



Asia and Pacific Association for Social Work Education

THE ROLES OF BUDDHISM IN SOCIAL WORK
Vietnam and Japan

Head by Tatsuru Akimoto, DSW

Edited by Etsuko Sakamoto

**University of Social Sciences and Humanities,
Vietnam National University -Hanoi**

Shukutoku University

**Social Work Research Institute Asian Center for Welfare in Society (ACWeIS)
Japan College Of Social Work**

[平成24年度国際比較研究 (ベトナム) 宗教とソーシャルワーク：その異同と関係ー仏教の場合]

March 2013

THE ROLES OF BUDDHISM IN SOCIAL WORK

Vietnam and Japan

Introduction	1
Prof. Tatsuru Akimoto, DSW	
Director	
Social Work Research Institute Asian Center for Welfare in Society, Japan College of Social Work (ACWelS-JCSW)	
President,	
Asia and Pacific Association for Social Work Education (APASWE)	

TABLE OF CONTENT

Chapter I Report of University of Social Sciences and Humanities, VNU Hanoi

1	Vietnamese Buddhism at Ly –Tran Dynasty History, World –Entering Capacity and Social Roles	5
	Dr. Nguyen Van Kim	
	Associate Professor	
2	Psychological Foundation to Resemble Social Actions between Buddhism and Social Work	20
	Dr. Nguyen Hoi Loan	
	Associate Professor	
3	Social Charitable Activities of the Vietnam Association of Buddhism(2007-2012)	31
	Dr. Nguyen Hoi Loan	
	Associate Professor	
4	The Values of Social Work Sector Shown through Humanitarian Activities of Buddhist Institutions-A general Sight from Vietnam and Japan	41
	Dr. Nguyen Thi Kim Hoa	
	Associate Professor	
	Nguyen Thu Trang ,BSW.	

Chapter II Report of Shukutoku University

Shukutoku University –University of Social Sciences and Humanities, VNU Hanoi	51
International Joint Research on “ Roles of Buddhism in Social Work “	
Masashi Tamiya	
Professor,	
College of Integrated Human and Social Welfare Representative	
1 An Attempt of Typology of Social Work Practice by Buddhist Temples and Monks in	53
Contemporary Vietnamese Society	
~From the Results of the First Research Visit to Hanoi in 2012~	
Yusuke Fujimori	
Associate Professor	
College of Cross-Cultural Communication and Business	

Chapter III Appendix: Suggestions and Agreements at Meetings

ACWeIS-JCSW/APASWE

1 The Original Proposal	65
2 Understanding of the Proposal: Some Points to be discussed and agreed	72
(March Workshop, March 22,2012, Hanoi)	
3 Chronology (revised in March, 2013)	
4 March Workshop and Preparative Meeting (March 22-23, 2012 ,Hanoi)	
5 July Field Research and Meeting (July 21-25, 2012)	
6 August Workshop and Meeting (August 18-19, 2012)	
7 November Field Research and Meeting (November 21-26)	

INTRODUCTION
WHAT CAN BUDDHISM CONTRIBUTE TO
THE PROFESSIONAL SOCIAL WORK?
An essential element it has somewhere lost

Prof. Tatsuru AKIMOTO, DSW
Director, ACWels-JCSW
President, APASWE

“Buddhism and Social Work”—we would like “to identify advantages and disadvantages as well as its trends to propose the best strategy to improve the effectiveness of Buddhism in Social Work activities,” through a comparative research on Vietnam and Japan. APASWE President received such a research proposal (Appendix; p.128) from a member school, the University of Social Sciences and Humanities, Vietnam National University (USSH-VNU), Hanoi, in 2011.

What can Buddhism contribute to the professional social work, and vice versa? The current professional social work has somewhere lost something--which used to be its essential central element--through industrialization, secularization, occupationalization, and professionalization. Something is missing both at the conceptual and practice levels. This proposed study would also contribute to the current debate on the International Definition of Social Work review in the world. More basically, any international study of Buddhism and social work has been scarce compared with those of Christianity and social work—the Japanese Association for Buddhist Social Welfare Studies notwithstanding—and is long overdue. Recognizing the importance of this proposal, the APASWE approached the Social Work Research Institute Asian Center for Welfare in Society (ACWels), Japan College of Social Work (JCSW), where the APASWE President office is located. The ACWels-JCSW agreed to implement a joint research project entitled “Religion and Social Work: The case of Buddhism” and provided seed money. From the nature of the research, the ACWels-JCSW invited Shukutoku University, a prestigious Buddhist based Japanese university and an APASWE member school, to serve as a counterpart for the research. Meeting in Hanoi in March 2012, the three parties started a three-year research project. The USSH-VNU and Sukutoku University shoulder the substantial part of the research, and ACWels-JCSW/APASWE mainly functions as a coordinator and for the future possible development and extension of the research.

Two workshops were held for the purpose of exchanging information and ideas and mutual learning in USSH-VNU, Hanoi, in March and in Sukutoku University, Chiba, in August. Two field research studies by Shukutoku with USSH-VNU's support and participation were carried out for interviews, material gathering, and observation in the Hanoi area in July and November. On those occasions, research members of both sides visited several temples, agencies, organizations, and individuals. The major part of the research funding came from Sukutoku University.

As the first stage, team members were engaged in data collection in 2012 for future analysis. Part One given below is three USSH-VNU papers providing background data, "History of Buddhism in Vietnam," "Similarity among Buddhism, Psychology and Social Work," and "Activities by Vietnam Buddhist Association," and a USSH-VNU report on the observation and analysis of two field visits in July and November. Part Two is the Sukutoku report based mainly on the first field visit in July and concluding with the typology of the Buddhist temple's approach to charity activities. Part Three is the appendix for the record by ACWels-JCSW/APASWE, that is, the original proposal of the research, some comments and clarifications to it, and minutes and agreements from four separate tripartite meetings.

A fundamental question is "What are the similarities and differences between Buddhism and social work?" All social work history textbooks refer to work by people of religion before professional social work was born. There should be something which infuses both of them. Otherwise, there is no need to continue referring to religions in history textbooks. The question was paraphrased by a few sub-questions and hypothetical answers as soon as the research started. Firstly, "Why do people come to Buddhist temples and not go to governmental agencies? "Why do people come back to temples when they are referred to governmental agencies?" Hypothetical answers were given according to three factors by some team members: (1) the inner aspect of practitioners, i.e. monks and professional social workers—the present professional social work has neglected this factor; (2) the unlimited accessibility of temples concerning time and issues as they are open 24 hours a day, 365 days a year and consider matters ranging from homeless kittens born under the floor to job hunting for sons and daughters and to elderly parent care, as opposed to the 9-5 office hours and jurisdictions by issue and/or population group (e.g. disposed street children, HIV/AIDS, battered wives, and old people without relatives) of governmental agencies; and (3) the existence of the trust and/or faith relationship between temples and believers or monks

and followers even before they enter into a provider-client(service receiver) relation. There may exist no trust or even distrust between a social agency/worker and a client(service receiver) before they enter into the relation. Secondly, why have Buddhism temples proudly provided secular support to vulnerable people, which is similar to that offered by professional social work, but under the name of charity? Charity seems to be a core concept for Buddhism without having any negative nuance. Professional social work seems to have been established with the denial of the concept of “charity”. Professional social workers today may often refer negatively to the word, partly sensing “eyes from the top”. Thirdly, Buddhism charity activities tend to be sporadic, individual case-oriented but based on a profound accumulation of experience while professional social work activities tend to be more systematic, program-oriented, and based on “theories” and “sciences” and proudly emphasizes “assessment”, “intervention”, “evaluation”, etc. Why does the former often have better results?

As is the case when working with a number of languages across a field of study, language issues involving differences in meanings, concepts, and approaches have come up among English, Vietnamese, and Japanese, e.g. social work, social welfare, wellbeing, an *sing xa hoi*, and *shakai fukushi*.

The project will continue two more years for the final results. In the process of the first stage, interest was also shown in a possible future contribution to the development of government policies and of practice projects by USSH-VNU team and Shukutoku team, respectively.

Chapter I

Report of University of Social Sciences and Humanities,

VNU Hanoi

I. VIETNAMESE BUDDHISM AT LY-TRAN DYNASTY HISTORY, WORLD-ENTERING CAPACITY AND SOCIAL ROLES

- Assoc. Prof. Dr. Nguyen Van Kim -

1. *Buddhism during nationally historic and cultural process*

As a united nation established from many different traditional cultures and ancient kingdoms, Vietnam as well as many other kingdoms in Southeast Asia were soon propagated Buddhism—a major religion in the region and the world. Buddhism was spread to Vietnam in early AD and the first Buddhist Center had been known as being located in Luy Lau, Thuan Thanh District, Bac Ninh Province today. At that time, Vietnam was dominated by China. In the context that the society with a lot of conflicts and class differentiation, the natives who got used to cultivation, wet-rice growing and ancestor worship as well as natural gods, embraced Buddhism with tolerance and harmony. Buddhism has brought Vietnamese community new philosophies, interpretation about human misery and suffering origin, about *Karma* and the way of releasing from pain. While the country was slaved, Buddhism brought about ideal of life, equality, sacrifice, the guideline of good deeds and good directions, and necessary resistance to fight against the Northern Empire's thought of domination and subjugation. With these values, Buddhism rapidly became a part of culture, national critical thinking and a solid position in Vietnamese cultural life.

Since the first branch came to Vietnam, Buddhism went through for 2000 years of history. During that time, Buddhism underwent many changing processes in which localization and dissemination to variety of regions and classes are especially typical characteristics. Throughout many centuries, Indian missionaries, traders and sailors arrived many places of Vietnam. They traded, settled down, built handicraft production bases, carried out religious rituals, cultural activities and art performances, developed political institution etc. During that time, not only Buddhism, Brahman and Hindu also step by step penetrated into Vietnam and Southeast Asia. The sutras such as Jatakas (Birth) or Ramayana all mentioned Indian's crossing ocean to Java, Sumatra and the golden land Suvarnabhumi or golden island Suvarnavipa(1), etc. On the other hand, by horizontal alignments, Buddhism was propagated to Assam, Upper Burma (Myanmar) to Yunnan. Otherwise, through Menam, Mekong and Moon River Valley, Buddhism was spread to Southeast Asia Peninsula. By the very way, it led to Bassac in Mekong. It is most likely that Indian missionaries propagated religion into Vietnam and the Southern China through rivers and road traffic. Therefore, thanks for being located in a considerably convenient traffic position that connects regional culture spaces together since the last centuries, AD, Vietnam was spread Buddhism. Certainly, Prajana Paramita Sutra (Prajna) had been popularized in Vietnam. Based on this sutra, Nagarjuna (Long Tho, the second century AD)

proposed the famous theory of Madhyamakakàrikà that deeply influenced on Vietnamese Buddhism thought in which Vinitaruci (Ty-ni-da-luu-chi) and Vo ngon thong Zen Sects are beginnings.

The Buddhist propagation into Vietnam had taken place continuously for centuries by Indian, Western Asian and Chinese. Vietnamese also went to China and India for studying. Such as Khuy Xung, Hue Diem, Tri Hanh, Dai Thang Dang, etc are role models of religion practice. They overcame a lot of challenges, dangers to reach Southeast Asia and then India (Heavenly Baboo) to access and study Buddhism. Moreover, during Han Dynasty (206 BC-220) within management of Han Empire, three Buddhist Centers, Lac Duong (Lac Thuy River), Peng (Yangtze River) and Luy Lau (Red River) were established. Some monks as Khuong Tang ordained in Jiaozhou and became a prominent Zen Master already then came to China as a missionary. Being a political center of the colonial government as well as a regional trading for centuries, Luy Lau took many advantages to be a huge religious center. According to “A Collection of Outstanding figures of the Zen Community-Thien uyen tap anh ngu luc” citing Buddhist priest Dam Thien’s (Tan Xian) answer to Chinese King Tuy Van De (Sui Wen Di) that “Buddhism entering China had not yet spread to Jiaozhou (the eastern provinces), meanwhile in that country (the Great Viet) over 20 stupas had been built, more than 500 trained and 15 books of Buddhist sutras translated in Lien Lau area. Then monks like Mahakyvuc, Khuong Tang Hoi, Chi Cuong Luong and Mau Bac went to China to spread Buddhism”(2). Meanwhile, Mahayana Buddhism was being spread extensively in Vietnam.

-
- (1) In 300 BC, under Asoka Emperor and after the third classical conference, many delegates were sent aboard. Among them, there was a delegate led by two veteran bonzes of high virtues Uttarra and Sona who had come Sunavarbhumi (Burma) and then Thailand for mission. A Chinese scholar said they came Jiaozhou for mission in Nele Citadel in which there was Asoka Stupa. Nele Citadel is defined as Do Son, Hai Phong City, Vietnam today. Read more Nguyen Tai Thu (Chief author): *History of Buddhism in Vietnam*, Publisher: Social Science, H., 1988, page. 22.
- (2) Quoting from *A Collection of Outstanding figures of the Zen Community (Thien Uyen tap anh)*, Thong Dieu Story. Book of Buddhism History written from the eleventh century to the early thirteenth century.

By the tenth century, after restoring the national independence, Ngo Quyen proclaimed King “hundreds of mandarins, institution of court rituals, mandarins’ grade attire” (3). The political institution, according to Ngo Si Lien “it can be seen the power of the Emperor” (4). Then, Dinh Dynasty (968-980), Dinh Bo Linh (970-979) *declared Emperor* and “named country Dai Co Viet (Great Viet) then moved the capital to Hoa Lu, built a new kingdom, did construction of palace and set up court rituals” (5), prepared the next and basic steps for career of making nation prosper. A new and flourishing developed era of *Great Viet’s civilization* just started. (6)

When Ly Dynasty (1009-1225) was proclaimed, Ly Cong Uan decided to remove the

capital to Thang Long. It was likely that the founder of Ly Dynasty wanted to move the national political center inland to avoid threatening from Southern countries such as Champa, Cambodia (7). At that time, these countries wanted to affect on Great Viet, control and occupy the system of Southeast Asian oversea trading and set up a direct relationship with Chinese Monarchy and Eastern Asian market(8). In the context, Great Viet incessantly consolidated and determined to protect independence and self-affirmed its position in Eastern Asia. With the sense, *the survival and power of Thang Long represented national independence*. With the national growth, Ly and Tran Dynasty (1226-1400) both strongly acknowledged to widen diplomatic relations with neighboring countries. By many political, economic, military and diplomatic measures, Thang Long government always won autonomy and had high diplomatic capacity with regional nations.

In terms of thoughts, through ten centuries, Confucianism – Buddhism – Taoism had early penetrated into Vietnam but not strongly enough to be a cultural pedestal and foundation for setting up a governing method. The Buddhist choice of Dinh, Le, Ly and Tran Dynasty shows a profoundly political vision and sense.

(3) Ngo Sy Lien and Historical Deities in Le Dynasty: *History of Great Viet*, volume 1, Publisher Social Science, H., 1993, page. 204.

(4) *History of Great Viet*, volume 1, page.205

(5) *History of Great Viet*, volume 1, page.211

(6) John K. Fairbank – Edwin O.Reischauer – Albert M. Craig: *East Asia – Tradition and Transformation*, Harvard University Press, 1973, page.258-26. In his research work, A. Toynbee considered North Korea, Japan and Vietnam as three civilizations belonging to *sous-classe* or *civilization satellites*. Refer Arnold Toynbee: *History research-a way of description*, publisher. The World, 2002, page 61.

(7) University of Social sciences and humanities, VNU Hanoi: *Ly Cong Uan and Ly Dynasty*, Publisher. Hanoi National University, H., 2001, page 113-120; Hanoi People's Committee: the summary record of scientific conference *1000 year Ly Dynasty and Thang Long Kingdom*, Publisher. World, H., 2009, page.74-84 & 97-103; A.B. Poliacop: *The survival of Great Viet in X-XIV century*, Publisher. National Politics and Institute of Vietnam Military History, H., 1996, page.74.

(8) David Marr and A.C.Milner (Eds): *Southeast Asia in the IXth to XIVth Centuries*, Institute of Southeast Asian Studies, Singapore, 1986.

With the development of the nation, Great Viet was seeking and wanted to rely on tolerance and deep philosophies of Buddhism to make the country prosper. Therefore, when saying about cultural Ly-Tran dynasty with the prosperity of Buddhism culture, that the Buddhism - based thought of government and political institution started right in the tenth century should not be forgotten.

By the end of the fourteenth century, in accordance with the decay of political institution, Buddhism lost its roles and influences. In this context, Confucianism (basically,

Tong Confucianism) gradually arose and became the main thought since the fifteenth century. Confucianism brought a new political critical thinking and the basis to establish a social institution and a new culture (9). However, in the countryside, Buddhism permeated deeply into the thought, way of living and religious belief of a variety of social classes. As a result, until the modern approach, a mixture of three religions Confucianism, Buddhism, Taoism was born in Vietnam. The harmonic mixture created a typical characteristic in way of life, culture, thought and religion in Vietnam.

2. World-entering Capacity – In case of Tran Nhan Tong

There were two basic characters when Buddhism was spread into Vietnam. Firstly, Vietnam was in the period of Chinese domination and lastly, Vietnam was a community with various cultures and polytheistic religion worship. Entering the era of independence and growth, Buddhism mingled with the general development of the nation. Many monks have become typical intellectuals, famous political activists and diplomats. Building up, defending and expanding international relations, etc of Ly Dynasty gained much success thanks for the roles of Buddhist monks, bonzes such as Tu Dao Hanh, Man Giac, Nguyen Min Khong, Giac Hai, etc. On the other hand, based on Buddhism as a thought foundation, Kings of Ly Dynasty themselves became King – God. It means they either followed politics or glorified, supported Buddhism. Vietnamese sutras such as Viet su luoc, Dai Viet su ky toan thu (History of Great Viet), An Nam chi luoc, etc. all show that Ly Dynasty spent a huge investment on constructing religious centers, translating, compiling, spreading doctrines and developing Buddhist Church.

(9) *Since Tran Thai Tong Dynasty, Confucianism became a part of social thought, government policy and cultural development. Compiling codes and charters basically complies with the spirit and regulation of Confucianism. Due to bad expression of family and society relationship, in 1315 Tran Dynasty issued a law that prohibited father, son, husband, wife and servant in a family from accusing one another. System of former competition-examination and education consistently complied with Confucianism. Refer Yu Insun: Law and Vietnam Society in the seventeenth – eighteenth century, Publisher: Social Science, Hanoi, 1994. And refer more the study of Pro. Yu: Law in Ly Dynasty – The law-acceptance in Duong Dynasty and its influence on Le Dynasty's penal laws, in: Ly Cong Uan and Ly Royal Dynasty, Publisher: Hanoi National University, 2001, page.205-234.*

In Tran Dynasty, Buddhism was still central religion of the country. After the war against the first Mongol invasion, by the end of the thirteenth century, Great Viet had to fight against twice the invasion of Chinese Emperor. In this context, Tran Nhan Tong appeared as a

national Hero-King. He directly commanded the resistance wars in 1285 and 1288 and won glorious victory for Great Viet. In terms of religion, he is the founder of Truc Lam Zen Sect. He was taught Dharma directly by his father and Master Tue Trung. Being devout when he was a King, Nhan Tong had a heart of a missionary and monk. Toan thu writes “King is gentle, loves people and has a thriving renaissance. He is truly a good King. His heart is forwards to Buddhism which brings salvation, but it is not the only thing Deity tend to.(10). Tam to thuc luc book written “Dieu Ngu is intelligent, fond of studying, talented. He reads a variety of books and has a good command of both internal and external Buddhism. He often invites bonzes for meditation lectures. Dieu Ngu also asked for Master Tue Trung’s consultancy and thanks for that he is able to acknowledge the essence of Meditation. That is why he treats Tue Trung as his master” (11).

