Confucianism: introduction into Chinese philosophy*. Saigon: Tan Viet (reprinted by Ho Chi Minh City Publishers frequently from 1992–2002).
16. Le, N. H. (1958). *Confucianism: A political philosophy*. Saigon: Ministry of Education.
17. Nhan, N. N. (2006). *A number of Vietnamese legal documents and regulations (from the 15th to 18th centuries)*. Hanoi: Social sciences.
18. Quan, L. V. (1997). *Introduction to history of Chinese ideology*. Hanoi: Giao Duc.
19. *Quoc Trieu Hinh Luat*. (1991). Hanoi: Juridical.
20. Quynh, T. H., Lam, D. X., & Han, L. M. (2008). *Outline of Vietnamese history*. Hanoi: Education.
21. Institute of History. (2007). *Vietnamese History*, vol 3. Hanoi: Social Sciences.
22. Insunzu Yu. (1994). *Law and Society of Vietnam in the seventeenth and eighteenth centuries*. Hanoi: Social science.
23. Long, N. T., & Van, V. H. (2020). Ancestor worshiping beliefs in the beliefs and religion life of Vietnamese people: nature, values, and changes of it in the current period. *PalArch's Journal of Archaeology of Egypt / Egyptology*, 17(3), pp. 370-388. <https://doi.org/10.48080/jae.v17i3.92> (Original work published October 29, 2020).
24. Mau, V. V. (1973). *Ancient Vietnamese law and judicial history*. Vietnam: Sài Gòn.
25. Quốc Sử Quán Triều Nguyễn. (2007). *Đại Nam thực lục chính biên*. Hanoi: Education.
26. *Overview of legal thought Confucianism*. (2001). China: Guangxi People.
27. Phong, N. X., & Van, V. H. (2020). Taoism in Vietnam during the Northern Colonial Period and Some Notes When Studying Taoism in Vietnam. *Journal of Natural Remedies*, 21(8(1)), pp. 342-352. Retrieved from <https://jnronline.com/ojs/index.php/about/article/view/577>
28. Thanh, N. V., Trinh, V., & Huu, T. (1994). *Hoang Viet Luat Le*. Hanoi: Cultural Information.
29. Thang, N. Q. (2002). *Brief survey Hoang Viet Luat Le*. Hanoi: Cultural Information.
30. Tho, H. T. (2010). Buddhism with national responsibility in history and today. *Journal of Buddhist Studies*, (2), February, 10-18.
31. Thong, V. Q. (1973). *Vietnamese legal history*. Saigon: Saigon University.
32. Thuc, N. D. (1998). *History of Vietnamese thought*. Vietnam: Ho Chi Minh City.
33. Thuan, N. K. (2003). *Overview of Vietnamese cultural history*. Hanoi: Education.
34. Thuy, D. V., & Trung, D. T. (2008). *54 Vietnamese Emperors*. Hanoi: People's Army.
35. Trung, N. S., & Van, V. H. (2020). Educating Traditional Cultural Values in Vietnam Universities. *South Asian Research Journal of Humanities and Social Sciences* 2(3), pp. 210-214.
36. Trung, N. S., & Van, V. H. (2020). Vietnamese Cultural Identity in the Process of International Integration. *Journal of Advances in Education and Philosophy* 4(6), pp. 220-225.
37. To, N. T. (1940). *Critic of Confucianism*. Hanoi: Mai Linh.
38. Tuan, N. M. (2004). Positive values of Confucianism in Hong Duc Code. *Journal of Science, Hanoi National University, Journal of Economics - Law*, T.XX, No 4, 39-44.
39. Van, V. H., & Luong, P. V. (2019). Study of the Laws under the Feudal Dynasties of Vietnam. *Addaiyan Journal of Arts, Humanities and Social Sciences* 1 (7). DOI: 10.36099/ajahss.1.7.4
40. Van, V. H., Phong, N. X., & Hoang, P. D. (2019). Confucianism Perspective on the Position of Women in Society and the Impact of that Perspective on Gender Equality in Vietnam

- Today. *Addaiyan Journal of Arts, Humanities and Social Sciences 1* (8). DOI: 10.36099/ajahss.1.8.2
41. Van, V. H., & Long, N. T. (2019). Identify the values of ancestor worship belief in the spiritual life of Vietnamese people. *International Journal of Philosophy* 7(4), pp. 60 -66. <https://doi.org/10.11648/j.ijp.20190704.14>
  42. Van, V. H. (2020). Redefining the position of Daoism (Taoism) in Vietnamese history from the 2nd century to the 9th century. *Research Journal of Arts & Social Sciences* 10(3), pp. 54-60. <https://doi.org/10.9734/arjass/2020/v10i330151>
  43. Van, V. H. (2020). The Buddhism cultural heritage in the cultural life of Vietnamese people. *Humanities & Social Sciences Reviews* 8(3), pp. 811-823. <https://doi.org/10.18510/hssr.2020.8386>
  44. Van, V. H. (2020). From the belief of the immortality of the soul, the blessing or the harassing of the soul towards people to the worship of the souls of Vietnamese people. *Asian Social Science* 16(3), pp. 1-11. <https://doi.org/10.5539/ass.v16n3p1>
  45. Van, V.H. (2020). Buddhism and Taoism In The Worship Of The Souls Of Vietnamese People. *PalArch's Journal of Archaeology of Egypt / Egyptology*, 17(7), 6727 - 6743. Retrieved from <https://archives.palarch.nl/index.php/jae/article/view/3031>
  46. Vu Hong Van. (2020). Determine The Appearance And The Value System Of The Traditional Culture Of Vietnam Through The Worship Of Ancestors Belief Of Vietnamese People. *Psychology And Education* 57(9). DOI: <https://doi.org/10.17762/pae.v57i9.318>
  47. Vu Hong Van. (2021). The World View And Human View Life In Funeral Rites Of Vietnamese People. *Psychology And Education* 58(2). DOI: <https://doi.org/10.17762/pae.v58i2.2560>
  48. Vuong, T. Q., & Tan, H. V. (1960). *History of Vietnamese feudalism*. Hanoi: Education.
  49. Vu, Hong V. "Religious Trends Before the Impact of Globalization and Vietnam's Religious Policy." *Religación*, vol. 5, 2020, pp. 131-141, doi: 10.46652/rgn.v5i24.621.
  50. Vu Hong Van. (2021). 'Promoting The Value Of Vietnamese People Folk Beliefs: Policies And Recommend Solutions', *Journal of Contemporary Issues in Business and Government*, 27(1), pp. 167-179.
  51. Yoshiharu Tsuboi. (2008). Politics and Confucianism in Vietnam in the nineteenth century in the case of Tu Duc King (1847 - 1883), *Old and Present journal*, No. 11 + 12, 65-77.