

CONCEPT OF HUMAN BEING IN ANCESTRAL WORSHIP OF THE TAY ETHNIC GROUP IN THE PRESENT NORTHEAST AREA OF VIETNAM*

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Ancestor worship is a spiritual and cultural phenomenon that plays an important role in the cultural life of the Tay ethnic group in the Northeast area of Vietnam today. There are many cultural values of family and clan hidden there; expressing the beliefs of that community. The article aims to clarify the human issue in the ancestor worship of the Tay ethnic group in the Northeast area of Vietnam from a philosophical perspective. From there, it contributes to the theoretical and practical basis for building and developing people in accordance with the Party's viewpoints and the State's policies and laws.

Keywords: *Belief; Ancestor worship; Tay ethnic group; Northeast area of Vietnam.*

1. Introduction

In the late period of primitive communes, people began to explore their origins and had initial awareness of their own power. The answers related to religious myths (totemism) said that humans were born from a species of plants, animals,...; appearing later was the view explaining that humans were born from a supreme deity such as: Brahman (the Creator), God,... Philosophical answers suggest that humans are made of immortal souls (idealist view), or are made of material elements (earth, water, fire, air,... materialist view). In explaining the origin and life of the people, the Tay ethnic group in the Northeast area of Vietnam today, they are greatly influenced by the trends of religions introduced into Vietnam, such as: Confucianism, Taoism and Buddhism. That makes it difficult to separate the interpretation of each type of belief about human beings, the similarities and differences between them. Because the nature of ancestor worship of the Tay ethnic group is polytheistic, animistic and influenced by the Three Religions. Therefore, studying the concept of human beings in the ancestor worship of the Tay ethnic group in the Northeast of Vietnam today contributes to clarifying the concept of human origin and structure; the concept of life and death. From there, it points out the issues that need to be further researched and clarified to create a scientific basis for the development of the Party's

guidelines, viewpoints and the State's policies and laws on the values that need to be preserved and promoted in the national cultural identity; the issue of promoting material and spiritual resources, especially human resources; the issue of building and developing new people in the current period in our country.

2. Research overview

Research on human beings in the ancestor worship beliefs of the traditional and contemporary Tay ethnic group has long attracted the attention of many researchers in many fields of history, ethnology, cultural researches, philosophy..., such as: "*Tay and Nung folk beliefs*" (Yen, 2009); "*Tay and Nung folk culture in Vietnam*" (Thanh & Associates, 2010); "*Coming to the Tay ethnic group and Tay culture*" (Y, 2010); "*Funerals of the Tay ethnic group in Bac Kan province*" (Hanh, 2013); "*Customs and religious beliefs of the Tay ethnic group in Cao Bang*" (Uyen, 2012); "*Traditional culture of the Tay ethnic group in Tuyen Quang*" (Thanh & Associates, 2016); "*Rituals in the life cycle of the Tay ethnic group in Na Hang district, Tuyen Quang province*" (Mai, 2019); "*Folk culture of the Tay ethnic group in Lang Son*" (Pao, 2019),... The above research works have clarified some basic issues about human beings in the ancestor worship of the Tay ethnic group in general and the Tay ethnic group in some

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specific localities in particular in the Northeast area of Vietnam today; thereby contributing to clarifying the issues of history, culture and ethnic beliefs. However, there has been no research on the issue of human origin, human structure, the concept of life and death in ancestor worship from a philosophical perspective. That creates a gap in the approach; therefore on the basis of inheritance, helping the author to clarify this research problem.

3. Research methods

This article is approached from the perspective of dialectical materialism and historical materialism, which is a branch of philosophy. During the research process, the author accessed secondary documents such as monographs, doctoral dissertations,... of researchers from the perspectives of culture, ethnology, anthropology researchs. From there, the author uses methods of analysis, synthesis and comparison of documents to have an overview of the research problem. On that basis, evaluate the research problems that have been achieved and the problems that need to be further researched from a philosophical perspective.