After ordaining in 1299, Nhan Tong had a strong sense in setting up and preserving a united religious sect. Despite practicing at Yen Ty Pagoda, Nhan Tong went to many other pagodas for sermons. According to Tam to thuc luc written in 1304, Truc Lam went through various country-sides to eliminate obscene and guide people to do good.” (12). Clearly, Nhan Tong wanted to use disciplines of Buddhism to build political institution and social morality. Anytime in his life, it is hard to identify religious mind and social behavior, social and religious affairs. Even when he ordained, the color of religion and monk’s robe mixed with each other. Ancestor Truc Lam First had always been concerned about national affairs. He was good at planning and arranging. In reality, he transferred power to his son, King Tran Anh Tong/Royal power (1293-1314) smoothly. Moreover, that he retransmitted Monk Phap Loa/Deity’s power (1284-1330) in order that the talented monk would be the second Ancestor of Truc Lam Zen Sect showed his vision and guaranteed the development and stability of Buddhism and country.

Having been a crown prince, being an Emperor for 14 years (1278-1293) and then being a King’s Father for 5 years (1293-1299) and lastly being honored as Ancestor Truc Lam First for 8 years (1299-1307), Tran Nhan Tong is not only a politician but also a strategist. He is not only the Emperor of Tran Dynasty but also a patriot, a regional politics-thinker. In terms of religion, he is a monk with an erudite knowledge, a religious founder and leader. Tran Nhan Tong is the evidence for the harmony of politics and religion without clear delimitation. This consistence can be considered as the next step to express a powerful vitality, the development of political awareness and the concept of aristocracy about royal emperor.

(10) *History of Great Viet*, volume 1, page.44

(11) Refer Nguyen Lang: *History of Vietnamese Buddhism*, volume 1, Publisher. Culture, H., 1992, page.334.

(12) Quote Ha Van Tan: *Buddhism from Ngo to Tran Dynasty (Tenth-fourteenth century)*, in: Nguyen Tai Thu (Chief author): *History of Vietnamese Buddhism*, Publisher. Social Science, H., 1988, page.248.

Therefore, all his mind and behavior more or less influenced on national mind at that time (13). However, by practicing in Yen Tu, the very Truc Lam guided political thinking of Thang Long power holder and religious sentiment of nation to Dia Area – Northeast strategy. The movement not only widened the culture of Thang Long authority to Buddhist Centers such as Yen Tu, Quynh Lam, Van Don, etc but also created a multilateral space among cultures, boosted Great Viet’s integration to regional nations.

Besides the numerous social activities, Tran Nhan Tong spent much interest on high sea in the South after ordaining. Truc Lam ever came Bo Chinh (Bo Trach, Quang Binh) and built a hermitage Tri Kien there. In 1301, he had a journey to Champa to visit Vijaya of King Jaya Simhavarman III. It lasted eight months. He left Yen Tu in March and in November he returned. Being a monk but his mind was not quiet. Ancestor Truc Lam must have been concerned with national great affairs and outside threatening risks (14). This can be understood because the North is a big threat to Great Viet at that time. In spite of being defeated three times before, the Mongols had not given up the scheme of taking over and continuously pressurized on Great Viet’s politics, diplomacy (15). In 1293, Master Koubilai (1260-1295) still established “Annam army” and “waited for invasion command”. Until he died, the Mongols cancelled marching orders.

In effort of building friendly relationships with Champa, Emperor Tran Nhan Tong got big credit. In 1293, King Nhan Tong (1278-1293) ceded the throne to his son Tran Anh Tong (1293-1314) to be Father of King. In 1299, when he was 41 years old, he ordained and became Ancestor Buddhist who found Truc Lam Zen Sect. Tran Nhan Tong chose Yen Tu Mountain being located conveniently and strategically in Northeast area. And it became a spiritual support for the Thang Long authority. From Yen Tu Mountain, he has a far-sighted vision about military and geographic location as well as economic potentials of the South (16).

(13) In terms of Tran Thanh Tong and Tran Nhan Tong’s credit, Ngo Si Lien wrote: “Thanh Tong took over Thai Tong. Because of getting disaster and robbery in the way of resistance, he devolved power to Mandarins along with Nhan Tong to overcome difficulties, make nation united, state peaceful and Tran Dynasty got rid out of Ho invasion. Such a big credit!”. *History of Great Viet*, volume 2, page.67.

(14) In April, 1289, in the fight against the Mongols, some people were unsatisfied, Emperor Tran Thanh Tong said: “If you know certainly the Mongols not to invade anymore, please tell me, any promotion I will not regret. If I quickly reward you and the Mongols turns back, you all get credit, what will I award you to encourage people”, *History of Great Viet*, page.64.

(15) *Le Tac: Annam chi luoc*, Publisher. Thuan Hoa – The Center for East-West Culture and Language, 2002, page.123.

In 1301, as the Supreme Emperor and a Monk with full acknowledge of life and Buddhism, Tran Nhan Tong went down and had a journey to the South, Champa Kingdom of King Jaya Simhavarman (prince Harajit), the ally of Great Viet during three resistance wars against The Mongols. Toan thu wrote: “In March, 1301, the Supreme Emperor travelled everywhere including Champa. Winter of November, the Supreme Emperor returned from Champa (17). During the visit to Champa, Tran Nhan Tong promised to marry Princess Huyen Tran to King Sri Harijit (Jaya Simhavarman III) namely Cheman (1285-1307), the son of King Indravarman V to increase the united relationship between two countries”(18). Then Cheman appointed a delegate going to Thang Long Royal Capital with a plenty of jewelries, spices, highly valuable products and areas of two regions O and Ly as gifts for wedding ceremony. In 1307, King Tran changed names of O and Ly to Thuan Chau and Hoa Chay (lands of Quang Tri province, Thua Thien-Hue, Da Nang city and the north of Quang Nam province today). Therefore, “Thuan Hoa belongs to Great Viet without invasion or encroachment but it is harmony of historical marriage”(19). It can be seen as a special event of Vietnamese expanding-land-to-the-South and diplomacy history.

With three glorious victories against the strongest monarchy, the Supreme Emperor – Hero Tran Nhan Tong had a high position in religion. Being honored as the Ancestor of Truc Lam Zen Sect, he became Buddhist of Great Viet Zen. The basic characters of this Zen sect are harmony and tolerance, high world-entering capacity and a profound national spirit. On the other hand, Truc Lam Yen Tu Zen Sect successfully converted one of the basic Buddhistic philosophies “invisible” to “visible” (20) and made it common and absorbed in the flow of culture, religion and national mind to become Viet Zen’s quintessence.

(16) Nguyen Van Kim: *Vietnam in Eastern Asia world – A way to access Inter-branch and regionalism*, Publisher. National Politics, H., 2011, page.114.

(17) *Viet su Thong giam Cuong muc*, volume 8, tome 4, Publisher. Literature – History – Geography, H., 1958, page.549.

(18) *Viet su Thong giam Cuong muc*, volume 8, tome 4, page.554.

(19) Phan Huy Le: *Memorizing King Tran Nhan Tong and princess Huyen Tran's credit*, Past & Present Magazine, no.263 in July, 2006, page.17. Refer Ta Chi Dai Truong: Deities, People and the land of Viet, Publisher. Information Culture, Hanoi, 2006, page.170.

(20) As monks, the founders of Vietnamese Zen, many Kings and the Supreme Emperors are authors of the famous cultural and Buddhistic research studies such as Tran Thai Tong whose *Thien Tong chi nam*, Khoa hu luc; Tran Nhan Tong whose *Thien Lam thiet chung ngu luc*, Dai Huong hai an thi tap, Tue Trung whose *Tue Trung*

thuong si ngu luc, etc. Besides, *Tham Thien chu yeu* of Phap Loa, *Pho Tue ngu luc* and *Ngoc Tien thi tap* of Huyen Quang along with the works *Binh thu yeu luoc*, *Van Kiep tong bi truyen thu*, *Hich tuong si*, *Bach dang giang phu*, *De Thach mon son, etc.* show profoundly Buddhism and Confucianism spirit, profound academy, humanism, patriotism and Great Viet's national spirit under Tran Dynasty

3. Buddhism and social roles

In Ly and Tran Dynasty, both culture and social structure have various different formats and vocations. Buddhism-based culture and social structures are not fixed but their basic strong points are tolerance and harmony. While determining to fight against the Northern Emperors' subjugating and invasion schemes, Great Viet's society in Tran Dynasty selected and perceived much regional culture values including the invaders' culture. It is Great Viet's nuance and personality. Therefore, if a cultural identity of a nation is considered as a combination of humanity, regionalism and ethnic group or "a national character of a culture as a multicolor concentric circle that combines and creates numerous other multicolor circles of mankind's culture" (21), Great Viet's culture in Ly and Tran Dynasty is extremely typical for its gathering all these circles to create cultural values and distinguished and special characteristics for national culture.

By extending research scale, it can be seen that the books such as *Viet dien u linh* (Departed spirits of Viet realm), *Linh Nam Chich quai*, *Thien Uyen tap anh* (A collection of outstanding figures of the Zen Community), *Khoa hu luc* (22), etc have a big influence of regional culture. In terms of varying internal and external relationships, similarity and cultural change take place not only in China, India but also in Champa, Cambodia, Laos. It shows that the strong acculturation between our country and neighbor countries happened since Chinese domination. Especially, in Ly-Tran Dynasty it was developed stronger by academic and folk literature." (23).

When choosing and honoring Buddhism, the aristocracy in Ly Dynasty certainly acknowledged that Buddhism was a "foreign" religion but it had been a common value of many regional countries. Buddhism has many sects and concepts. It was imported into Great Viet early, experienced and was a foundation of cultural and politic thought during Ngo Royal Dynasty (939-965), Dinh (968-979), The Early Le (980-1009) and had an outstanding development under Ly Dynasty. The famous Vietnamese-study researcher, Keith W. Taylor said: "It can be seen that Buddhism got over the landmark of Deities' protection in the eleventh century; the first time in social history, in general Vietnam overcame the prospect of native deity worship.

(21) Ha Van Tan: *Ancient Vietnamese cultural characteristics*, in *Come to History of Vietnamese culture*. Publisher. Writers' Association, Hanoi, 2005, page.152-153.

(22) Literature Academy: *Ly-Tran poetry, 3 volumes*, Publisher. Social Science, Hanoi, 1977, 1978 & 1989.

(23) Dang Van Lung: "*Trieu tinh au ca lac tinh thi*", in *Understanding Vietnamese society in Ly-Tran Dynasty*, page.548.

Cuc truyen newspaper showed that Buddhism itself had reached deities' world and Kings of Ly Dynasty had been a part of boosting process." (24)

However, by the end of Ly Dynasty, Buddhism started going down. Therefore, Buddhism needed to re-acknowledge and boost the process of combination between traditional and new values with a new mindset in order to confirm a distinguished style, a new motivation for national development. The leaders of Tran Dynasty, typically, King Tran Thai Tong (1226-1257), Tran Thanh Tong (1257-1278), Tran Nhan Tong (1278-1293) carried out searching and establishing a new religious sect to express national ego. They made a lot of effort on finding a different way, a Vietnamese boulevard for nation. Tran Royal Dynasty selected Zen (Dhyana, Zen) in the world of various religions. By going into ecstasy completely of thinking, Chan-sect followers can reach for absolutely peaceful mindset and it is also the way to touch Buddhist. In history, in some Northeast Asian countries, Chan-sect is always the choice of military societies, countries with a lot of changes, wars (25). Wherever, at battlefield, no need shrine and acknowledgement of sutras, soldiers and Buddhist followers as well can still experience and reach for enlightenment. That is why in the thirteenth century, in the history of Great Viet culture and thought, Truc Lam Chan sect with distinguished and Vietnamese characters was appeared.

Notably, after wars by many ways and measures, exogenous cultural elements directly or indirectly were spread to Great Viet society. Many foreign residents lived as the native did. A free politic institution and cultural environment included exogenous cultural elements to compensate for its emptiness. Step by step, regional cultural elements were absorbed into the native culture and became a part of cultural nation. Certainly, the appearance of exogenous elements could change cultural structure. However, many traditional cultural elements found new vitality, thoughts and concepts to develop creatively and reach for sublimation. (26)

(24) Keith W. Taylor: *Authority and Legitimacy in 11th Century Vietnam*, page.89.

(25) Refer Ishida Kazuyoshi: *Japanese historical thought*, 2 volumes, (Translated by Cham Vu Nguyen Van Tan), Kim Van Book, Sai Gon, 1972; Joseph M.Kitagawa: *Research of Japanese Religion*, (Translated by Dr. Hoang Thi Tho), Publisher. Social Science, H., 2002; or Stephen Addiss: *Zen Art* (Translated by Tu Tam Dinh), Publisher, Information Culture, H., 2001.

(26) Or refer the outstanding research of Pr. Tran Quoc Vuong about Thanh Giong legend (*Legend of Thanh Giong in book and life*) or the study of researcher Chu Xuan Giao in the unique interpretation about Ha O Loi. Accordingly, the imprint of Champa (India) in the studies is very impressive. Refer more Tong Trung Tin: *Vietnamese sculptural art in Ly and Tran Dynasty (the eleventh –fourteenth century)*, Publisher. Social Science, Hanoi, 1997, page.170-190.

Besides, in the growing trend of a self-reliant nation, Ly and Tran Dynasty need an ideological frame to reinforce the institutional power and lead the nation. Having noticed the effects and the magic of Buddhism, the monarchy based on Buddhism, making patriotism and spirit of Buddhism become the foundation for building government, developing economy, society and culture. With that spirit, the dominant ideology of Tran dynasty was the awareness of national roots, patriotism. The very patriotism gathered all classess, religions to gain one joint target- revising-nation target. In that background, Buddhism was selected as a force to limit the trend of political repression, Confucian culture was strongly moved to the South in order to show power, exploit natural resources and expand territory. Throughout many centuries, Buddhism did not become a unique ideology but it mingled with the cultural flow and national awareness (27). With the idea of “Buddhism is unstable”, Buddhism integrated with indigenou religious and beliefs to create the harmony between life and religion. “The spirit” of “Religion”, “Life” in the Buddhism, Taoism and Confucianism lifestyle but “mingle light with dust” (the philosophy of Lao Tzu in the Tao Te Ching (28) was the motto to manage the thinking and the ethic of the nation.

In many centuries, the Aristocracy in Ly Dynasty especially in Tran Dynasty got over themselves and became intellectual bureaucracy class who created a dominant political supremacy and brought the spiritual world to the Aristocracy holding social power. Even though in their behavior as well as their daily lives they were friendly and closed to the working class, they loved and understood the suffering of the people. Escaping from the darkness of 1,000 years of Chinese domination, Ly and Tran Dynasty wanted to find their own cultural characteristics. These could not clearly rely on the cultural layer which had been affected by Chinese culture.

(27) In this matter, Keith W. Taylor wrote: “Religion in Ly Dynasty did not eliminate the differences of national origin and theory tendency. The Chinese, the Cham, the Indian all took part in the awakening of the Vietnamese. All forms of Buddhist thought developed together, superior knowledge, enlightenment, the patronage of the king

and the joy and sorrow existed parallelly. The dominant tendency at that time was learning, not controlling, testing was rather than conservative”. Keith W. Taylor: *Vietnamese power and truth in the Sixteenth century, in Vietnamese Association of History and Science: the issues of Vietnamese history*, Present and past monthly printing. Youth Publisher, 2001, page.75.

(28) Tran Quoc Vuong: Some things about Tran Dynasty- Tran God: history root and the development in the context of Dai Viet culture in the eighth teen and ninth teen Century, in *Tran Dynasty and peoples under Tran Dynasty*, page 48

Therefore, as well as the Ly, Tran Dynasty had to return to the Vietnamese soul, the village, the value of agricultural civilization in South East Asia - South Asia, with the spirit of democratic village and then asserted Vietnam was a civilized country in the comparison between the North and the South poles.

The ideology of closing to the peoples - the core value in the political thinking of Ly, Tran Dynasty had been formed in this context. After many experiences, the sacrifice of the people for the survival of the nation, Thang Long government found from the peoples strong support of thought, material background and endless force for the longstanding survival of the nation. Understanding clearly the historical fate of the nation, people who held national power understood that they had to lead the peoples and take responsibility to struggle against enemy. However, that enemy also came from the nation with long cultural traditions and that culture had reached high level of development. Thus, along with the military challenges, diplomatic pressure, the confrontation of Dai Viet peoples with Northern Empire is also the confrontation of knowledge, cultural power and intellectual level.

The spirit and world-entering of the Kings about Buddhism was reflected in many behaviors and civilized responses of the Aristocracy in Ly, Tran Dynasty. As far as you can see, during their life, the king and the Aristocracy are mostly not the “professional” monks. However, only after they underwent all the worries, sorrow, dedication, experience and pain, they became monks or believers. That social mood and religion make the Aristocracy in Tran Dynasty have high capacity in understanding life through the behavior, manner and a more multifaceted view of life as well as religious faith. That mood was much more different and superior than the monks who devoted all their life for Buddhism from their early life. That explains why when the country had to cope with the invaders, the monks were ready to go to the battle and they were willing to stand on the front battle to struggle against the enemy. Because when they became the monks, they could save life, prevent evil and do good things. In a society with many changes, even though they are the monks or not, Zen mood was available everywhere and everywhen in all the forms of human beings. High capacity in understanding life is derived from the concept of “Buddha is in the heart, the calm heart still knows that is called Buddha”. In Buddha record, Tue Trung, an erudite Zen scholar in Tran Dynasty said that: Heart is Buddha, Buddha is heart. Two things could not be apart. Therefore, when the Heart was born, Buddha was born. When the heart was killed, the Buddha was killed (29). Thus, Buddhism in the early of Tran Dynasty came over nihilistic trend that

revealed quite clearly in Buddhism at the end of Ly Dynasty. At the same time, it also dismissed the influence of Vajrayana Buddhism. The national spirit in the eighteenth century was enhanced and it blew a new life for Buddhism (30). "That mood also changed many human perception and Buddha philosophy.

Due to the deep philosophy about life as well as tolerance, Buddhism combined with the national trend and became the ideological system that led national consciousness. The selection and glory of Buddhism was a key guideline, a conception showing the sensitive in political thought and culture of the Aristocracy in Tran Dynasty before the aggression in the region. Therefore, in Tran Dynasty the whole national power was mobilized for building and defending nation ... The erudite Zen scholars such as Thai Tong, Tue Trung, Thanh Tong, Nhan Tong became the heroes with many glorious victories at the difficult time of the nation. Buddhism in eighteen century also was cleaner and closer to people (31). Thus, the foundation of Truc Lam Yen Tu Sect marked the unity of Buddhist Church of Vietnam (32). *That united process took place after the country underwent three war, the peoples experienced and realized themselves in the trend toward peace. The society under Tran Dynasty was in need of psychological therapy to heal the pain.* Therefore, the Kings and the Aristocracy in Tran Dynasty not only continued to support Buddhism but they also became the monks to lead religion and contribute to the development and creation of religious. More than any other Dynasty, under Tran Dynasty, religion and ideas linked very closely and accompanied with political target. In another words, the Kings and the Aristocracy in Tran Dynasty were also religious believers.

In term of thought, in the journey to find a "Viet way", Buddhism under Tran Dynasty advocated the harmonious combination between *fast realization* and *gradual realization*, between self-reliant liberation and dependent liberation. Truc Lam Zen was not only interested in the liberation of the upper class, but it was also interested in the liberation of the lower class although there were differences between two classes in liberation capacity (33). Accordingly, the upper positions were rare but they still existed.

(29) Nguyen Duy Hinh: Vietnamese Buddhist ideology, Publisher: Science and Society, 1999, page 592-594

(30) Ha Van Tan: Three factors of Vietnamese Buddhism: *Zen, Zing zong, Mi zong*, in: Vietnam

They were living Buddha who found *stability -optimism - freedom-purity* in the existing life but the lower positions who always begged to live in the Buddha land, after living in the land of the Buddha, they asked the Buddha to teach them to gain Buddha results. In the journey to find an identity in Buddhist thinking, Tran Thai Tong used yin and yang theory to explain "living" is an unprecedented explanation in Buddhism including Chinese Zen although the idea of yin and yang penetrated into Chinese Buddhism deeply. Therefore, along with the

different conception of four-mountain legend, four-Zen and mind following religion, the link of Buddha belief with ancestor worship, folk believes were important different concepts showed innovation in the philosophical of Zen delegation under Tran Dynasty in comparison with Zen others in the North (34).

In term of human life conception, Buddhism under Tran Dynasty applied harmonious policy and did not go against nature rules so it was not necessary to be vegetarians to be monks or real believers. Living under the law helped them attain enlightenment. Tue Trung raised the principle: “Let make our minds combine with the heart of things and we reach the heart of the Buddha” (35). Understanding clearly the philosophy of “stability and optimism” of Buddhism, many Kings, and Aristocracy in Tran Dynasty considered fame and money ...as unreality (36). Besides, knowing all the changing rules of the universe, in the perception of life and death, they also said that only those who had less intelligence were afraid of death while the wise people who understood Buddhism considered death as “an idle time” or returned to the world of enlightenment and wisdom.

(31) Ha Van Tan: *Buddhism from Ngo to Tran Dynasty (the tenth - fourteenth century)*, in: Vietnamese Buddhist history, Nguyen Tai Thu (Editor.), Publisher. Science and Society, year 1988, page 215.

(32) Ha Van Tan: *Vietnam pagoda*, in: Vietnamese Buddhist history, Publisher. Literature Association, 2005, page.218.

(33) Nguyen Duc Su: *Buddhism and philosophy of Zen scholars in Dinh, Le, Ly, Tran Dynasty*, in: Vietnam ideological history, Nguyen Tai Thu (Editor.), Publisher. Science and Society, 1993, page 215.

(34) Nguyen Duy Hinh: *Vietnamese Buddhist ideology*, page 540-551. Further reading Nguyen Van Huyen: *Vietnam civilisation*, publisher Literature Association., 2005, page.356.

Buddhism under Tran Dynasty closed to the peoples and it was also very dynamic. As additional values, Buddhism -Confucianism - Taoism simultaneously satisfied psychological needs as well as other needs of life and social reality. If the King followed Zen delegation, the crown prince and other King sons could follow Taoism or opened school to teach Confucianism. Tolerance and freedom dominated the Tran's spirit and reached a high harmony in comparison with Ly Dynasty. Therefore, the problem was not the purchasing of which ideology or religion. It was essential for each people to understand the situation of the country and take responsibility to the nation. Once more thing was that, most of Tran Kings were thirst for knowledge and good at many fields (37). Being born in the lower delta, Tran family moved to Thang Long and rapidly integrated with the cultural environment, knowledge resources and many regional cultural values in this capital city.

Thus, after the first generation (such as Tran Thu Do - A wise general Command) to the next generation, those who took national responsibility were the intellectual Bureaucracy

and they understood the three religions. Tran Thai Tong himself had a strong transfer and he later became an intellectual, an ideologist and a wisdom Zen scholar.

(35) Quoting from Ha Van Tan: *Buddhism from Ngo to Tran Dynasty (the tenth and fourteenth century)*, page.240.

(36) In April, 1236, after 10 years of reigning for many reasons, Tran Thai Tong left the Royal Capital with intention of practicing in Yen Tu Mountain. Answering the question of Truc Lam, King said: "I am young and my parents were gone, alone in the world without relying on others. Thought of the previous Emperor with unstable careers, therefore, I come to this mountain to be a Buddhist without any other purpose". Notably, after finding King, with the advice of King Tran, Tran Thu Do expressed clearly Confucian spirit, especially in terms of *human and responsibility*, power and complete loyalty of subjects to Emperors. Quoting from Nguyen Duy Hinh: *Vietnamese Buddhist Thought*, page.488-489. Refer more the similar saying in *Toan thu* (Encyclopaedia), page.16 and Culture Academy, Committee of Vietnamese Social Science: *Ly-Tran Poetry*, volume 3, Publisher. Social Science, H., 1989, page 29.

(37) *Khoa hu luc*" works, Tran Thai Tong wrote: "I use virtue to rule the country and lead the peoples. I don't mind working hard. Although i have hundreds of things to do one day, I also spend spare time to learn. If I don't know something, I must find out the answer at mid night. I read *Dimond Ching* to understand the life and learn how to achieve all the good teaching of God to help next generations". Refer: *Ly-Tran Dynasty poetry*, page 34. In the *Toan thu*, Ngo Si Lien and the historists in Le Dynasty praised the knowledge and the virtue of Tran Kings and many famous generals such as Tran Hung Dao, Tran Quang Khai, Tran Nhat Duat Street, Pham Ngu Lao, etc.

In Tran dynasty, the Kings as well as the nobility pursued and promoted Buddhism, but due to the requirements of social development and strengthening bureaucracy institutions they also gradually accepted the Confucian idea and institutions and certain elements of Taoism. That cultural attitude started from far cultural perspective but it was also showed that it was an real tendency of this Dynasty. Thus, the spirit of religion, culture under Tran Dynasty intertwined three religions and the core point was to understand *mind* (38).

Like Tran Thai Tong, Tran Kings all understood the ideology of Buddhism - Confucianism - Taoism. The head of the country studied both of Buddhist and Confucian books to draw out the *truth and solutions* for ruling the country, saving lives. And this Dynasty, 2 years after gaining power, they took examination of three religions. It was worth noting that, the Kings such as Tran Thai Tong, Tran Thanh Tong, Tran Nhan Tong ... were good with numbers and they could predict the changes of nature, society, and predicted accurately their fates. It was a typical characteristic of Vietnamese Buddhism.

The last thing was that, in the history, Buddhism not only contributed to the development of national culture, national unity it also created belief and motivation for the survival of nation and nation as well as natural social conditions profoundly impacted to the content of thought, philosophy and rich activities of Buddhism. A country lied in the Pacific

coastal region with tropical climate, with many changes of nature; a country with main economic base was agriculture which always needed stability and harmony; a countries always faced with many wars; a country with diverse cultures was the destination of migration flows ... All those factors affected Buddhism, the role and mission of Buddhism to the country, the nation and contributed to create typical characteristic of Buddhism in Ly, Tran Dynasty as well as the Buddhist Church of Vietnam in many centuries later.

(38) *Pho khuyen phat bo de tam* cited from Culture Academy: Ly-Tran poetry, volume 3, page.65.

II. PSYCHOLOGICAL FOUNDATION TO RESEMBLE SOCIAL ACTIONS BETWEEN BUDDHISM AND SOCIAL WORK

- Assoc. Prof. Dr. Nguyen Hoi Loan -

1. Rationales

The main context of Buddhism are about the root causes of all sufferings of human beings and path to liberation, similarly, the main context of Social Work basically is also the matters of Buddhism concepts - the reasons of troubles people meet in their lifetime and methods (path) to deliberate troubles by supporting, intervening, providing therapy (related resources and services) of social workers in order to enhance ability, increase social function for individual, family and community resolving and preventing misfortune in term of individual and social to guarantee social security. Categories like motivation, action and emotion, cognition, personality, behavior, prevention, therapy are all vital, imbrued and penetrated not only in theory and practice of Buddhism's rituals and in the scholarly study and application of psychology but also express in those of Social Work in Vietnam nowadays.

The foundation of Social work is the *compassion* of every human being, but Social work depends on social viewpoints, values, standard, lifestyle, national psychological characteristics of community that was shaped basically on national culture. Buddhism always gives prominence to mercy and compassionate. This is the important cause that help Buddhism always stick and companion with Vietnamese people along the history.

Buddhism believe that human need to have metta, karuna, mudita, upekkha (loving kindness, compassion, sympathetic joy and equanimity- four infinite states of mind) those are key factors to develop heart of mercy, free from suffering that orient every action (belonged to spirit and physical) of Buddhism to human beings and for human beings, that's not only Buddhism's criterion but also foundation of compassion and companion of resources take part in Social Work.

Buddhism teaches that, more or less, human must face difficulty, danger, failure, calamity, diseases... losing close relatives of themselves. In such cases, human easily gets hurt and becomes meaningless, belief in religion help them not to trap in hopelessness. Therefore, human beings find the exits for themselves and their community based on faith in Buddhism's doctrines. For this reason, Buddhism is now and then always very important social capital that goes abreast with state and other organizations in social activities to support, prevent, intervene in order to contribute for building and running social security.

Along the history of Buddhism development, it's always clear that Buddhism coordinates theory with practice social activities (secularize trend) together with other social resources to resolve social problems. The doctrines of Buddhism taught human not to be cruel,

cultivate the good and purify mind, life style and regulation of every behavior that is appropriated to standard and rules of social culture.

2. Social and psychological foundations of resemblance

a. Ethic and humanity

Buddha teaches that the harmony of human beings is based on the balance of psychology. Consequently, social behaviors of individual or group or community have to base on that one. If problems of individual, group, community are solved by balancing (in term of individual and society) to minimize contradiction and conflict of society, psychological attributes like greed, arrogant, hatred, jealous, selfish (lust, hatred, delusion in Buddhism)... of human being are causes making psychological unbalance of social individual and group; and making individual and community misfortune. Buddha teaches that: protecting ourselves is protecting other, protecting others is also protecting ourselves. Consequently, to cultivate quality (virtue) is viewed as social cultural values, as self-regulation, peaceful and restful psychology, self-discipline, helping fellow,... That is social moral foundation to minimize contradiction, conflict inside every person, family, group, community in society; simultaneously improve, develop wholesome dignity, be able to construct an honest society, develop social security. Those are not only expressed in moral content of Social work career but also in social moral fundamental of resource-linking activity in Social Work.

b. Basis of therapy in Buddhism, psychology and Social Work

The spirit of Buddhism is to finding out the origin of suffering that mankind has to suffer and how to be free from miserable. Buddhism, psychology and Social Work have their own oriented therapy under different names. Buddhism teaches how to eliminate suffering or affliction (objective of self-improving five realms and all the Buddha's teachings.) In the content of self-improving, there are five roots: establishing deep belief in three refugees (credited), realization and achievement all the goodness in life (stillness), practicing mediations, especially Four prayer notions (pray), reaching four levels of Ch'an (contemplation), full acknowledgement of live-and-death of Dharma, aware as reality of Four Noble Truths (perspicacity), all is aim to Enlighten; Psychology provides treatment methods to awareness, behavior, awareness, humanity; Social Work intervenes and provides therapy through by Social Work with individuals, groups, and community development that is implemented by variety prevention therapy models.

According to Eric Fromm, Sigmund Freud is unable to treat psychological illnesses but eliminate worry, unreasonable hot-tempered and human's obligation. Nowadays therapy of psychologists is correcting problems pattern and social illness more comprehensively. In fact, countries that industrialized and developed at high level have their people with desolated,

empty, frigidity state of mind in term of shortcoming of human life guiding, that are all concept and target of today psychological therapy.

As in Buddhism's teaching, inner feelings like difficult conflict, dissatisfied, tempered, greedy, hatred, grudged,... are root of mental disorder of human beings in general and modern in particular. Basically, therapeutic methods of Social Activity is constructed on psychology, sociology, law basis certainly imbued religious thought (in history of Social Activity development, Social Activity originated from religious charity activities, Social Activity in American was launched from end of 19th century by charity activities of Catholic). In Vietnam, thoughts and thesis of Buddhism effected extensively to every social activities in general and Social Activity in particular. For example, human's behavior is fruit of interactive relation between personality and social environment (political, economics, social and religious, belief...) that person live in. therefore it is possible to say that human behavior is a compound that combined (through interaction) by psychology parts (personality), environment (society and nature) as also as particular living conditions of that person. As a result, to comprehend and to explain thoroughly a psychology phenomenon, behavior it's has to interpret dialectically the dialectic link between human and environment (society, nature), from that base we could construct support solutions effectively and intervene for pessimistic. To explain this dialectic relation that Social Activists (theory and practice) takes great pains to build both fundamental and prevention and support models, in the old days since the start of Buddhism to nowadays exist and affect lifestyle, behavior of not only Buddhism followers but also every people class in society is cause-and-effect law in Buddhism.

Buddha deny any permanent entity, in fact pessimistic in society are always insinuate themselves that fate have predestined their lives, therefore they accept the reality. To explain this psychology phenomenon, it's necessary to apply cause and effect law because they are cause and effect of each other. To this approach (considered as other approaches), mental and physical life of the pessimistic and also problems they encounter in life is not immutable but changeable. As Social Activists we can develop intervention, appropriate and effective assistance to each subject and group to help them develop their internal resources, overcome and adapt to society. It is also the principle of development in philosophy, psychology and social work.

c. Motivation

Psychology, social work, as well as Buddhism always aim to explain human behavior. The behavior of individual depends on their recognition and motivation those are inseparable. Buddha considered human desire as the motivation of all the suffering of human, and methods to minimize the suffering is also one of the goals of social work.

Buddha taught that there are two kinds of methods to achieve growth in terms of spirit: Utter Peace (peaceful stillness); and Panetrate View (see inside of thing). But there are also five factors that can disturb the development of the utter peace that is lust, bad will, lazy and

loiter, anxious, skeptical. Buddha also taught seven kinds of Enlightenment factor in order to improve our knowledge and Penetration which are: right thought, the pursuit of Dharma, spirit, joyfulness, being peace, meditation and contemplation (calm).

Motivation is the reason of human action, it play a role as a stimulus to promote human's capacity that can generate action to help achieve goal in life. Motivation can be divided into two parts which are physiological and psychological. Buddhism concept that motivation mainly leads to insecurity, stress, anger, anxiety, restlessness and pain sensations, etc. and also psychological conflict and internal insecurity of human in general and pessimistic in particular, that is derived from human's lust, from here Buddhism set out unique teaching to guide all beings to reach path of happiness, prosperity, towards the true, the good and the beautiful.

d. Personality

Personality is a combination of psychological qualities, which make up the aspect of human's social values. Psychologist or psychological analysis (Psychoanalysis) of Sigmund Freud (classical psychoanalytic theory) consider there are three kinds of psychological stages, those are super conscious, conscious and unconscious. Contents of the three stages made up three types of psychological system, example *it* (id), *I* (ego) and the super-me (superego). According to Sigmund Freud, in a civilized society, the pressure of society is usual reason that's hard for people to satisfy their needs easily, so that it turns into a key factor affect personality. Since then, almost theories, thesis on personality that comes from the theory of Sigmund Freud are further amended, known as the "new psychoanalytic theory."

From late 1930 to early 1950, there are many students of Sigmund Freud said about the theoretical insights and analytical psychology. In which they use the psychology analyzing faction (as Carl Jung advocated) to emphasize the personality is the balance of consciousness and the unconscious.

Theory of individual's psychology of Alfred Adler that one of his primary contribution mentioning is the expectations of congenital (birth order) in the formation of the personality, the impact of neglect or pampering to children's development, a concept of dynamic "perfect self" (self perfecting) in human existence, and the idea that it is necessary to study and treat patients as "human whole" (a whole person). Another important principle in Adler's theory is human's childhood dream that is able to lead to the perception and choices throughout their lives, and the ability to work with others for a community's benefit is essential standard for mental health. It is the role and social relationships contribute to the formation of personality. Humanistic psychology theory as Abraham Harold Maslow proposed hierarchy system of human needs and also considered as cause of human behavior in social life. Or Carl Rogers proposed client- focusing therapy is chosen vocabulary to name for a group of psychological counseling method based on theories about human's nature and the social interaction that

hypothesis everyone possesses the potential for growth, the potential for effective behavior and tend to self-realization their potential. The reason why some individuals develop less adaptive behavior is due to the infection of deviated behaviors. Because each individual has a strong demand to be accepted and respected by others so he or she might act in an unnatural way, non- practical and develop a false sense of him/herself, of his/her desire. It is emphasized that personality is special and unique living experience of the individual. As in F. Skinner's theory of Behavioral, learning is the process and results of acquiring personal experience, knowledge, skills and techniques. Learning is seen as a manifestation of certain behavioral methods in terms of the impact of specific stimuli. In other words, learning is the systematical changing behavior when repeating the same situation. Learning expressed as basic methodological principles and main tasks of behavioral psychology that is an important factor of the treatment effect in the system of psychotherapy, particularly group therapy. Behavioral psychotherapy is actually used in clinical learning theories, formed in behavior. Said Skinner that behavior of consolidation is the factor that adjusting the deviation of human behavior. And he also highlighted the role of education as a psycho therapy.

Theory of Alfred Adler, Carl Rogers and F. Skinner is very close and similar to the Buddhist point of view (beings are in the heart) always guide beings to the liberation of practical value and deeply humanity. Buddha taught people to live with the present, recognizing the suffering to get over, look the natural world as well as human life in the cause-effect analysis. According to the Buddhist cause and effect is a continuous chain of unbroken and non-chaos, means that which cause result its effect. Also some other theory of personality, all the theories are applied in social work (counseling, social work of individual, group social work, community development, etc. for various vulnerable groups)

In the explanation of Buddhism about personality included philosophy, ethics, and psychology. Buddhism negative human's capacity to fix self purifying (ego) as it is predestined harmony. Due to the relationship of the phenomenon of harmony that every human consciousness, memories and personality attribute to be able to distinguish me, who (subject, object), Buddhist notion that humans have a personality dynamics, price fluctuations, personality is just a list of the means used to distinguish between him and me only, personality responsible for his own actions. Analysis of a seriously classic behavioral psychology, personality is only a means of disguise, because it represents a kind of functional unity - such as walking, standing, perceptions, thoughts , decisions, etc. like a horse, so the whole combination of new parts can be called coach (later behavioral psychology theory brought new elements into the process of creating social of individuals); personality as well, due to the body, feelings, consciousness and orientation, the value v. v ... a combination of the psychological attributes that make up the social value of that individual into new and so-called personality. This interpretation fully consistent with Buddhism and social work.

Buddha received critical significance of the mutual relations of human and social

circumstances. Buddha said that social morality can help people expected establishment of a healthy human relations and a harmonious socialist ideology. Therapeutic target (the center) of the Buddha on the psychological temperament of the individual evolution, Buddha traced the whereabouts of the fundamental conflict of social and intellectual as it is rooted in attachment lam, hatred and delusion of self. Starvation response is intrinsic physiological, sexual identity, physical and social trends, namely: sexual desires, lust of power, fame and status as a result of the mutual process between individuals and social activities and social conditions of those individuals.

e. Conflict and frustration

In Buddhist philosophy expressed through the scriptures, the problem of conflict is always mentioned and explained it from the Buddhism's point of view. Accordingly, the conflict that is two things or two goals or needs leads to insecurity situation without mutual capacitance. Conflict can be divided into three categories, which are principal- principal conflict, that kind of conflict when you want to achieve one of two objectives of thought; accessory-two- side conflict is two goals are not thought to conflict happens when you want to get one; principal- accessory conflict is a conflict of a goal that has two type sub main components in it (for example, a beautiful woman but getting many diseases). Resolve the conflicts of course related to its determinants and close distance of the goals, personal motivation, personal needs strength, willpower, time, personal expectations, etc.

Obstacles, failure always exists in the process of conflict resolution. The obstacles may be by circumstances such as a family member dies; obstacles by physical factors, such as disability; troubled or social factors such as divorce, unemployment, etc.

Method to deal with the obstacles, setbacks including aggression, provoke (directly or indirectly), delusion and shrinkage (return to childish behavior - such as noisy crying loud, cold, etc.), fearful, repressed, control, projection, dodge, negative, rebuff, clearing, rationalization, move ... It is the defense mechanism of the mind Psychoanalytic Psychology. The mechanism exists in humans in general and cynical in particular when they encounter problems in their lives that they not dare to face.

Buddha taught that the basic conflict and peace, purity could test from two hierarchical things: Nirvana is pure, absolute harmony; still suffering, filled with insecurity and conflict. Between harmony (the pursuit of the ideal goal of the laity) and absolute purity (ideal pursuit of production) there are many differences. People in the district live if subject to legal tricks to get rich, not greed, has merit and can further achieve harmony; if people start in the center of greed, thirst for enjoyment too level is definitely conflict with others. Ordained since renounced all, not only has the ability to remove pain which further can access the highest level purity in their interior. .

Buddhist explanation of the obstacles, that failure, pleasure and enjoyment through greed, hatred, and ignorance of people when we tracked the results become empty, the

troubled birth, heavy defeats. Type obstacles more deep failure does not immediately appear that it appears as through experience, drawstring ... tormented or envy, jealousy, hatred, etc. In addition to the obstacles for the pursuit of sensory satisfaction caused So Buddhism also proposed psychological conflict self preservation (power, position, fame), a strong demand for power, the psychological conflict is also great and the obstacles, obstacles they encountered heavy cungrat. When monitoring more sense to peak human is not able to receive it evident immediately encountered a relatively rare type that is lust and desire of self destruction.