4. Research result

4.1. *Tay ethnic group in the Northeast of Vietnam*

The Northeast is one of the three major geographical regions of the Northern area of Vietnam, bordering China to the north, the Gulf of Tonkin to the east, the Red River Delta to the south and the Hoang Lien Son range to the west, bordering the Northwest region. The terrain of the Northeast area is relatively complex and not uniform, with diverse forms such as: border plateaus, central arcs, low mountainous areas and troughs, the eastern coastal region and the peninsula system in the Gulf of Tonkin. In general, although the division is not as strong as the Northwest, the terrain of the Northeast is still prominent because of the interweaving of valleys, rivers and streams with mountainous ranges running in the Northwest - Southeast direction or in an arc direction. The Northeastern region of Vietnam is composed of the scope of 11 provinces: Bac Giang, Bac Kan, Cao Bang, Ha Giang, Lang Son, Lao Cai, Phu Tho, Quang Ninh, Thai Nguyen, Tuyen Quang and Yen Bai (Thanh & Associates, 2018, p.15-16). The Northeast region is home to the Tay, Nung, Dao, San Chay, San Diu, La Chi, Phu La, Pa Then, Lo Lo, Co Lao, Bo Y, Pu Péo, Ngai, Giay and Mong ethnic groups; mainly belonging to 3 language groups: Tay - Thai, Mong - Dao and Tibetan - Burmese. The Tay and Nung ethnic groups mainly live in the valleys, while the Dao and Mong ethnic groups live on the slopes or high mountain

peaks. This ethnic ecological characteristic has been formed for thousands of years. From that, *we can call the Tay ethnic group, to be the valley ethnic group*, different from the ethnic groups living in the middle and high mountains (Thanh & Associates, 2010, p.33). According to the results of the 2019 Population and Housing Census (General Statistics Office, 2020), Vietnam has a total population of 96,208,984 people, of which the Tay ethnic group has 1,845,492 people, accounting for 1.92% of the country's population, second only to the Kinh ethnic group. The Tay ethnic group live mainly in the Northeast region of Vietnam (1,575,731 people, accounting for 85.38% of the Tay population of the whole country). This is one of the regions with the most ethnic groups; there is a rich and diverse culture compared to other regions in our country; it also contains many value systems in the ancestor worship beliefs of the Tay ethnic group in Vietnam. With this position, there have been many researchs by scientists and managers on the Tay ethnic group from the perspectives of ethnology, cultural researchs, religion, literature, linguistics,... In particular, the ancestor worship of the Tay ethnic group is mentioned sporadically in researchs on the Tay - Nung ethnic group, the Tay ethnic group in general and the Tay ethnic group in some specific localities in the Northeast region of Vietnam.

4.2. *Concept of human origin*

Confucian philosophy is influenced by the ideas of the Book of Changes. According to this point of view, "when yin and yang are divided, the pure air makes the sky, the sky is the lord of the universe; the heavy air makes the earth; humans and all things are created from the mixture of the pure air and the heavy air" (Ministry of Education and Training, 2010, p.513). Human beings are not only born from their parents, but like all things, human beings are products of heaven and earth; "heaven" is considered the father of yang, "earth" is considered the mother of yin. Life, death, happiness and suffering of human beings are determined by heaven; that is the concept that heaven's fate governs human destiny. Confucius believed that "human beings are the result of the innate essence of yin and yang, heaven and earth. Therefore, human beings must obey the laws of nature" (Tam & Associates, 1996, p.33). So, according to Confucianism, human beings originate from the essence of yin and yang, heaven and earth; human beings are governed by destiny, but human beings cannot give up and despite the domination of destiny, it can be improved through self-cultivation activities in life. Understanding the will of heaven, obeying the will of heaven and cultivating oneself is the way of being human.

Buddhism believes that human beings are “self-created by cause and effect” and not born from God or Brahman (the creator) (Tam & Associates, 1996, p.21). “The world is self-existent, composed of many elements including form and name. Form and reputation come together to create human beings” (Ministry of Education and Training, 2010, p.512). Human beings are born according to the law of cause and effect, reincarnation; human beings born in this life are only the result of karma from previous lives; how they create karma in the present will be the cause for their next life to form. Whether or not a person can be reincarnated as a human depends on good or bad karma; human beings must take responsibility for their own actions and change their own lives in the future.