Thus, a conflict that Buddhism mentioned as engine analyzes the root cause to satisfy the demand, preserving the self, self destruction, greed, hate, hate, etc. along with modern psychology and social work are similar.

f. Treatment, prevention

In ancient times, those who have behavior disorders or mental disorders, intervention, treatment often find direction in magic, spirits, and the different exorcism method. Some of religious have mixed more or less those methods to do the ritual of religious literature, a number of others deny those tricks and consider that mental illness is due to the function of the brain chaos cause, but it was not until the 20th century when new scientific method appeared to analyze more clearly of erratic behaviors. Theory of hear-illness, that is, mental illness can be viewed as a result of the disorder mind as in Mesmer's, Charcot's, Janet's, Breuer's and Freud's perspective.

Gestalt or "Gestalt Psychology" emphasizes the whole body of psychological phenomena, ie the biggest characteristics of psychological phenomena, that is the nature of its unity can not be divided, behavior, that is, the unity of a certain behavior, the response of the whole body.

Besides Sigmund Freud's school, "humanistic psychology" of Carl Rogers and A. Maslow, "behavioral psychology" of John Watson and B. F. Skinner, "existential psychologist Rollo May, etc. are referred to therapeutic problems.

Erich Fromm said: truth, every individual in the society are more or less fall into the disease of society and contemporary social disease states including fear, anger, anxiety, insecurity, etc. so sure that the treatments of the psychologist is not only limited to the individual patient but at the same time including the contemporary social disease states. These treatments are very successful use of social work with vulnerable groups in particular (mental, sexual abuse, physical abuse, drug addiction, prostitution, etc.).

Treatments of Buddhism are "treatment-oriented" (Therapy Oriented). On the Buddhist philosophy, can give revelation for mankind was confused and lose consciousness. In terms of psychology, Buddhism can specify is because human desires bound up anger, anxiety, pain and also teach methods capable of solving the problem. So Buddhism, in terms of therapy, including philosophy and psychology.

Buddhism clearly indicated host (source, location) of the problem of human suffering, the Buddhist diagnosis of the origin of suffering is for education and ignorance, the way to solve to the cessation of suffering is the "Noble Eightfold Path", and general purpose polarity of the primary therapy is "Nirvana" liberation.

The reason of being's suffering is due to the lust and ignorance. Lust arising from desire, hatred, but their ignorance is coming from delusions. So therapeutic path is: For those who have a lust temperament, give them purity; for who lamented or vulnerable in terms of their mind is providing internal self conscious and that's only path to solve basic Optimizer.

The most obvious different between the Buddhist psychology and Western therapeutic schools of thought is therapeutic purposes. Buddhism is not directly interested in the finite individual, but is concerned with the problem miserable scene of the whole human race. The Buddha taught that the disease can be divided into disorders of the physics and psychological disorders. Our human infirmities of the body in every moment (time period), but on psychological disorders, except to the Sacred Landscape, if only there it could be eliminated. Here Buddha gave ideal of happiness and the concept of insecurity: The export can let go of all to reach for the complete purification of inner security; laity can live a real life happy, very harmonious (adapt to circumstances) for granted, but to stay away from the transition by limiting necessities, regular self analysis and help others.

Typically, Buddhist therapy methods have gathered the theory of psychoanalytic psychology, humanistic psychology and existential psychology; But behavioral schools of thought that there was a bit of difference to the Buddhist concept of therapy. Buddhism advocates the self-conscious (enlightenment), and behavioral therapy, behavioral focus (external manifestation).

Buddhist concepts of organic and unconscious motives, is the intentional inducement of the deep layer by excitement of the lust senses. The attachment for the purpose of example objects the user feel pleasure and promote the sense of participation in potential demand; feeling pain and detonate the potential at the menace of impermanence to life should tend to accept the before stimulating the potential for survival. The intention of the advanced nature of this potential for greed, encourage anger, pride, envy and the basic foundation of insecurity permanently without interruption. So spiritual that sure is a continuity of memory storage dynamics childhood, (even countless past lives in the past). Buddha taught that the self by the support of long-term potential of consciousness should now form the basis of urgency and insecurity.

The purpose of Sigmund Freud's psychoanalytic psychology is uplifting ideal finite and reachable bliss, and Buddhism's purpose is to propose a right path targeting spiritual and moral education, to help human beings compliance.

Carl Rogers, etc. proclaimed that human beings are responsible for their own destiny, selection progress themselves and have their own choice, responsibility for his own

life, which similar to explanations of Buddhism in terms of psychology and ethics.

Buddhism is a religion that is negative nature destiny and Spirit law. But the Buddhist spiritual path of liberation for insecurity and mode of living is guiding a very positive way, but technical guidelines therapy "client focus" did not obvious in term of content in Buddhism, the Buddhist approach of comparison it is obvious that the rich humanity, the nature of its deeply rooted in that tends to connect the past and future hybrids when evaluating the enlightenment of all sentient beings.

Buddhism, psychology and social work exists on therapeutic aspects have similarities such as: "The human problem" of psychology, social work and "Human suffering" of Buddhism though do not plan but still met. Buddhist proposed method using the concept of therapeutic self to anger, anxiety, suffering and troubles bored. Buddhism also said that the reason people nervous anxiety insecurity is because clinging to the attachment where the self. Psychology, social work, give the treatment, intervention, such as cognitive, behavioral, cognitive-behavioral, humanistic ... for intervention, effective treatment of human affairs. Buddhism selfless spiritual proposed to solve the ultimate problem of human problems.

Conclusion

By analyzing of the psychological basis of Buddhism's social activities through some of basic categories operated in psychology, Buddhism and social work, it is clear that Buddhism, these categories are similar and united even though those categories are presented and operated in different fields such as psychology, Buddhism or Social work. In Vietnam Buddhism are interested in solving the current pressing issues such as the poor's condition wandering and helpless, there are still huddled under bridges, fiber, hard mental square curb every night, poor children are unable to attend school, or to leave school early because there is no money to pay school fees ... Simultaneously assume responsibility, embarked on building programs such as: digging wells for the poor in the mountains without water; establish and fund scholarships support poor children, students, students in difficult situations, nondiscrimination of religion or ethnicity; mobilize donors to support means, medicine, clothing, etc. in order to help disadvantaged families, the elderly. Social work is the specific action, Buddhism practically help victims of disease, poverty, misfortune overcome difficult situations, help them more energy, rose wills ... gave them conditions to integrate into the community and live happily, learning and work as well as normal people through activities such as: caring lonely elderly who have no reliance and care for orphans wandering and homeless, disabled children; caring and supporting poor patients; care for the poor or victims of natural disasters, floods; war victims, victims of Agent Orange and the victims of the market mechanism, HIV/AIDS...That is also the social activities of Buddhism, of course, the specific activity is concretizing philosophy and teachings of the Buddha to specify the goal of Buddhism. To view at the perspective of psychology, the social activities of Buddhism and social work is in common. The social activities of Buddhism brings great efficiency to society

is based on the Buddhist belief of the people (80% of Vietnamese have faith in varying degrees of Buddhism - the data Buddhist Church of Vietnam)

Nowadays pagodas in Vietnam has been implementing social activities as its nature which is in fact they are doing at different levels the function of a social work center, which is: service coordination; provide service; training-education-communication; support and community development; counseling and advocacy. Among those success of so many pagodas which is Phap Van Pagoda in Hanoi aiding intervention model to youth drug addiction treatment prove those points of view. Reconciliation of Buddhist philosophy with the goal of social work perspective psychology it is found such a significant overlap, from these scientific and practical fundamental it is now able to build a new approach in social work in Vietnam that is nationalistic in accordance with traditional culture in order to improve efficiency, quality of work, which is approaching Buddhism in social work.

REFERENCES

1. Nguyen Duy Can, Essence of Buddhism, HCM Publisher, 1997.
2. Thich Minh Thuan, Basic Buddhism, Religious Publishing House, Hanoi, 2008.
3. Nguyen Tai Thu, The influence of ideology and religions to Vietnamese nowadays, The National Political Publishing House, Hanoi, 1997.
4. Institute of Philosophy, History of Buddhism in Vietnam, Social Sciences Publishing House, Hanoi 1988.
5. Nguyen Thanh Tuan, Correlating Buddhism in Vietnamese and Japan culture, Encyclopedia Publishing House, Hanoi, 2009.
6. Tran Dinh Tuan, Social Work - Theory and Practice, VNU Publishing House 2010.

III. SOCIAL CHARITABLE ACTIVITIES OF THE VIETNAM ASSOCIATION OF BUDDHISM (2007-2012)

- Assoc. Prof. Dr. Nguyen Hoi Loan –

1. Introduction:

1.1. Buddhism is a philosophical doctrine – the largest religion in the world.

Buddhism came to Vietnam around the second century A.D and quickly became a religion which profoundly influences on spiritual life of Vietnamese people (According to the survey of the Buddhist Sangha of Vietnam in 2008, 80% of Vietnamese people believe on Buddhism at various levels) along with Confucianism, Taoism and Christianity. In addition, the process of development and spread of Buddhism attached to the process of formation and development of human thoughts and ethics.

Buddhism always appreciates the compassion and mercy. Since being transmitted to Vietnam, the spirit of rescue of the Buddha has been widely promoted in a country which was ravaged by wars and disasters. This is an important reason supporting the Buddhism to tie and go together with Vietnamese people through a long history. Today, Vietnam is a developing country and has gained many outstanding achievements in the process of industrialization, modernization and internationalization. However, there are more and more social problems emerging such as the status of massive immigration in urban areas, damaged environment, hunger, poverty and unemployment in rural areas, continuously recurrent diseases, social evils, larger gap between rich and poor people and unequal society... These social problems have become challenges for our country toward the sustainable development. Therefore, in such situation, the Buddhism has been contributing to support the State to well implement social security and ensure the social justice.

1.2. Charitable activities – specific activities of social function of Buddhism.

Vietnam is a agricultural country and usually ravaged by wars. As a result, human life much depends on the nature and people have often struggled to cope with the devastation of natural disasters and the invasion of foreign powers. Thus, when the Buddhism came into Vietnam, its main spirit quickly blended with the philosophy and life experiences of people which are expressed through Vietnamese folk and proverbs. This similarity is one of important basis for the Buddhism to exist, develop and accompany with Vietnamese people through the vicissitude of the history. Therefore, it is said that: *“During the period in which Buddhism is the dominant ideology, it contributed to bring an advanced governance method for the ruling class. This is the attitude of tolerance, generosity, sharing and understanding, and a living attitude toward others, for others”* (3). Thus, so far, Vietnamese Buddhism always shows the practical spirit, usually organizes the charitable activities, helping vulnerable people in the society.

The charitable activities are not only an expression of compassion and rescue of Buddhists but also an important expression of social supporting function of the Buddhism. *“Either much or just a little, people have to face difficulties, dangers, failure, disaster, diseases, death of relatives and death of oneself. In such situations, people easily get hurt and their lives will become meaningless, so, the belief on Buddhism shall help people to escape from the desperateness. Besides, the Buddhism also provides praying methods, divine worship which are believed to improve such bad situations”* (4). The function of Buddhism not only helps people by spiritual therapies but also have practical activities such as physical supports of Buddhism. Thus, the charitable activities of the Buddhism bring the physical supports if necessary, as well as a spiritual solace which help people to cope and overcome difficulties they face in their lives.

1.3. The charitable activities of Buddhism – Social capital

Social capital is a concept which refers a type of non-material asset of each individual, each family, community or a country which has been created through the implementation process of social subjects (individual, family, group, community, the State). Cohen and Prusak defined that: *“Social capital mostly includes the cooperation among people: the trust, mutual understanding and sharing of ethical values, connection’s style among members in a group and in a community which enable the implementation of joint actions”*. As a result, the social capital is human. While humans are products of an existing social circumstance and develop in an economic situation, a historical context, a specific cultural tradition. Indicators to measure the social capital are reflected through the volume and quality of exchanged information, ability, cooperative level, external support and sustainability of social relations. A person who has low income might feel more secure in life when they set up an intimate social network such as sibling, relatives, friends...(5). The social capital is clearly shown through activities of the social welfare, helping the poor, maintenance of social network and improvement of their lives’ quality.

Buddhism, a grand social and prestigious organization in Vietnam, has been a crucial social capital, along with the State and other organizations in many charitable activities to support people and contribute to develop the system of social welfare in Vietnam. The spirit of Buddhism and Vietnamese race have profound humanistic features and toward misfortunate people in the society. At the same time, the charitable activities of the Vietnamese Buddhism carry a significant meaning which contributes to the efforts of social security and social welfare for the community development, expresses a good relationship between the *religion* and *life*, clearly reflects the social function of the Buddhism.

The Buddhism keeps a tie with villages by many specific activities in conjunction with indigenous beliefs and festivals. Monk and temple play important roles in the traditional life. In

Nothern Vietnam, almost every village formerly had the temple. In addition to worshipping Buddha, the temples also worship divines and generals having big contribution to the State. The temple becomes a cultural center of the village. The Buddhism has contributed to enrich the national culture. The festival of temple as well as the village's festival are representatives of lifestyle and behavior of famers, opportunities to release emotions and blend ego into the village without any decent restriction.

2. The charitable activities of the Vietnam Association of Buddhism

2.1. The results of the charitable activities of the Vietnam Association of Buddhism in the 6th term (2007 – 2012)

The charitable activities are interested and effectively implemented by the Vietnam Association of Buddhism. The Vietnam Association of Buddhism actively participates in major campaigns launched by the Vietnam Fatherland Front and devotes hundreds trillions to the society to improve life's quality of vulnerable people. This is not only a noble gesture but also a cultural value of Buddhism which blends with the traditional culture of Vietnamese people. The Buddhism always accompanies with the vicissitude of the country, the charitable activities of the Buddhism aims to ease the pains, misfortunes in life. Many temples are families for run-away children. With the ability of the Buddhism, we can assert that the Buddhism shall contribute much that the Buddhist ethic and culture will widely spread in life of Vietnamese people. Contributing hundreds billions per year, the Vietnam Association of Buddhism is able to mobilize in necessary constructions meeting up with people's needs such as accommodation for the poor, free hospitals, housing for people in remote areas, frontier and islands... This is a strategy of social charity of the Vietnam Association of Buddhism.

According to the Charity Department – the Central of Vietnam Association of Buddhism, in the last year, along with other important Buddhist activities, the Vietnam Association of Buddhism organized many programs of social welfare in order to share difficulties with disadvantaged people. These activities are the important points showing the integration of the Buddhism with the traditional culture of Vietnam race. Until the end of December 2012, many charitable housing and clinic in Ho Chi Minh city and other Southern cities were established, proving the accommodation and studying conditions for over 2,500 poor students, 1,500 orphans, disable children and fostering thousands of elderly... Community social works such as counseling, care, drugs' supply for people living with HIV/AIDS... with a total amount of over 400 billions VND. The Charity Department donated 150 billions VND, through the Vietnam Fatherland Front, to transfer to poor people over the country.

Not only directly involving in the campaigns "For the poor", in many other Buddhist programs of the Dhamar, thousands of Buddhist indirectly contribute in many charitable activities of the Buddhism. Concretely, in October 2012, while organizing the Workshop of

guide for Buddhists in Hai Phong city, the Central Department of Missionary gave 100 gifts and 20 bikes which are worth over 160 millions VND to poor students in Hai Phong city. In the Festival of Flowers 2010, the Executive Board and the Central Department of Buddhists' Guide lighted up 10,000 candles with the participation of more than 10,000 Buddhists to pray for the peace, requiem for martyrs who sacrificed in the wars and died people due to the flood in the Central Vietnam. In particular, Sub-Board of Buddhist, Local Board of Sponsor and Board of Buddhist Guide had activities of flood relief, scholarship offering, bicycles offering, road and bridge construction for people in the Central Vietnam with the total value of over 9,5 billions VND.

During the 6th term (2007-2012), the Vietnam Association of Buddhism donated 2879 billions and 432 millions VND for the charitable activities as well as other related activities. Venerable Thich Quang Tung (Vice Chairman of the Executive Board, Director of the Board of Charity – The Vietnam Association of Buddhism) said that, under the direction of the Central of Association, Local Executive Board, Local Association of Buddhism and nation-wide Buddhists made efforts mobilize financial and material assistance for people in disaster-suffering areas, poor people and people in remote areas... The total donation was 2,879 billions and 432 millions and 62 thousands VND. According to Mr. Pham Nhat Vu (Vice Director of the International Department, the Department of Finance, the Department of Communication and Culture – The Vietnam Association of Buddhism) *“This number is still far from what the Association has done, the real number is 3 to 4 times this above number. It is not because the statistic of the Association is insufficient, but the donors don't want to reveal their names.”* (quoted from an interview on November 26th 2012).

Specifically, in the 6th term, the Vietnam Association of Buddhism supported 22,028 cases of cataract surgery, 200 houses of gratitude, 1,876 houses for disadvantaged people, 422 houses of union, 30 classes and 3 kindergarten, fostering more than 100 Vietnamese Mothers of Hero, constructing 250 concrete bridges, 27,000 meters of cement road, 370 dinghies (boats), drilling 1,510 clean well-water, offering 1,326 wheelchairs, 1000 bikes, 180 computers for students; hundreds of thousands of tons of rice, granting scholarships for poor students, raising orphans, children with disability or visual impairment, solitary elderly, constructing 2 charitable crematorium, cremation support for more than 2,300 cases... According to Venerable Thich Quang Tung, calamity relief is the most outstanding activity of the Vietnam Association of Buddhism.

Besides, fostering the orphans, children with disability, Agent Orange, solitary elderly...are especially paid attention. There are nowadays over 1,000 classes of love, 36 part-time kindergarten for the orphans, children with disability...with over 20,000 children; more than 20 nursing home for over 1,000 elderly people. Some local Executive Boards have organized many free training classes for children of Buddhist families, poor families and people with disability. There are now about 10 free vocational school including the garment, electrical

appliances, computer, automobile repair, haircuts, etc, which have trained and supported thousands of students to get a stable job.

The Vietnam Association of Buddhism also actively engages in HIV/AIDS prevention, health counseling as well as organizes many training courses of HIV/AIDS prevention for the Buddhists. Some local Executive Boards have established consulting offices, care facilities for HIV/AIDS people such as Ky Quang Agoda, Dieu Giac Agoda (Ho Chi Minh city); Phap Van agoda, Hien Quang agoda, Thanh AM agoda (Hanoi); Bao Quang agoda (Hai Phong); Quang Minh agoda (Da Nang)...

Nowadays, there are 165 offices of Tue Tinh and hundreds of traditional clinics (located in the agodas) with the activities of acupuncture, reflexology, physiotherapy, examination and prescription, besides, there are also more than 10 western medicine clinics or both western and eastern medicine. All of these clinics have examined and prescribed for free with a funding of up to tens of billions VND.

By many different models and methods, the Association has attracted the financial and material share from domestic and foreign enterprises, as well as from people living in Vietnam or abroad. Especially, the contribution and support of the Buddhists have assisted people to overcome difficulties and improved the lives of people in remote areas.

The statistical numbers have partly shown the contribution of the Association in the last term, in which, the total value of relief activities was more than 1,000 billions VND. The charitable activities of the Buddhism have effectively supported disadvantaged people to overcome the difficulties they have met.

2.2. Buddhism in Binh Duong province – a typical case for the charitable activity (2007 – 2012)

In order to more understand about the charitable activities of the Buddhism, we would like to introduce a typical example: The charitable activities of the Local Associate of Buddhism in Binh Duong province. In the last few years, Binh Duong province has high economic growth and investment with many other socio-economic achievements. On the other hand, some social problems have arisen such as the environmental pollution, status of migration, impaction from urbanization, differentiation of rich and poor classes, social evils... which have hindered Binh Duong province to develop. Thus, the charitable activities of the Association of Buddhism in Binh Duong province have attached to the social problems in order to stabilize the social welfare in here.

According to the report of the Congress of Binh Duong province the 6th term (2007-2012), The Association of Buddhism in Binh Duong province has fostered 11 Vietnamese mothers of hero, granted scholarship for 100 poor students for 5 years. Each year,

the Association visited and gave over 4,000 gifts including: rice, noodle, sugar, salt, clothes, blanket, medicine...and cash for the charity program. The total value of gifts for 5 years is up to 2 billions VND. Besides, the Association built 2 classes of love in Thien Hoa agoda (Thuan An) for 50 students and Phat Hoc agoda (Thu Dau Mot) for more than 50 students, provided soup for poor patients in the General Hospital and National Medical Hospital of the province 2 days per week, constructed more than 30 houses for disadvantaged people and 20 houses of gratitude...Each year, the Local Association organized many relief programs for people in the Central Vietnam and South West. For the entire last term, the total charity funding of the Association of Buddhims of Binh Duong province was more than 14 billions VND (6).

In 2009, the results of charitable activities of the Association of Buddhims of Binh Duong province included many meaningful activities such as festival of traditional new year for poor people, gifts for local poor people in the Buddhist day, grant for heart surgery, building houses for disadvantaged people in Phu Giao district...The total funding for the charitable activities of the Association of Buddhism of Binh Duong province in 2009 was up to 11,281,130,000 VND (7).

Venerable Thich Hue Thong said that, in 2010, the Association of Buddhism of Binh Duong province implemented many charitable activities in Binh Duong, for example, 100 houses for disadvantaged people (about 2 billions VND), 1,000 bikes, tens of heart surgery and other programs with the total funding of more than 5 billions VND..." (8). In 2010, on behalf of the Association of Buddhims of Binh Duong province, Venerable Thich Minh Thien donated 2 billions VND to the Vietnam Fatherland Front of Binh Duong province for the charitable activities in months "For the poor" and program "Join hands for the poor" on 31st December 2010 (9).

The presence more and more of the monks in socio-political activities of the State have clearly expressed the relation between the religion and life of the Association of Buddhism of Binh Duong province. The Nun Thich Nu Dieu Nghia and Venerable Thich Hue Thong are the members of the Vietnam Fatherland Front of Binh Duong province. The Nun Thich Nu Dieu Nghia is also member of the Executive Committee of the Provincial Women's Union. The Nun Dieu Nghia and the Monk Thich Minh Thien participate in the Executive Committee of the Provincial Red Cross, Disability and Children Protection Committee. The Monk Thich Minh Thien is also the member of the Child Protection Committee, the Committee for Agent Orange and the Board of Blood Donation of the Binh Duong province. Especially, the Monk Thich Minh Thien is also the Chairman of the club of volunteers of the Provincial Red Cross. The presence of the monks, Buddhists of the Association of Buddhism of Binh Duong province in these organizations has demonstrated the increasingly close tie between the Buddhism and government which together aim to support vulnerable people.

Especially, the professionalism of the charitable activities of the Association of Buddhism of Binh Duong province has initially been demonstrated by the establishment of the

Center of Fosterage for orphans and solitary elderly Bodh Gaya in 2007. This Center is located in the Bodh Gaya pagoda, Binh Chuan commune, Thuan An district, Binh Duong province and managed by the director – Nun Thich Nu Tu Thao. This Center is now fostering 33 childrens including 18 males and 15 females. This is a significant step forward in the charity of the Buddhism in Binh Duong province because it requires professional knowledge and skills and focus on the most vulnerable people such as orphans, abandoned children. (10). The nuns living in the agoda are main carers of this center. Most of the children are from Binh Duong province, in which some are abandoned children and some are orphans. Toward its funding, according to the Nun Tu Thao: *“The funding is mostly self-prepared, the Department of Labor only supports on papers...The nuns undertake everything related to the children’s accommodation and eating. We self make handmade craft products such as candle, dishwashing liquid, incense, etc, to sell. In addition, the Buddhist may donate depending on their generosity. That is quite enough for the children here”*. The Center supports the children to go to the local public kindergarten and elementary schools. Tuition, living expenses and health care fee are fully provided. This Center has legal status approved by the Department of Labor, Invalids and Social Affairs of Binh Duong province. The children are offered full material and spiritual aspects, so they can thereafter integrate into the society. For the better care, a special house was built for the children in October 2008. The house is located in the agoda campus with the area of 1,164 m² (2 floors) and the total budget of more than 7 billions VND.

Therefore, through some achievements of charitable activities, the strength of the Association of Buddhism of Binh Duong province is the connection of different resources to support misfortunate people. At the same time, this activity is increasingly growing and developing with abundant and diverse forms and getting the support from the local government, the contribution from the local Buddhist as well as the Buddhist from other provinces, the enthusiasm of the monks. Vulnerable people who need help from the charity include solitary elderly, people with disability, people with serious diseases, poor students, homeless people.

In recent years, the Association of Buddhism of Binh Duong province has been succeeded in linking resources to improve the efficiency and effectiveness of the charitable activities. In Binh Duong province, there are various donors including both individuals and organizations. In addition to larger enterprises such as the Lacquer Thanh Le Company, the Ceramic Company Minh Long..., there are some charitable groups of Buddhist such as Group of Flower for love, Group of soup for love...In particular, in 2008, the Trading Hue Minh Co.,Ltd was established to provide rice, food, vegetarian food...Its profit will be used for the Charity FunduPng of Hoi Khanh Pagoda. This company is also the main sponsor for the program “The warmth for disadvantaged people”, in which the company provide half a ton of rice each month for poor people in Binh Duong province.

2.3. The Buddhism in Ho Chi Minh city – a typical example of the link between

charitable activities of the Buddhism with social work in Vietnam nowadays

Linking the charitable activities of the Buddhism with social problems in Vietnam is not simple and requires an organizational and professional system. As a religion of the compassion and mercy, the Buddhism in Vietnam will surely accompany with the State to solve the current social problems. The main spirit of the Buddhism is showed through the cluster of actions of social improvement in many aspects.

In order to enhance the efficiency of the charitable activities and professionalize it, raising these activities to be social work is necessary. Unlike the charitable activities with the significance of temporary material support, the social work promotes social changes and contributes to solve problems arose in the human relation, empowers and brings the peace.

In the last few years, there were some social work activities of the Buddhism such as the establishment of school for orphans, facilities for elderly, people with disability, HIV counseling offices. Recently, the charitable activities of the Buddhism in Ho Chi Minh city have advanced in using knowledge from social work by establishing the schools for the orphans such as Long Hoa agoda (No7 District), Dieu Giac agoda (No2 District), Ky Quang (Go Vap District), Huynh Kim agoda (Go Vap District), Phap Vo agoda (Nha Be District). Two caring facilities for people with HIV/AIDS were set up by the support of UNICEF in Vietnam and the Vietnam Fatherland Front. These activities contribute to enhance community health, reduce anxiety, depression from diseases, facilitate the social development and stability (11).

Nevertheless, these types of activities are just a few and usually focused in large urban areas. In order to enhance and expand the social work activities, the human resource must be trained in social work.

The example of the monk Thich Nhuan Tam – Abbot of Leaves Agoda at 12/2E, Quang Trung street, No14 Ward, Go Vap District, Ho Chi Minh city is typical. In 1995, when being purchased to build the agoda, this area had a lot of drug addicts and a group of gangster with more than 100 members. By open talking, understanding people's suffering and being helpful, the monk successfully advised many gangsters to give up their old lives. Especially, the leader of this gangster's group willingly became a monk named Duc Hau after talking to the monk Thich Nhuan Tam.

In recent years, the monks Nhuan Tam and Duc Hau have successfully cured the drug addicts by their own methods and support to build a rehabilitation center in the community. The agoda has also attracted many artists to come for the charity, publish poetry and participate in cultural activities. The monks also organized 5 free linguistic classes including English, Japanese, Chinese for 250 poor students. Many students have also received the scholarship from the donation of many enterprises. The total funding for the charitable activities of the Buddhism of Ho Chi Minh city in the 6th term reached over 750 billions VND.

3. The charitable activities of the Vietnam Association of Buddhism from 2012 to 2017

In the opening session on the morning of November 23rd 2012, the monk Thich Gia Quang stated the working program of the Vietnam Association of Buddhism in the 7th term (2012-2017). Aiming the goal of “Inheritance – Stability – Development”, the charitable activities will focus on the following contents:

- Increasing the charitable activities, visiting and supporting victims of natural disasters, victims of Agent Orange, solitary elderly.
- Expanding the system of Tue Tinh Office, center of free medicines, schools for orphans, run-away children, people with disability, nursing home.
- Mobilizing to build houses of love and gratitude, local welfare programs, extending the model of charitable kitchens, spots of delivery of gift for poor people. Especially focusing on building General clinics, Buddhist hospitals.
- Paying attention to the activities related to charitable counseling facilities, caring facilities for HIV/AIDS, drug rehabilitation centers...Effectively implementing a program of HIV/AIDS prevention launched by the Vietnam Fatherland Front.

Nowadays, there are 58 local Association of Buddhism in Vietnam. According to the statistic, there were 2,000 agodas in 1981, and now there are 14,778 agodas with nearly 4,500 monks; 4 Buddhist Institutes in Hanoi, Hue, Ho Chi Minh city and Can Tho, 8 college classes of Buddhism, 30 secondary schools of Buddhism...

Conclusion

Through information of the charitable activities of the Buddhism in Vietnam, we might understand more about the ideology of the Buddhism. The Buddhism awakens people to be toward the goodness and overcome all of suffering and difficulties for better lives. Therefore, developing the love and social responsibility has a very important implication.

Although there are still some restrictions, we can not deny that the importance of the socio-ethical values of the Buddhism. They contribute to bring a peaceful society in which people support each other. Thus, the Buddhism has been always existed and attached to the life of Vietnamese people. The charitable activities are crucial work of the Vietnam Association of Buddhism. These activities are usually implemented and considered as the practice of the Buddhist teaching of compassion. The charitable activities are diverse such as the establishment of fosterage centers for orphans, solitary elderly, people with disability and clinics. The Association always helps victims of the natural disasters in time and actively supports the movement of poverty reduction. We believe that the charitable activities have contributed to protect and develop the society more and more stable.

REFERENCES

1. Nguyen Hoi Loan (2011), *Approach of Buddhism to the Social Work in Vietnam*. The international workshop: 20 years of the Faculty of Sociology – Achievements and Challenges, Publishing House of the Vietnam National University, Hanoi.
2. Nguyen Hoi Loan (2012), *Basis of Psychology to create the similarities of social activities of the Buddhism with the Social Work*. The international workshop: Share of international experience of social work and social security, Publishing House of the Vietnam National University, Hanoi.
3. Nguyen Duc Lu (Editor), *Religious reasoning and policy in Vietnam*, Hanoi, Publishing House of Religion, 2007, p.129.
4. Tran Hong Lien, *Research of social functions of the Buddhism in Vietnam*, Ho Chi Minh city, Publishing House of Ho Chi Minh city, 2010, p.14.
5. Nguyen Hai Huu: *The fight against the poverty status and solutions – Reasoning and practice of the urbanization and poverty reduction in Ho Chi Minh city*, Publishing House of Social Science, Hanoi, p.90.
6. The Association of Buddhism of Binh Duong province, *Congress Report of the Association of Buddhism of Binh Duong province in the 6th term (2007-2012)*, on March 30th 2—7, p.20-21.
7. The Association of Buddhism of Binh Duong province, *Final Report of Dhamr works in 2009 and Development Orientation in 2010*, on January 25th 2010, p.11-12.
8. In-depth interview material of the monk Thich Hue Thong, Deputy Director of the Executive Board of the Association of Buddhism in Binh Duong province, September 2010, interviewed by Duong Hoang Loc.
9. N.Tring, 2010: 2 billions VND donated to the poor, quoted in: “Lotus News No11, the Association of Buddhism in Binh Duong province on January 15th 2010, p.3.
10. Xuan Danh, *The story of Bodh Gaya agoda*, Labor Journal, on Monday, March 22nd 2010, p.7.
11. Nguyen Hai Huu (Editor), *Technical framework to develop the Social Work*, Hanoi, Publishing House of Statistic, 2009, p.7.

IV. THE VALUES OF SOCIAL WORK SECTOR SHOWN THROUGH HUMANITARIAN ACTIVITIES OF BUDDHIST INSTITUTIONS - A GENERAL SIGHT FROM VIETNAM AND JAPAN

- Assoc. Prof. Dr. Nguyen Thi Kim Hoa –

- BSW. Nguyen Thu Trang –

Introduction

Social work was formed and has been developing in the world for many past decades. After a lot of changes, its values have been still remained and improved positively in which human is always the essence. Personal and social values are the main foundations of this industry.

In Vietnam, though professional social work seemed to officially start recently but in fact, it had begun in the traditional Vietnamese society for a long time. Even in the feudal or modern era, the basic values of social works as humanity, justice, charity, respect of social and human values have always been appreciated and considered as the direction for all activities.

A special feature which may be noticed in Vietnam is that religious organizations have participated in humanitarian activities more and more. In spite of having a lot of scientific debates on humanitarian activities currently that if they are purely charity activities or they get developed and specialized as true social works, it is admitted that its values have been shown clearly through the activities.

In the framework of an international cooperative scientific research between the University of Social Sciences and Humanities, Ha Noi National University and Shukutoku University on "The roles of Buddhism in the social work activities" for three years (2012-2014), we, as members of the research group want to give the initial results of the social works' values through the Buddhist institutions' humanitarian activities, especially, charity activities and social works of four pagodas in the North of Vietnam (Bo De Pagoda, Hoe Nhai Pagoda, Phap Van Pagoda and Phat Tich Pagoda) to see more clearly the relationship between Buddhism and social works in modern society in order to boost the awareness of social works in Vietnam.

1. Overview of social work values

To understand the basic values of social works, firstly, we need a common definition of professional social work that is widely recognized in the society nowadays.

In July 2000, in the International Conference held in Montreal, Canada, the International Federation of Social Workers (IFSW) adopted a new definition for professional social work:

professional social work is to promote the social change, solve the problems of human relationships and the empowerment and liberation help the lives of people more comfortable and pleasant. Applying the theory of human behaviors and social systems, social work intervenes in the interaction between humans and their environment. Human rights and social justice are fundamental principles of the profession.

Social work is derived from humanistic and democratic ideals. Its values are based on respect of the equality, dignity, and merit of all the peoples. In that sense, social work aims to meet the needs and develop human potential. Two central elements of the profession are human rights and social justice:

- *Human Rights*: The United Nations recognizes that the inherent dignity, equality and unchangeable rights of all members in human society are the foundation of freedom, justice and peace in the world.

- *Human values*: Social work respects human values. This respect shows through two aspects: respect for personal values and social values.

- ✓ *In terms of personal values*, social work appreciates the value of every human being, always respects the right to life, the right to development and equality among people. Social work has aroused people's beliefs, helped the harmed restore their rights and values. This is also the basis for enhancing the capacity when working with the vulnerable. To each person, no matter how weak he is, he must be considered as a human with full rights of receiving assistance, recovery and integration into the social community.

- ✓ *In terms of social values*, we need to understand the method that the modern society runs. That is "Society has responsibility and obligation to share the pain of people and improve the quality of life individually and socially." That social work respects social values means it complies with the way of running and fulfills responsibilities and duties for the weak.

In its scientific system, professional social work pursues six basic values:

- (1) Individual is the top concern of the society.
- (2) There is a mutual dependence between the individual and society.
- (3) Each party shall be responsible for each other.
- (4) People's needs are the same, but every single person is unique and unlike.
- (5) Each person needs to develop fully their potential and should show their responsibilities to the society by active participation in the society.
- (6) The society is responsible for facilitating the individual to express themselves and dealing with obstacles. The obstruction is the imbalance in the relationship between the individual and society.

Six principles all intend to harmony between the individual and society that every human

society reaches for. Moreover, the six principles are consistent with the basic content of materialist dialectics of Marxist-Anghen¹

These basic values and principles mentioned above are fundamental factors to determine the general agreed social work profession around the world in the modern context. This is the basis for us to consider the relationship between social work and Buddhism in the modern society.

2. The application of social work values through humanitarian activities in history

When discussing the values of social work in Vietnamese traditional society, a question is raised whether these philosophies existed during this period or not? In terms of historical root, social work is the perfection of charity activities. To solve social problems and support people in the community, Vietnamese Dynasties had specific laws and policies.

Most of the villages are reserved land and grain to do charity work. For example, "widow's field" is taking yields to give to widows, "rice-field tax" is to take yields for those who have nothing to pay tax, "orphan's field" is giving yields for orphans, "ration's field" is the type that divides fields equally to people, then common yields will be lent to the poor, the family with dead or wounded coolies or the bankrupt without interest. (2)

In the ward and alley in the royal capital, and the villages where the sick have no guys to take care of, they have to live on road, bridge, whore, temples, shops, etc... mandarins at these places have to make tents for them, support them with rice, porridge, medicines to save lives, not sit and watch, or let them suffer. If they are dead, it is a must to submit the mandarin for burying, not to expose their remains. If not, the mandarin will be dismissed. If the sick live in temples, shops without reporting and support, Mandarin will be punished. (3)

Thus, the religious institutions, specifically, Buddhism was early involved in charity, humanitarian activities and helping human. These activities have applied the most fundamental values of social work factors. These are humanity, respect for human rights, respect for human values and especially, social-value appreciation. However, the typical difference in this period is the dominance of social values to personal values that are commingled with social values.

Notably, Vietnamese traditional society represents the community's coherence. In this society, respect and communal preservation is an indispensable characteristic. The very communal lifestyle has constructed a traditional Vietnamese society with changes in the history through many dynasties, many wars defending the country against foreign invaders. During this period, the highest traditional values are unity, solidarity and respect for

¹ Dr. Nguyen Ngoc Lam (2009), the philosophical foundation of social work profession

communal values which nearly become Vietnamese religion:

Thanks for living place including relationships, organizations and institutions, Vietnamese have a clear living discipline that is living not for only one's self when they are young. Happiness that is contributing force to the community, helping the surrounding or even the strange, becomes moralities. The highest morality of Vietnamese values is to fulfill his duties

-
- (1) Nguyen Ngoc Lam (2009), *the philosophical foundation of social work profession*.
 - (2) Dang Canh Khanh, (2010), *the first step of social work activities in the traditional Vietnamese society, Scientific Conference "Innovation of social works in internationally integration and market economy - Matters of theory and practice"*.
 - (3) Phan Huy Chu (1992), *Dynasty Calendar Charter, volume 2, Publisher Social science, page 325*.

for the community, sacrifice strength, prosperity and even life for the community's life, etc ... Each member of the society must have common responsibilities to the community and village and responsibilities to others. (4)

This factor greatly influenced on the formation and strong humanitarian-activity development in the Buddhist institutions. Because community spirit affects profoundly on the awareness of the religious leaders, community, and therefore, the overviews, values of social works are easily absorbed and applied in all aspects of Vietnamese life, especially, spiritual life.

3. The values of social works in humanitarian activities of a number of the current temples

The humanitarian activities and supports to the poor are popularized at temples currently:

In the international cooperative research projects implemented in Vietnam, one of the most important steps is to explore four typical pagodas that have humanitarian activities, supports to the individuals, groups, poor communities. They show their positions and roles in people's lives

- Bo De Pagoda (Head monk, Thich Dam Lan): Pagoda is the place to bring up, care and educate many children, the old, harmed women or people living with HIV, etc ... with professional nursing and nurturing facilities.
- Hoe Nhai Pagoda (Head monk, Thich Tam Hoan): Every Sunday, the pagoda cooks and distributes free dietaries to the patients of Blood transfusion and hematology hospital. Besides, the pagoda regularly organizes many charity trips for giving gifts at The disabled children and elderly nurturing center, Thuy Anh commune, Ba Vi

district, Hanoi and the education center number 2 (HIV-exposed children nursing center), Yen Bai commune, Ba Vi district, Hanoi or handing presents to victims of dioxin, etc... Hoe Nhai Pagoda has led the way in doing charity across the country for years.

- Phap Van Pagoda (Head monk, Thich Thanh Huan): The pagoda is the prestigious, active and effective place to people with HIV. The pagoda has organized social work activities and attracted the attention of HIV-exposed people around the country as well as the interest and support from the community.
- Phat Tich Pagoda (Head monk, Thich Duc Thien): Besides charity activities, the pagoda has appealed and built a talent development center specializing in nurturing, nursing and educating orphans and the elderly from many places of the country.
- Linh Son Pagoda (Head monk, Thich Nu Nhu Hien): providing meals for destitute cancer patients at the hospital since 2006 as well as organizing a clinic every Sunday for poor patients with the help of voluntary doctors.

The basic values of social work are presented through Pagodas' humanitarian activities and support nowadays:

(4) *Dang Canh Khanh, (2010), the first step of social work activities in the traditional Vietnamese society, Scientific Conference "Innovation of social works in internationally integration and market economy - Matters of reason and reality".*

First of all, we cannot deny that Pagodas' humanitarian activities express deep humanity, especially, the appreciation of human values and marvelous sharing of the society with the poor individuals and groups' difficulties. Basically, the activities all cooperate with the theory of human and social value preservation through mobilizing community's forces.

- *The appreciation of human values*

Firstly, the activities are made to meet the urgent need of supporting the specific people to overcome their current difficulties. So, obviously, the humanitarian activities are set up and designed so that the values, dignity and human rights are always the top priorities.

The pagoda always has a concept of saving people and considering all people equal. So anyone who comes here to ask for help, we all bear them. Many pagodas do not receive pregnant women because pagodas are sacred places of worship, they are afraid of making pagodas dirty. Bo De pagoda is an exception. They will hide these women in the closet to wait for giving birth. But if the pagoda does not have place for them to live, pagoda will send them to the inn in the countryside to avoid Buddhist taboo. I think that one person who must live in the pagoda because they are the poorest and have nowhere to go. They are homeless and they are not accepted in the society. If the pagoda does not help them, who can help them?

(Female head monk, Bo De pagoda)

In accordance with highly appreciation of individual value, the pagoda understands the important role of spirit in the support activities because this is the legitimate need of people which is not care enough.

Unlike other aid organization, the pagoda not only supplies free meal for people but it also brings the spirit power to them.

(Female Buddhist, Hoe Nhai pagoda)

It is the power of spirit that Japanese who considers Buddhism as the national religion and they always go to the Buddhist institution as the place they lay their faith on Buddhism when encountering with difficulties in life. Although today, with the motto of separating religion from state management, Japanese government has limited a lot of Buddhist activities in the social places, at some hospitals in Japan, many patients and their families recommend and even struggle to get a small corner in the hospital to place pictures, and statues of Buddha for praying and relieving the stress of illness and pressures of life. In many nursing center, particularly the nursing center founded by Buddhist institutions, the spiritual element is very important because it is one of the essential needs of the elderly. Buddhist pictures, photos and statue are very popular in the room, corridor, common hall, etc... as the request of people here in “Utopia Daihongan – Wakaho” nursing house of Zenko-ji, Nagano pagoda - the famous ancient pagoda which has hundreds of historical years in Japan. Besides, the praying room is also the place where the elderly come regularly. Thus, it can be said that, through meeting the legitimate spiritual demand of the people, Buddhism is contributing to turn the philosophy into real life when putting the people into the center of all activities; social work will help them improve their quality of life.

Simultaneously, for appreciating human values, the pagoda not only stops at temporary aid but it also pays special attention to the education and good living direction. Like the functions of social work, besides implementing immediate aid, the pagoda prevents negative

problems which happen to individuals, groups, communities through educational activities.

The monks take responsibilities to guide people and help them do good things, avoid evil and encourage people to do social security activities

Male head monk, Phap Van pagoda)

- *Social value appreciation*

Another important point must be mentioned is the value of social work which is shown in the humanitarian activities of the pagodas. These activities not only limit in appreciating people with their own dignity and rights ... as they have and deserve, but they also focus on social values through encouraging the development of social consciousness at the high level of awareness and action.

First of all, the pagoda is a sacred place that all people trust and follow. Therefore, thanks to its image, the pagodas are very appropriate places to call for people to contribute to the support of individuals, disadvantaged communities, at the same time they are the places for all the members in the society to stay together and express a sense of community with practical actions and noble humanitarian significance.

People want to do charity but they do not have enough trust so they have to rely on the reputation of the pagoda, by virtue of monks to create the trust of the community and implement the center power of Buddhism. We want to leverage the influence of Buddhism in Vietnam. Actually the idea and character comes from what Buddhism teaches. When I was a child, I went to the pagoda with my parents, attended the teaching of the monks I myself fully agreed and always followed these teachings to do good things.

(Female Buddhist, Hoe Nhai pagoda)

Therefore, social responsibility is concerned and focused on promoting the humanitarian activities which are implemented these days. These activities are an output of a social mobilization process in a positive, proactive and united way.

Recently, Japanese scholars have recognized and coped with the fact that Buddhism is losing its leading role in people's lives, especially in the implementation of the humanitarian activities in order to take responsibly with other institutions. In order to separate the government management and the influence of religion, Japanese government implement clearly that ensuring social security in all aspects is the responsibility of the government, and religions do not have roles in this field.

Although this is quite suitable with the high socio-economic development as well as quite completed social security of Japan, people are suffering from the negative limitations when the government is reducing the participation into social responsibilities of Buddhism.

Typically, for example in crisis situation such as the earthquake and Tsunami in 2011, while all class of the population wanted to contribute to reduce the burden and ease the pain, Buddhism isolated from some significant aids due to institutional and legal barriers. Although a lot of monks and Buddhists wanted to come to places having severe disasters to pray for the victims, support spirit for survivors facing with losing house and relatives, etc..., they were prevented by the government officials. Many monks had to pray in the very far disaster region and could not access directly to this victims.

This is a fact ongoing in Japan. In contrast, Vietnam is the open and harmonious environment where Buddhism in particular and other religious institutions in general are facilitated to participate in bearing social responsibilities. Buddhist institutions, which are positively participating in humanitarian activities such as helping disadvantaged people, nursing the elderly, orphans, children with HIV, are praised and encouraged by the government in order to fully strengthen their influence on supporting the community. In other words, through the combination of religious, spiritual activities and humanitarian activities, Vietnam Buddhism is increasingly showing the basic philosophy of the social work.

I think that Buddhism rescues people, material and spiritual life cannot be separated but it needs to take care for the material life first and after that Buddhism activities are used to attract people. It is also a way to develop regional culture- tourism- local economy. Buddhism needs to apply to people's lives, not merely worship. I assure that the pagoda needs to share responsibilities with the society.

(Male head monk, Phat Tich Pagoda)

Obviously, these humanitarian activities not only reflect the values of the social work, but they also combine Buddhism philosophies to give humanitarian support in accordance with Vietnamese social context.

I always think that charity activities in the pagoda were born from the integration of Buddhism management, real life and scientific knowledge, the Buddha image saving people. I remember that "helping people is the usual thing of Buddhism". As the head monk of the pagoda, it means that I am not only a monk but also a donator, a manager, a development strategist and an economist. I have played many roles to operate charity works in the pagoda and to work with each person who is known as the counselor. I think the monk and social workers are very close in their roles.

(Female head monk, Bo De pagoda)

An interesting finding that because Buddhism institutions in Vietnam are positively implementing many humanitarian activities with the extending professional scale, Buddhist

dignitaries, who are typically the head monks of the pagoda with the Buddhists having a variety of different roles. Many roles have the characteristic of social workers, but they are not professional and improving and developing gradually. It is also one of the important factors to strengthen social work values, confirm and widespread humanitarian activities which do not only contain particular and life-isolated religion.

Conclusion

Vietnamese social work profession is a young science industry and it is on the path of learning and changing. Therefore it needs the key factors to be on the right direction. In this development strategy, the common features as well as Vietnamese identity are always considered to balance for the development of effective scientific activities. Therefore, the research of social work value in humanitarian activities, support of disadvantaged people is an important task in order to identify action method and long-term strategy to develop the Social Work Profession as a powerful tool to promote social progress.

Basically, the value of social work profession is deeply shown in balanced and harmonic way with Buddhism philosophies. Besides, the expression form of these values also includes time characteristics with particular ones of contemporary society. It can be said that the values of social work are a deep foundation and promoted in internal relations and inter-sectors. During the time, these values will be improved and adjusted in order to promote effectively aid activities.

REFERENCES

1. Phan Huy Chu (1992), Dynasty Calendar Charter, Volume II, Vietnamese Academy of Social Science publisher , page 325
2. Pham Huy Dung, Concept of Social Work , Scientific Conference Record: “Innovation of social works in internationally integration and market economy – Matters of theory and practice”
3. Đặng Canh Khanh, (2010), the first step of social work activities in the traditional Vietnamese society, Scientific Conference Record “Innovation of social works in internationally integration and market economy - Matters of theory and practice”.
4. Nguyen Ngoc Lam (2009), the philosophical foundation of social work profession.
5. Le Hong Loan, (2009), Role and duty of social work, National conference record about the development of social work, Publisher: Statistics.
6. Tran Đình Tuan, Social work – theory and practice , Publisher: Hanoi National University, 2009

Chapter II

Report of Shukutoku University

**International Joint Research by Shukutoku University and Vietnam
National University-Hanoi
Introduction to Research on “Roles of Buddhism in Social Work”**

Masashi TAMIYA

Professor, College of Integrated Human and Social Welfare
Representative, Shukutoku University Research Team

On January 26th 2012, Professor Tatsuru Akimoto (President of APASWE) contacted Professor Masatoshi Hasegawa (President of Shukutoku University), informing that Dr. Nguyen Hoi Loan (Professor in Department of Social Work, Faculty of Sociology, University of Social Sciences and Humanities, Vietnam National University-Hanoi; hereafter USSH) applied for a joint research on the theme “Roles of Buddhism in Social Work.” On February 22nd, the document from Professor Hoi Loan was forwarded via fax. This is how this research started.

Later on, APASWE President Tatsuru Akimoto told us that Shukutoku University was his first choice for this social work research based on the key word “Buddhism” because this university has been committed to Buddhist welfare research since its foundation by Professor Ryoshin Hasegawa.

After several contacts since then, Professor Tatsuru Akimoto (President of APASWE) as a mediator and 4 members from Shukutoku University (Associate Professor Satoshi Shibuya at College of Integrated Human and Social Welfare, Associate Professor Yusuke Fujimori at College of Cross-Cultural Communication, the assistant and an interpreter) visited USSH from March 20th to 23rd. The purposes of this first visit to USSH were to find out the details of USSH's intent of this research and to assess the feasibility of the joint research under the given research arrangement and schedule. This first visit to USSH was funded by Japan College of Social Work, which housed the APASWE president office.

With the excellent interpretation by Dr. Pham Thi Thu Giang at Faculty of Oriental Study, our research team had a discussion with Professor Nguyen Van Kim (Vice President, USSH), Professor Nguyen Kim Hoa (Dean, Faculty of Sociology, USSH), Professor Nguyen Hoi Loan (Chair, Department of Social Work, USSH) and several their participants including an officer of Vietnamese Government Committee on Religion. As a result, this research formally started as a 3-year joint research among USSH team, Japan College of Social Work/APASWE team and Shukutoku University team.

This is an international joint research with the common interest in social work and Buddhism at the core and APASWE President Tatsuru Akimoto playing a role as a go-between. Without Professor Akimoto, this research would not even have a chance to start.

After the discussion, Japan College of Social Work and Shukutoku University approved the funding for this research respectively. The research started in April in Shukutoku University and June in USSH. In July, the Shukutoku team made the first research visit to Hanoi. In August, the USSH team visited Japan and held a joint workshop. In November, the Shukutoku team made the second research visit to Hanoi.

This report is a partial summary of these two visits to Hanoi and a joint workshop. On the last day of the second visit to Hanoi (November 26th), “The agreement on academic cooperation between University of Social Sciences and Humanities, Vietnam National University-Hanoi and Shukutoku University” (MOU) was signed and exchanged, with APASWE President Tatsuru Akimoto serving as a witness.

1 An Attempt of Typology of Social Work Practice by Buddhist Temples and Monks in Contemporary Vietnamese Society

~From the Results of the First Research Visit to Hanoi in 2012~

Yusuke FUJIMORI

Associate Professor,

College of Cross-Cultural Communication and Business

1. Introduction

Greetings by Prof. Masashi Tamiya(p) has already introduced how this joint research “Roles of Buddhism in Vietnamese Social Work” by University of Social Sciences and Humanities (hereafter USSH team), Asian Center for Welfare in Society, Japan College of Social Work/Asian and Pacific Association for Social Work Education(hereafter ACWeIS-JCSW/APASWE) team and Shukutoku University team started through trust-building processes. (As I confess my own immaturity,) as of April when the joint research actually started, the research plan was not detailed at all, including “to whom (subjects), about what (contents) and how (methodology)” this research should be conducted.

In this article, the author would like to summarize how we, the ones without extensive knowledge on contemporary Vietnamese society and Buddhism at the beginning of this research, have been struggling to find the research perspective through trial and error as well as the prospects of this study for the future based on the experiences, while focusing on the results of the first research visit to Hanoi (hereafter “the first study”). This article also serves as a “record” of this research.

2. Developing a Research Plan

When starting a research which focuses on specific areas and subjects, the very first thing one should do is checking the existing research. In this regard, there is an abundance of literature on contemporary Vietnamese society, particularly in the areas of politics and economics, ranging from the introductory books which are relatively easy to understand to specialized books and research papers. However, the volume decreases dramatically when it comes to social welfare (social security). The volume of existing research becomes even smaller when adding the factors such as “Buddhist temples and monks.” Consequently, the only existing studies we were able to find and learn before the first study were “Study on Vietnamese Buddhist social welfare facilities and schools for children with disabilities (by Haruna Naka, in Japan-Vietnam Friendship Seminar on Education and Welfare for Children with Disabilities Steering Committee ed. (2008). ‘Research on Japan-Vietnam Education and Welfare for Children with Disabilities 6.’ Bunri-Kaku Publisher)” and “Current conditions of contemporary Vietnamese Buddhist

social welfare facilities (by Keiji Mukai, in Mukai ed. (2009). ‘A Basic Study on Understanding the Current Conditions of Social Work Training in Vietnam (Research ID: 18530642).’ Shuchiin University).”

Despite these uncertainties for the future, we were blessed with an opportunity to visit Professor Mukai at Shuchiin University on July 2nd, having a direct lecture on Vietnamese research. Thanks to him, we were able, thought with struggles, to make the image of our research plan much clearer.

The research team thought that the first thing essential to advance this research would be to collect typical cases of welfare practices by Buddhist temples and monks in both Japan and Vietnam that could be used for our detailed analyses.

In this regard, Japan has a culture of “keeping a record,” such as keeping logs and storing documents. Hence, it is possible to learn about the activities and administration of many temples and facilities with some history through their records. Moreover, “History of Buddhist Social Welfare Programs in the Post-war Japan” and “Chronological Table of Buddhist Social Welfare Programs in Post-war Japan” (both written by Masatoshi Hasegawa and published by Hozokan) were published in 2007, introducing the accomplishment of existing research. In short, as far as “Japanese side” is concerned, it is feasible to see an overall picture.

On the other hand, in Vietnam, “keeping a record” is not a part of its culture compared with Japan. In addition, even the limited historical documents have been scattered and lost due to the war and the following social turmoil (we further felt this point through the actual visits). Under this circumstance, it would be extremely difficult to make comparisons and conduct analyses based on historical documents like conventional Japanese research on social welfare history (e.g. history of person, ideas and institutional formation).

This was a very big obstacle in advancing the research in a way we had initially planned. Nevertheless, we were able to find a breakthrough by standing back and thinking about the timing when the contemporary Vietnamese society was formed and when Buddhist temples and monks started social welfare practice there.

Most of the current social welfare practices by temples and monks (nuns) in Vietnam started during or after the late 1980s, when its social condition became more stable following the turmoil.

In other words, many founders of these practices, or those who were involved and have knowledge on when these practices started, still exist. Without sufficient historical documents, we have come to the conclusion that their oral history (“recording” their “memories”), which we would be able to obtain through field studies, could be valuable resources.

Through such processes, we conducted the first study with a main goal to collect as many cases of social welfare practices by Buddhist temples and monks as possible.

3. The First Study

The first study was conducted with 4 temples and monks, who are engaged in continuous welfare activities in the capital Hanoi and the neighboring Bac Ninh Province from July 20th to 26th, 2012, thanks to the full cooperation of USSH and the support by the human network of Ms. Nguyen Thi Du, who kindly joined this project as an interpreter and a joint research team member (see the other article for details of the study).

The following is a summary of the study results on these 4 temples and monks.

(1) Bo De Pagoda (July 21st, 23rd and 25th; the total of 17 hours)

Bo De Pagoda accepts socially vulnerable people who have difficulties leading independent living, including orphans, children with disabilities, older people and women who are victims of domestic violence. It provides them with a place to live within the property as well as the total support such as foods, clothing, housing and education.

The temple is located in Long Binh Ward, Hanoi, and it is believed to have been founded around the 14th century. While this temple seems to have been traditionally engaged in charitable activities for poor residents in the neighborhood, the current welfare practice of looking after children without parents was started around 1989 by the current head nun Thich Dam Lan (born on July 30th, 1956).

According to the interviewee, when they started accepting children, the temple was quite small with a limited space for living. Therefore, the nuns and children shared the space to sleep and eat. Moreover, since the head nun, who had ordination at the age of 16, and others became nuns at an early age, they had little child-care experience and hence had constant struggles. Nevertheless, the interviewee looked back on these days with the impressive comment, “It flowed like a river.”

This activity went on without any special advertisement. Yet, after they received an award from Long Binh Ward in 1996, media started covering their story. Since then, this program has become famous, and clients started coming to this facility by word of mouth (indeed, when we were there for a limited time for the study, a young woman who became pregnant without support of her family and an old woman without any family came to the temple voluntarily and were admitted there). In addition, the interviewee told us that many people now bring old people and children they saw on a street to this temple. In many cases, children themselves are in front of the temple in the morning or at night.

The interviewee told us that there were 249 clients at the time of the study. Their ages range from the new-born to 100 years old, and their conditions also vary as described below:

- People with physical disabilities (including visual and auditory impairments);
- Children who were abandoned for financial reasons;
- Children with AIDS who were abandoned by parents who are AIDS patients;

- New-born babies;
- Children whose family are too poor to raise them (not abandoned though);
- Children whose parents died;
- Children with disabilities who were rejected by other places;
- College students who face unwanted pregnancy;
- Street children aged 7 to 12;
- People who attempted suicide;
- Women whose husbands abandoned them, have gambling problems, and/or are violent;
- Women who migrated from rural areas for the reasons mentioned above but have not been able to find a job, women who were deceived and became pregnant;
- Parents who gave their properties to children but later were abandoned by them;
- People who migrated from rural areas; and
- People who had an abortion, etc.

Meanwhile, it costs about 50,000 yen for electricity, about 30,000 yen for water, about 23,000 yen for gas (they partly use firewood), about 130,000 yen for vegetables, about 130,000 yen for rice (3 tons), and about 220,000 yen for care staff (details will be explained later) for 47 children and security guards in order to support the lives of these clients. Moreover, the temple also covers occasional costs, such as education for children and health care (e.g. the temple covers the cost for blood transfusion, about 10,000 yen, to have an abortion). These expenses are funded by the temple's revenues in such occasions as its New Year event as well as donations (not only in cash but also in kind like rice and other foods) by 4,000 to 5,000 believers at the temple. The temple does not receive permission or support from Vietnamese government (Yet, it does not mean that the temple has a bad relationship with the government. The Vietnam Association of Buddhism and Long Binh Ward government are well aware of its activities, and they have a trusting relationship).

In addition, college students, corporations and youth groups are involved with this temple as volunteers and support its sustainability. These are the factors which allow the temple's welfare practice to continue.

What is noteworthy about the practice of this temple is the way this facility is operated.

According to the interviewee, 8 nuns, including the chief nun as a master, currently live in this temple, of whom 5 are especially involved in operation of the facility. However, they do not necessarily provide direct care for the clients. In particular, daily care for its main residents, over 100 children, are provided by 47 adult female clients, who are hired as facility staff members and play roles of "mothers." In this way, while the clients appear to be squeezed into a limited space, they maintain the family-like atmosphere. The support which pays attention to each child can be maintained while these female clients who are hired as staff can take steps toward independence by being paid for their roles (e.g. When they take care of 4 children, they receive about 2 million

dong or 7,500 yen per month on average, which is equivalent to the salary of guards and waiters). Hence, this operation is successful in providing multiple benefits.

On the other hand, the nuns who are involved in the operation do administrative work, public relations, financial management, commodities management of storage (e.g. administrative work regarding the children's schools, working with government, dealing with guests) as well as management of these 47 staff who take care of children. The interviewee explained that this system allows smooth facility operation. When we asked the head nun how they had built such an operational system, she said, "This system is based on self-education and experiences. We have never read a book or visited other facilities. We have also experienced failures. We decided to pay because we thought they would not have a sense of responsibility without salary."

The practice of this temple seems to symbolize what indeed "the roles of Buddhism in Vietnamese social work" are, including social needs, conditions of facility users, operational conditions, and above all, the philosophy of the head nun who started the activity as a Buddhist. I would also like to add the following comment. While this case has some characteristics which are unique to Vietnam, the more we learned about the head nun's ideas and personality, the more enigmatic *deja vu* we felt because it felt as if she had reminded us of private welfare workers who worked very hard for vulnerable people based on their religious beliefs in the earliest days of social work without sufficient public relief systems in modern Japan, the time about which we can only learn from historical documents.

(2) Hoe Nhai Pagoda → July 22nd (5 hours)

Hoe Nhai Pagoda is one of the leading temples not only within Hanoi but also nationwide, with rich history and tradition. For the last 5 years, a volunteer group consisting of believers comes to the temple every early Sunday morning and delivers lunch to patients and their families at the Blood Transfusion and Hematology Hospital. The patients there are forced to be hospitalized for a long time due to intractable diseases.

According to Ms. Tam (a woman in her 30s, who works at a company during the week and seems to be in charge of responsible work), who is like a representative of the believers' volunteer group and was our interviewee, the reason why this activity started is that she visited her friend who was hospitalized there. She learned that the patients and their families struggled to finance the long-term hospitalization not only for medical care but also other costs like foods.

The activity initially started with about 20 people. Currently, about 70 people participate in this activity, cooking lunch boxes for 500 people every Sunday morning, delivering them to the hospital at lunch time and directly handing them to the patients and their families. It costs about 20,000 dong (80 yen) to make 1 lunch box, and it costs about 5 million dong for each week of meal delivery. This is funded by the believers'

donations. The temple temporarily keeps the donations and finances the activity.

We asked her why she had not founded an organization, with herself as its representative, to do this activity. She said, “I was the one who initially came up with this idea. But since I am not a person of virtue, I am doing this while borrowing the name of the head monk.” “I have been visiting temples since I was little, and monks and nuns taught me the sense of charity. This seed has led to my involvement with hospital patients.” This is how she explained the Buddhist foundation for this activity. In addition, she raised the following points as the significance of this activity from the Buddhist perspective:

- The volunteers teach the patients how to do a Buddhist chant, and they do it together;
- Patients look forward to this vegetarian meal (lunch box), feeling that something good is about to happen;
- The volunteers cook the meals while they are filled with a Buddhist chant and mantra. Therefore, these lunch boxes have power (to lead the patients to heal);
- The believers cook the meals while chanting; and
- Patients vary, and there have been some requests (e.g. Buddha statues, rosaries). The volunteers have been responding to these requests. The patients also pray with these.

It was striking to hear such responses, stressing the significance of this welfare practice as the act of a Buddhist temple.

While this temple is actively involved in other activities, such as donating foods and goods to the victims of natural disasters and ethnic minority areas, as far as we understand from our study, the head monk and other monks are playing only symbolic roles. Hence, it seems that the meal delivery and other services can be done thanks to the active efforts by the believers’ volunteer group. However, this activity can be sustainable by earning societal trust and collecting other believers’ donations thanks to this temple which plays a role as a mediator.

(3) Phap Van Pagoda → July 24th (3 hours)

We had already heard about Phap Van Pagoda in March because of a series of its efforts in AIDS issues which had been highly regarded by USSH.

However, (due to the lack of our communication and coordination), we had very limited time there. Despite the limited time, not only the head monk but also a number of believers who were actually involved in the activities kindly attended the interview. Consequently, we could only collect extremely fragmented information.

The following is a summary of this temple’s activities based on such fragmented information.

- This temple functions as a hub of comprehensive support for AIDS patients and their families.
- The head monk did not initially have specialized knowledge on AIDS. When asked about the start of its activities, the head monk said, “At first, I knew little about AIDS.

Newspapers said you could get the disease if you get close to the patient. The Buddhist teaching is to give comfort and happiness, and I felt strange to stay away from these patients. So I approached them and found that they were ordinary people.” The head monk also said that when she came back to the temple from preaching, as AIDS patient who had listened to the preach followed her and talked to her story. That was one of the reasons for this temple to start the support.

- Another factor is that AIDS patients initially came to the temple to stop taking medicine.
- Initially, this temple used to let the AIDS patients stay. Currently, however, they do not live here anymore. They live in the neighborhood (at something like a group home?)
- Currently, the believers, the patients and their families are engaged in the activities by forming 2 groups “Scent of Lotus(Huong Thom Hoa Sen)” and “For the Bright Tomorrow(Vi Ngay Mai Tuoi Sang).”
- Of these 2 groups, “Scent of Lotus” organizes workshops to provide information on AIDS (awareness campaign?), and 22 members are involved in this activity.
- Among the members are 50 babies and children (from 2-months old to 2-years old, from 2 to 14-years old), of whom 32 are AIDS patients.
- There are 100 adult members only in Hanoi.
- Every month, the head monk and 2 others are engaged in awareness campaign in rural areas.
- Currently, they are planning to build a facility (something like a community space?) on the property to enhance this activity.

While the information above was collected within the limited time, this is an interesting case where the temple functions as a hub so that the head monk and volunteer groups, mainly consisting of the believers, seem to work together and develop their activities while involving the local community. I believe we need to conduct another study to collect more detailed information.

(4) Phat Tich Pagoda → July 25th (5 hours)

Phat Tich Pagoda is located in Bac Ninh Province, next to the capital Hanoi. This is one of the historic Vietnamese Buddhist temples, and it stands calmly in a rural area, away from the hustle and bustle of the city.

The new welfare activity started at this historic temple in 2010, and the head monk Thich Duc Thien (born on April 5th, 1969) plays the central role.

The head monk entered the Buddhist priesthood in 1992 and has been the head monk of this temple since 2002. Meanwhile, he studied Buddhism in India and anthropology in U.S.A. after graduating from National Economics University. He also has a doctoral degree in Buddhist Studies.

Currently, the main practice at this temple is institutional service for older people

and children in poverty, taking them in and providing foods, clothes, housing and educational opportunities. However, how this is operated is totally different from Bo De Pagoda, which also provides services for the similar population groups. The following points indicate some distinctive differences.

- The initial funding for this facility, 100 billion dong (500,000,000 yen) was donated from a Vietnamese company “Vincom Group”

- Vincom Group not only provides the initial funding but also has a contract to donate about 2 million yen every month to provide long-term support to sustain this facility. Hence, the temple has also secured the huge donation to sustain the facility.

- As mentioned above, the facility is for older people without relatives and orphans. The facility has strict eligibility criteria and only accepts “those who are recommended by the government and truly in need of help.” Hence, not everyone can use its services.

- Currently, 68 orphans and ethnic minority children aged 4 (there is only one child aged 4) to 17 (about the same numbers of boys and girls) as well as 21 older persons aged 60 to 87 (2 men and 19 women) use this facility. The temple does not take children aged below 4 for the clients’ safety reasons.

- For the future, the temple has a contract with Vincom Group to accept up to 300 people. However, it does not plan to accept more than that in order to maintain the quality of the facility operation.

- Regarding the facility’s living environment, there are 24 buildings, including an administrative office, on the spacious property.

- Among these 24 buildings, 13 were used for children, 7 for older people, 1 for administration and 3 were vacant at the time of this study.

- For example, each building for children is divided into 2 rooms, and 8 children live in each room. Hence, 16 children live in each building. One manager is assigned to each building to maintain the living environment.

- There are about 30 paid staff members, of whom those who have direct contact with the clients have been recruited from the graduates of normal universities or those who have a college degree in sociology or psychology.

- A staff meeting is held once a week.

As described above, this temple seems to have been operating extremely rationally and scientifically with sufficient funds. Indeed, when we asked the head monk about the operational philosophy, he mentioned that hospital administration he learned while studying in U.S.A. has been helpful.

This temple is located in a rural area of Bac Ninh Province. However, looking at the way this facility is operated and the eligibility criteria, this temple’s welfare practice is clearly different from the ones which address social problems that are distinctive in rural areas. In a way, this may be one of the best facility operation styles, always possessing the fascinating facilities and advanced know-how which Japanese welfare practitioners and researchers envy for.

However, universality of this temple's practice in solving welfare problems in contemporary Vietnamese society, as well as how this case can be analyzed based on this study's theme "roles of Buddhism in Vietnamese social work," will need to be further discussed in the future.

4. An Attempt of (Tentative) Typology

As mentioned above, each of these 4 temples' activities we studied this time has distinctive characteristics. We thought we could tentatively categorize them into the following groups by analyzing the contents of each case.

○ "Direct Support and Facility Operation" Type

→ The temple and monks (nuns) are directly involved in provision of support, including a facility (place), for those in need of help.

A) Bo De Pagoda Model: Clients are there first. The temple develops its activities to respond to the needs of people who request support while adjusting its functions accordingly.

B) Phat Tich Pagoda Model: The temple develops its activities based on detailed plans. It provides solid services to the clients, who meet the criteria set by the temple, with sufficient material, technical and human resources.

○ Temple Settlement Type

→ Having the temple as a hub, not only monks (nuns) but also believers and others develop various services to address the welfare needs of people who live in the community.

C) Phap Van Pagoda Model: In addition to the characteristics mentioned above, this model also seems to be developing activities which have characteristics of what is called "community care" in Japan.

D) Hoe Nhai Pagoda Model: Based on the temple's tradition and trust built in the community, volunteer groups play the main role in developing the actual activities.

After the tentative typology with this perspective, I summarized the characteristics of, evaluation of and future research questions for each temple's practice at this point.

A) Bo De Pagoda Model: Characteristics, evaluation and future research questions

• People not only within but also outside of the community understand the temple's activities. As a result, the temple indeed functions as "safe haven" for people who need support, ranging from babies to the elderly.

- In return, the temple's facility cannot catch up with the increasing number of clients. Consequently, the clients have no choice but to live in the very problematic environment.

- However, on the other hand, many of the clients seem to be quite content despite their lives in the difficult environment. This is where we see their deep trust for the temple and the head nun. Yet, we still need to further explore what the bases for such trust are (e.g. is this just religious faith?).

B) Phat Tich Pagoda Model: Characteristics, evaluation and future research questions

- The temple provides welfare services with sufficient funds and contemporary facility operation methodology. In a way, this can be an ideal welfare facility.

- The clients are also polite and seem cheerful.

- However, because it is established as such an "ideal welfare facility," there may be disagreement on whether its services are the ones which "can only be done by a temple and monks (nuns)."

- Moreover, this is quite a unique and limited model that can be done only when one can secure the sufficient funds (donations) for mid- to long-term. Hence, there must be a number of challenges to overcome in order to generalize this model in the current Vietnamese society.

C) Phap Van Pagoda Model: Characteristics, evaluation and future research questions

- This is an interesting case, where the head monk, believers and patients work together and develop activities on the mission "to support AIDS patients" with the temple functioning as a hub.

- Moreover, considering the possible impact of the temple's activities on the community where the temple is located, this can be a helpful case when we think of the presence of temples in Japanese communities.

- Nevertheless, as mentioned before, we had very limited time during the first study and could not learn enough about its activities.

(This is the case which critically needs another study, including preparations beforehand.)

D) Hoe Nhai Pagoda Model: Characteristics, evaluation and future research questions

- The believers organize a volunteer group which is based at the temple and actively develop activities for people who need support in a society. Such a case seems to have

similarities with “Tokyo Imperial University Settlement” in Japan.

- However, the temple and monks (nuns) play no more than a symbolic role; hence, they have no (or very limited) involvement in the actual support, which seems to clearly distinguish this model from Model C.
- We will need to further discuss the functions and roles of the temple and monks (nuns) in development of welfare activities, including the meaning the temple has for the believers-volunteers.

As summarized here, each of the 4 temples we visited for the first study was engaged in distinctive activities to address different social needs. Each of them seems like a model that is worth typology. However, in an extreme case, we may find as many categories as temples and monks (nuns). The typology proposed here is indeed the tentative one. As we conduct further studies, we would also like to identify the factors which allow us to distinguish one category from another so that we can conduct more detailed analyses and comparisons.

5. Conclusion ~Including the Results of the Second Study~

As written in Prof. Tamiya’s Greetings(p), after the first study, a joint workshop was held in August based on its results, and the second study was conducted in the capital Hanoi in November. In particular, thanks to the visits during the second study to 2 additional temples which are engaged in welfare activities, we are now confident that understanding the details of activities through oral history and our methodology of “typology” are effective, at least in studies on the research theme “roles of Buddhism in Vietnamese social work.”

However, needless to say, more cases are essential to conduct detailed analyses in the future.

Another issue we need to face when we analyze cases soon or later is something we usually take it for granted: what is “social work”? We will also need thorough discussions on fundamental issues, including the differences from “care work” (while considering actual situations).

These are the challenges beyond our reach, and we only have 3 years for this study. Nevertheless, we would like to leverage our strengths as a joint study, face these challenges through cooperation with USSH team and ACWels-JCSW/APASWE team with courage, and produce fruitful research results for both Vietnam and Japan.

Chapter III

Appendix: Suggestions and Agreements at Meetings

ACWeIS-JCSW/APASWE

1 The Original Proposal

Nguyen Hoi Loan

“The Participation of Buddhism in Social Work” (A comparative research in countries with different background)

SKETCHY RESEARCH PROJECT PROPOSAL

“THE PARTICIPATION OF BUDDHISM IN SOCIAL WORK”

(A comparative research in countries with different background)

Proposal author: Assoc.Prof.PhD. Nguyen Hoi Loan

Department of Social Work, Faculty of Sociology,

University of Social Sciences and Humanities, VNU, Hanoi

1. Rationale

Religion plays an important role in many aspects of socioeconomic life of each country. Among them, Buddhism has its specific position in many countries, such as Japan, Vietnam,... Buddhism is a long-standing and great religion with many achievements as well as impacts, contributing to society in many ways.

Social Work has been developed day by day to solve social problems. On the behalf of supporting profession, Social Work works in many fields such as: people with disabilities, homeless children, poor people, abandoned elderly,... However, social problems become more and more complicated and there are more and more people need support. Therefore, society needs more participants in supporting activities besides Social Work. In this situation, religions including Buddhism manifest its roles in social problems solution through charity or semiprofessional activities. It has got not only effectiveness but also limitations. And in different background, it has its own trend to develop in the future.

Hence, this research focuses on exploring Buddhism participant in Social Work in different background of different countries to identify advantages and disadvantages as well as its trend to propose the best strategy to improve effectiveness of Buddhism in Social Work activities. In our first option, two Asian countries studied in comparative method are Vietnam and Japan. Among them, Vietnam is a developing country, Japan is a developed country. Furthermore, in our expanding option (if our budget is possible), two more countries studied are Australia and Singapore. Studying these countries will provide us a more comprehensive vision to build a suitable strategy of Buddhism participation in Social Work to strengthen Social Work effectiveness.

2. Objectives of research

- **General objectives:** Study the participation of Buddhism in resolving general social problems and Social Work in particular. Hence, applying approach of Buddhism to Social Work in order to improve Social Work activities' effect.

- **Specific objectives:**

- Study the fact of activities of Buddhism in supporting vulnerable people group currently, especially their integration into society.

- Analyze outcome and limitation of activities of Buddhism in Social Work currently as well as analyze reasons and affected factors.

- Analyze the changes of Buddhism activities currently to improve their integration into Social Work and develop their consequences.

- Propose possible resolutions in order to improve positive side and reduce negative side in Buddhism activities in Social Work nowadays.

3. Research duration

A year: from June, 2012 to June 2013

4. Participants in research project

- Main participants:

- APASWE (Representative: Prof. Pres. Tatsuru Akimoto)

- USSH (Representative: Assoc. Prof. Dr. Nguyen Hoi Loan)

- Expected participants:

- APASWE's member in Australia

- APASWE's member in Singapore

5. Overview of research topic

Nowadays, there are a lot of definitions of social work. Two noticeable definitions are:

- Definition of National Association of Social Workers – USA (NASW - 1970): "Social Work is a major to help individuals, groups or communities improve or restore their social functions and make suitable condition to get these targets."

- Definition of IFSW General Meeting, 25-27 July 2000 Montréal, Québec, Canada: "The social work profession promotes social change, problem solving in human relationships and the empowerment and liberation of people to enhance their well-being. Utilizing theories of human behaviors and social systems, social work intervenes at the points where people interact with their environments. Principles of human rights and social justice are fundamental to social work."

From these definitions, we can show objectives of Social Work:

- Empower people, improve their capacity of difficulty dealing.
- Help people find out and collect support sources through process of conversion, linking, coordination and advocacy.
- Mobilize social organizations and systems to help them improve their capacity of need satisfaction to each individual.
- Mobilize relationships between individuals with environment to make positive effect on human spiritual lives.
- Mobilize relationships between organizations, agencies, and social associations in order to make effect on policies related to social welfare.

In order to get these objectives (cosmopolitan feature), each country needs to have their own ways (national identities) so Social Work can get its real objectives. Firstly, each community's, country's way in Social Work activities depends on this community's, country's culture. Especially, effect of Social Work not only depends on social workers but also on vulnerable individuals or groups whom Social Work serve. The foundation of Social Work is compassion of people, but Social Work also bases on social view, values system, lifestyle, ethnic psychological identities of this community taken form on cultural background of their ethnic.

In Vietnam, Buddhism almost links with national history, which is the same as Catholicism with the histories of European ethnics, as Muslim with the histories of Arabia or Middle Asia, so Buddhist law is easy to be accepted by Vietnamese. Therefore, Vietnamese society and culture strongly affected by Buddhism for a long time, in addition to philosophy sense, exists reality sense. It contributes to shape the point of view, social values system, lifestyle, psychological identities of Vietnamese. Hence, in Vietnam, Buddhism has a great effect on social worker and vulnerable people who are beneficiaries of this activity.

Buddhism was founded by people to serve people. Buddhism considers people as the root of their foundation. Buddhism satisfies noble and profound needs of people and help people suffer and overcome stress, risks, lost in their lives. Moreover, it help them connect to mankind, too, brings out purposes of life.

Buddhism doesn't spread fear to people through philosophy: "The good brings about the good, the bad brings about the bad", "Every action has its reaction", "We reap as we sow". Every ascetic of people doesn't come from outside but from action of people at the moment or the previous incarnation.

Buddhism is a saving religion to help people overcome samsara of ocean of misery. In their pain, people are strong enough to control it. The will of misery overcoming is a spiritual capacity, innermost strength, continuous effort of positive mental work and every action to rescue themselves and others. People need will to overcome their obstacles. "You shouldn't live negatively in fear and worry or look forward to a power to save you. Be patient, continuous trying until you can save yourself."

According to Buddhism, to help Social Work (firstly is a charity activity) get its purposes, social workers have to cultivate and develop their "four infinite mind":

1. Affection (Mettà): Affection means love, good-nature. This is the great love to every living beings, including foes, insect,...

2. Compassion (Karumà): Compassion is the vibration, feeling sorry for other pains and wanting them to escape from their misery.

3. Happiness (Medità): Happiness is the pleasure to see other being happy while compassion is the feeling sorry for other pains.

4. Abandonment (Upekkhà): Abandonment is critical thinking, not feeling love or hate, happy or sad, resent; also means leaving them out, being content and peaceful in soul.

In a multi-ethnics, multi-religions and multi-cultures community, philosophy of "for infinite mind" becomes useful and meaningful in adjusting human behavior in society. In order to exist, exchange, integrate and respect each other, people have to be sympathy, wisdom and tolerant. Upon selflessness, people can reject their selfishness, intolerant, envy. Tolerance brings contrary and disharmony things closer to study and is the source to resolve disharmony, inequality in society.

Buddhism in Vietnam has been solving currently urgent matters such as poor people, homeless people,... Every night there are a lot of people have to sleep under bridge, in the market, mental illness people on the streets and many poor children can't go to school or have to leave school early because they can't afford school fee... Buddhism takes part in the process to solve these facts. In addition to taking responsibility for actions, Buddhism contributes to design many programs such as: digging wells for poor people in remote areas; founding and funding scholarship for poor pupils, students in all background, not distinguishing their races, religions; mobilizing donators to donate medicine, clothes,... to poor people and lonely elderly.

Social Work is specific actions, Buddhism practically helps victims of poverty, illnesses, unhappiness,... overcome difficult situations, reinforce their will, make the good condition for people to integrate into community and have a good life, a chance to study and work as normal people through activities such as: taking care of homeless elderly, orphans, street children, children with disabilities, supporting poor people, or victims of war, dioxin, market mechanism, HIV/AIDS...

With various activities, Social Work requires joint people to have selflessness and sacrifice. Social workers have to get a voluntary will, don't compare advantages and disadvantages of their actions. Moreover, Social Work requires many people to join in, not particular person. Every people have to work together. Social Work can be understand as a pure ethic activity which is full of merciful thought of Buddhism and is eternally moral code of Vietnamese. With its philosophies and practical actions, Vietnamese Buddhism intends to be more and more mundane in participation with social organizations to resolve problems of Social Work in Vietnam. Comparing with Buddhism philosophies and Social Work objectives, we can recognize a considerably identical part, thence we can design a new approach in Social Work in Vietnam in order to improve this activity's effect in Vietnamese culture.

Some decades ago, mankind welcomed great technological science achievements applied in solving practical problems. At the first decades of the 21st century, we wonder about science although limitation of nature conquering incessantly widens. It seems that we are sunk in conflicts between races, neighbors, husband and wife,... The world becomes more and more insecure, gap between richness and poverty becomes more and more long. When people just run after unreal value of substance, consider it as the highest value in life, their minds will be chaotic for their aspires of processing and coming into for things. Their chaos inside becomes chaos in society. Therefore, we need something beyond their minds: *The voice of religion is in the mind world. Every true religion always improves human spirit life, helps people are inclined to the good and brings peace to the life.*

❖ References

- Nguyen Duy Can, *Buddhism quintessence*, Ho Chi Minh city, 1997.
- Thich Minh Thuan, *Basic Buddhology*, Religion Publisher, Hanoi 2008.
- Nguyen Tai Thu, *Impact of thought system and religion on current Vietnamese*, National Politics Publisher, Hanoi 1997.
- Philosophy Institute, *Vietnamese Buddhism History*, Social Sciences Publisher, Hanoi 1988.
- Nguyen Thanh Tuan, *Buddhism with Vietnamese and Japanese culture through comparison way*, Encyclopedia Dictionary Publisher, Hanoi 2009.

- Tran Dinh Tuan, *Social Work – Theory and Practice*, National University Publisher, Hanoi 2010.

6. Research method

- Document analysis
- Group discussion
- Deep interview
- Survey with questionnaire
- Case study

7. Suggested research outline

Part I. Introduction					
1. Rationale					
2. Study objectives					
3. Methodology and study methods					
Part II. Study context					
Chapter 1. Cognition foundation of study issue					
1. Overview of research projects related to this research topic					
2. The main concepts					
3. The main philosophy of Buddhism and its impacts on Social Work activities					
4. Overview of collaborative activities of Buddhism in Social Work					
Chapter 2. The facts of Social Work activities of Buddhism					
		<i>First option</i>		<i>Additional option</i>	
		<i>Japan</i>	<i>Vietnam</i>	<i>Australia</i>	<i>Singapore</i>
1	The facts of Buddhism activities in vulnerable people support currently				
2	Social Work methods are applied in Buddhism activities				
3	Reasons and factors influent on Social Work effectiveness of Buddhism				
4	Trend of Buddhism in integration into Social Work to improve Social Work effectiveness				
5	Case studies				
Chapter 3. Exposed solutions to improve effectiveness of Buddhism activities to Social Work					
Part III. Conclusion and recommendations					

2 Understanding of the Proposal: Some points to be discussed and agreed

Tatsuru Akimoto

(March Workshop, March 22, 2012, Hanoi)

Social Work and Buddhism
My Understanding of Thay Loan's Proposal
Some points to be discussed and agreed

Tatsuru AKIMOTO, DSW
President, APASWE
Research Prof. & Director, Social Work Research Institute
Asian Center for Welfare In Society (ACWIS)
Japan College of Social Work (JCSW)

4. Limiting the research subjects?

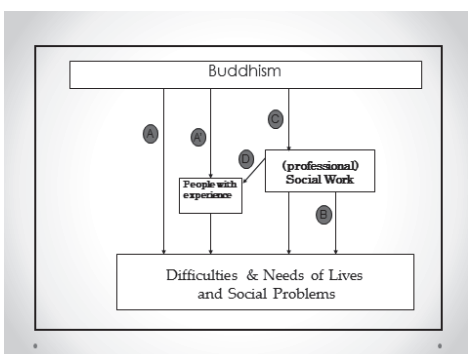
- Focus on specific groups of people, problems, fields, etc. if it is too big to cover all spectrum of social work and Buddhism.

1. As Stage One?

- The expansion of research has been expected to Australia and Singapore.
- The first year research will be one between Viet Nam and Japan. It could be named Stage 1.
- Depending on the first year accomplishment, fund availability and parties' interest, it may be expanded in following years.
- But why Australia and Singapore?
- "Deliver in small and grow (bring up) to big."

5. Lacking in Social Work

- Charity, voluntary will
- Semiprofessional activities
- Internal aspect of work
- Four infinite mind
- Sympathy, wisdom and tolerant
- Selflessness and sacrifice
- The mind world; human spirit life



6. Research duration & Fund

- It depends on which research fund the project relies on.
- As far as JCSW ACWIS money is concerned, "from April 2012 to March 2013" not "from June 2012 to June 2013"
- JCSW ACWIS has to receive the printed final report at the end of 31 March 2013, which is the absolutely rigid deadline.
- Shukutoku team has applied for some internal research fund for this project. (2 more weeks for the decision)

3. Specific objectives

Below the following paragraph

- Study the fact of activities of Buddhism in supporting vulnerable people group currently, especially their integration into society

Insert the following paragraph

- Study the fact of activities of Social Work in supporting vulnerable people group currently, especially their integration into society

3 Chronology

- 2011 Proposal by Nguyen Hoi Loan to Tatsuru Akimoto, President of APASWE
- January 9, 2012 A preliminary discussion between both parties at the University of Social Sciences and Humanities, VNU, Hanoi.
- “Call for Participants” to all JCSW faculty members and all JASSW member schools
- Inside acceptance as a 2012-13 ACWels’ Project, JCSW (¥1,500,000 + the preparative meeting expense) (in collaboration with APASWE)
- Talk with President Masatoshi Hasegawa, Shukutoku University
- Shukutoku team was formed: Prof. Masashi Tamiya, Assoc. Prof. Yusuke Fujimori and Assoc. Prof. Shibuya joined the team.
- March 21-22, 2012 Workshop/Preparative Meeting at USSH, Hanoi
- Shukutoku Univ. funded the three year project. (¥3,700,000 for the first year.)
- Official information of the project and its funding to the APASWE board
- July 18-26 Shukutoku Team: The first field research (4 temples in Hanoi)
- August 18-22 USSH Team: Workshop at Shukutoku Univ. and field visits (temples and social work agencies in Chiba and Nagano)
- November 22-26 Shukutoku Team: The second field research
- Official application for the APASWE cosponsorship (approved by the APASWE Board)
- March 2013 Interim Report published

(Akimoto’s presentations at 2012 March and August workshops & meetings

(revised in March 2013)

4 March Workshop and Preparative Meeting (March 22-23, 2012, Hanoi)

1. Workshop participants

Vietnam: (USSH, VNU) Nguyen Van Kim (Vice Rector), Nguyen Thi Kim Hoa (Dean, Faculty of Sociology), Nguyen Hoi Loan (Department of Social Work), Pham Thi Thu Giang (Faculty of Asia Study), XNguyen Van Hieu (Director, Office for International Affairs and Program), Nguyen Thu Trang (Assistant), Nguyen Huu Quan, Bui Thanh Minh, Luong Bich Thuy (Faculty of Sociology), and several other professors from various faculties, Nguyen Duc Truyen (Vietnamese Academy of Social Sciences Institute of Sociology), Thich Dam Lan (Chief Num, Thanh Hoi Phat Gio Ha Noi) students, Tran Thi Minh Nga (Vice Director of Bureau of Religion, Vietnam Government), Nguyen Van Hoi (substitute) and Nguyen Thuy Nguyen (Deputy

Director, Bureau of Social Protection, Vietnam Ministry of Labour, Invalids and Social Affairs)

Japan: (Shukutoku University) Masashi Tamiya, Tetsu Shibuya (Faculty of Integrated Human & Social Welfare), Yusuke Fujimori (Faculty of Cross Cultural Communication & Business) and Shizue Sunami (Assistant)

ACWels-JCSW/APASWE: Tatsuru Akimoto (Director/President)

2. Four and two presentations regarding the brief history and the present situation of Buddhism and studies of Buddhism in each country were made by Vietnamese and Japanese participants respectively to share information and deepen understanding.
3. Presentations were made by T. Akimoto, at the beginning of the session, regarding Chorology of the project (III. above), the Confirmation of Understanding of the Proposal (II. above), Discussion and Agreement To Be Made within the workshop and meeting (4. below) as well as the brief introduction about APASWE, and, at the end of the days, Discussion and Agreement made and achieved by all parties (4. below).
4. Discussion and Agreement for two days (March 21-22, 2012)

(Underlined>=Action taken and Change or Suggestion made before or on July 24, 2012)

Achievement and Appreciation

- USSH's preparation within a few weeks
- Excellent, learnable and stimulating presentations and field visit
[USSH invited key persons in this research field for the workshop.]
- Mutual understanding who and what we are each other

Objectives and Design

- To make the USSH's proposal the base to start.
- Some ideas on "Special objectives"
[4 items (Original USSH's) , 5 items (Akimoto), and 3 items (Tamiya)]
- Little discussion on the main purpose, focus, content, methodology, etc. was held [because of time constraints.]

Minimum Consensus

We will start our project!

- Both sides are interested in the project and will benefit from the project.

Project Duration

- 3 years [The original proposal was one year]
- 1st year Phase 1: data collection
As separate groups or mixed/joint groups between VN and JP [Hoa preferred the latter.]
- 2nd & 3rd year Phase 2: data analysis-
Expansion of subject countries?

Budget

- ¥1,500,000 (app. US\$18,000 As of 20 March 2013) for Phase 1 (1 April 2012-31 March 2013; A printed report at the end of March)
- + Shukutoku for Phase 1 ~ **(¥3,700,000++)**
- + Viet Nam for the middle of Phase 1 ~ or Phase 2-
- + Any other grant sources (e.g. "Kaken" in JP) for Phase 2

- <Phase 2> (2nd and 3rd years)
- 1 April or June 2013 – 31 March or 30 June 2014

[The period will depend on the fiscal year of the funds available.]

Budget (continued)

- [The decision of Shukutoku's fund will be made within a few weeks.]
- [The Vietnam side has also been making an effort to get some grant from the university, Buddhist community, corporations, etc.]
- [Depending on the progress and achievement in the first year, the project may seek for other financial sources for the second and third years.]
- ["Kaken" is the abbreviation of "Kagaku-kenkyu-hi", or Grants-in Aid for Scientific Research by Japan Society for the Promotion of Science whose financial source is almost 100% government.]

Language

- Principle: Members' own languages
Language should not be a barrier for communication.
- Meetings: <Oral> Translators between Vietnamese and Japanese (English intermediary translators as the 2nd choice)
<PPT, printed materials, etc.> English → Vietnamese and Japanese (till nec.)
- Records, Reports, Email communication, etc.:
English (as a general rule) → Vietnamese and Japanese (till nec.) exc. Emails

Team Structure (Tripartite project)

- | | |
|-----------------|--|
| <V (USSH) Team> | <J (Shukutoku) Team> |
| • Loan | • Tamiya • <u>Kikuchi</u> |
| • Van Kim | • Fujimori • <u>Nguyen</u> |
| • Hoa | • Shibuya • <u>Sato</u> |
| • Huan | (Advisor) |
| • Chuyen | • Hasegawa |
| • Giang | • Akimoto |
| • <u>Trang</u> | |
| | <A Team> |
| • Akimoto | • <u>Zul Hatto</u> • <u>Sakamoto (Matsuo)</u> |
| | ACWels/JCSW=APASWE* |
| | [* After the project gets a good start, APASWE "Cosponsorship" will be applied.] |

Form of Agreement

- Are any formal written contracts, agreements, MOU, etc. necessary? → A brief MOU between USSH and Shukutoku

USSH sends a draft to Shukutoku.

- Are records (minutes) of meetings to be approved by both teams enough?

No response from either parties

Cf. Akimoto's PPT

Schedule for a year

- <Preparative Phase>
- 21-22 March Workshop (Pre-project Meeting)
 - - 31 March Discussion & consensus (to be continued);
3/21-22 WS/meeting record review;
→ No discussion, no objections
 - Decision of Shukutoku fund → Funded later
- <Phase 1>
- 1 April Project starts unless a party cancels.
→ No cancellations and project's started
 - - 30 April Agreement on the outline and schedule of the project
→ No discussion, no agreement

USSH-team's confirmation

- The USSH's proposal with Loan's name is not his, as an individual's, but one approved by the faculty and the university.
- The project has also been approved by Vietnamese national government's Religion Administration Bureau and supported by MLISA's Social Protection Bureau.
- The project has been expecting to get support from other universities and religious community as well as business community.

<Phase 1>(continued)

- 1 May To start the research on each side
- <Schedule a few "events" or "turning points">
e.g. Discussion session during 9-12 July Stockholm Conference or Workshop (progress report) around 3 November in Tokyo
[Hoa suggested USSH-team's visit to Japan in August and a workshop on "Social Work Day", Hanoi, in November.]
→ USSH's team's visit to Japan to hold a workshop in 18-21 August
- -28 February Interim report manuscripts to
→ 31 January Acwels-JCSW
- 31 March Publication of the printed Interim Report (with names of 3 parties)

APASWE' Involvement

[Preconditions]

- Parties' APASWE Membership
- Cosponsorship application

[APASWE + JCSW ACWels]

- Go-between, Coordinator, Learner and Contributor in credit, analysis, linking with the outside world*, etc.

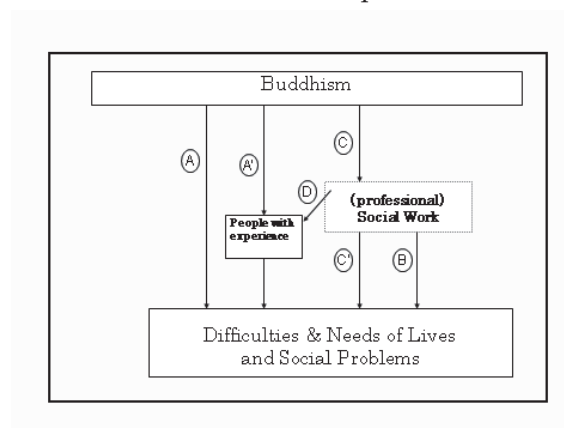
5 July Field Research and meeting

1. Re the field research activities, see Sukutoku report.
2. Reconfirmation of a few points of agreement at March 21-22 meeting among three parties; three party relation, MOU, APASWE cosponsorship, funds and budgeting, report publication, language, and the need of further discussion on research design, focus, content, strategy, etc.

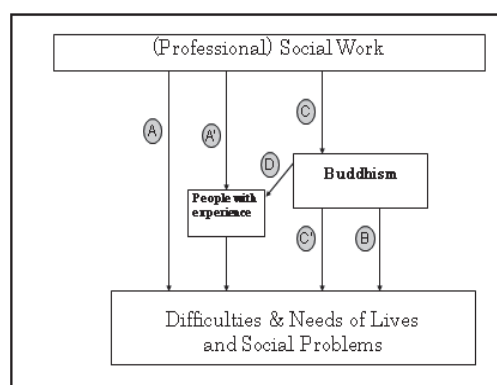
6 August Workshop and meeting

1. Re the workshop and field visits, see the Shukutoku report.
2. Reconfirmation of the agreement made on March 21-22 in Hanoi and the progress after the meeting (IV.4 above)
3. Akimoto's presentation: "Research Design: Goal, Scope, Frame and Division of Work—Understanding and a few lessons from the past few month experiences"

Interest of the Proposal



Reverse Version of Interest

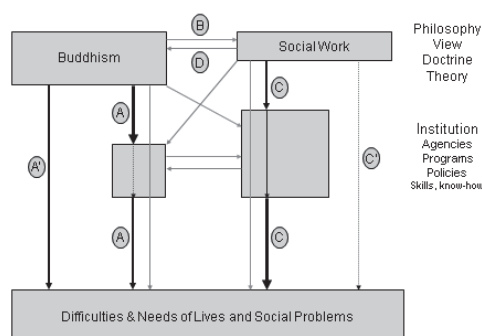


Is the interest of the proposal in the third line C-C', i.e. reviewing Buddhism practice and providing input to social work to make it more effective, or in the line D between two boxes?

- “exploring Buddhism participant in SW”
- “propose the best strategy to improve effectiveness of Buddhism in SW activities”
- “build a suitable strategy of Buddhism participation in social work to strengthen social work effectiveness”

What We Learned Till Today

Original idea=B Reverse version=D



Some Differences Between

Buddhism	(Professional) Social Work
1. Weight on Internal Life/ Aspect (A')	1. Weight on External Life/ Aspect (C')
2. Charity	2. Denial of Charity Why? • Sporadic, on experience →Scientific (Complexity of society) • Eyes from the top
3. 24 hours 365 days Everything in Life (Profession?)/Devotion	3. Office hours "Jurisdiction" "Function" Profession/Occupation

Some Differences Between

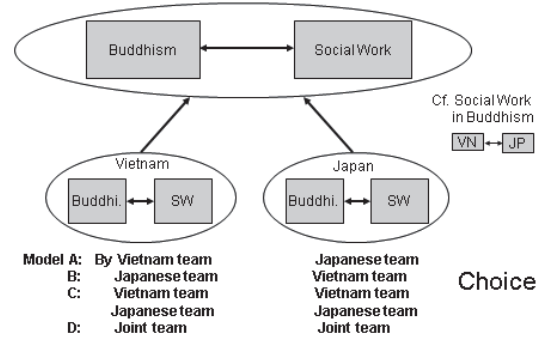
Vietnam	Japan
• Social Work (activities)	• Shakai Fukushi (activities)
• Cf. an sinh xa hoi [アンシエン・サーホイ(安心社会) xa hoi の音調記号]	• Cf. Social Welfare Wellbeing Social work

Clarification Necessary

A: Most efficient and cheapest;

B: Intellectually interesting

Models of Joint Research



7 November Field Research and Meeting

1. Re the field research, see the Sukutoku report.
2. Discussion and agreement among three parties on the interim report at the end of the first year and the focus/goal, design, schedule, grant application and strategy of the research since the second year on.
3. The MOU between the University of Social Sciences and Humanities, VNU and Shukutoku University. The approval of the three year APASWE membership due payment by the University of Social Sciences and Humanities, VNU.
4. A meeting with President of VinCom Group to get his future cooperation for the research.

平成 24 年度国際比較研究（ベトナム）報告書
宗教とソーシャルワーク；その異同と関係－仏教の場合

THE ROLES OF BUDDHISM IN SOCIAL WORK
—Vietnam and Japan—

Asian and Pacific Association for Social Work Education (APASWE)
Social Work Research Institute Asian Center for Welfare in Society (ACWels)
Japan College of Social Work

3-1-30 Takeoka Kiyose-shi,
Tokyo, Japan 204-8555
Tel.+81-42-496-3050
Fax.+81-42-496-3051

March 2013

Printed in Japan
KYOSHIN Co., Ltd.