Taoism believes that human beings and all things in the universe were created by the Jade Emperor. Lao Tzu believed that “Tao is the profound essence, to be the foundation of heaven, earth, and all things... Like all things in the universe, human beings are born from existence, existence is born from nothingness. The root of human beings that give birth to people to be also from the Tao” (Tam & Associates, 1996, pp.51-52). People are born with differences, who lives long, who dies young, who is reincarnated, who is not, who commits sins and becomes a ghost, who has merit and becomes a god or a person,... are all decided by the two gods in heaven, Nam Tao and Bac Dau. So, according to Taoism, the origin of human beings are from “Tao”, “Heaven”, created by the Jade Emperor; from there, human beings need to “do nothing” - meaning to live and act according to nature.

The Tay ethnic group believes that “Me Va or Me Bau (Mother Then) is the true mother who determines the existence and fate of each person, Muong Troi is the homeland of each person. Therefore, Me Va or Me Bau is the official birth mother and the earthly mother is only the one who carries out Me Va’s orders to give birth to the child” (Yen, 2014, p.97-98). La Cong Y believes that “children are the most beautiful flowers in the world (boys represent yellow flowers, girls represent silver flowers). The Midwife is responsible for distributing those flowers to each couple. Those who live a virtuous and righteous life will receive beautiful, fresh flowers; those who do unethical business will receive ugly, wilted flowers” (Ý, 2010, p.273). The Tay ethnic group in Cao Bang province believe that the Midwife in the Muong Pha (Heaven) realm governs a garden of golden and silver flowers, depending on the Midwife’s blessings, mothers on earth will give birth to boys

or girls. Me bioóc, Me Va not only follow human life but also decide human destiny. Couples who are late in having children, because the midwife forgets or is angry about something and does not give them flowers. Therefore, if they want to have children, they must perform the “flower-begging” ceremony (Uyen, 2012, p.151-152). The Tay ethnic group in Lang Son province also believes that the Midwife is the deity who governs childbirth, raising and protecting mothers and children. People have children because mother Bioóc divides from the yellow flower tree (son) and the silver flower tree (daughter) (Pao, 2019, p.94). In essence, the worship of the mother of fertility - Me Va of the Tay ethnic group in the Northeast region of Vietnam today is related to the worship of the mother who created human beings. The origin of human beings, according to the concept of the Tay ethnic group in the Northeast region of Vietnam, is due to, “The Midwife or Hoa Vuong Thanh Mau, Mother Hoa (Mother Biooc), Put Luong is a deity who governs childbirth, raising and protecting children” (Thanh & Associates, 2010, p.416). Human beings are a product of heaven and earth, the “most beautiful flower in the heavenly world”; decided by heaven and earth but based on the karma of previous lives. But if they want to have a “child”, the Tay ethnic group do not just wait and be passive, but always emphasize the proactive role of asking the Midwife to “build a bridge and ask for flowers”. When they were young, the Tay ethnic group worshiped Me Va as the god who nurtured and cared for children. When reaching adulthood and old age, people worship Me Va as their birth mother/mother of destiny. In the “ky yen” rituals, the Tay ethnic group have the custom of thanking the “*birth mother*” and praying for her to bless them with happiness, prosperity and longevity.

4.3. Concept of human structure

Christianity holds that “man has two parts: the body (profane) and the soul (spiritual). The soul is infused by God; when we die, the soul exists forever, while the body returns to dust” (Sinh, 2017, p.69). So, according to the Christian perspective, human beings have a structure consisting of two parts: the body and the soul.

Confucianism believes that in human beings, along with the spirit (mind and character), there is also the air. Air circulates throughout the universe, condensing into form to create all things and human beings. Air circulates in the human body, the human body can grow. “Air is not separate from the mind, but is unified to form a living body. Mind and air must be kept in harmony for human beings to exist

and grow” (Tam & Associates, 1996, p.37). So, according to Confucianism, the human structure consists of mind and energy. If mind and energy are separated, the human body will die. Buddhism believes that “a human being consists of a physical body and a mental body. The physical body is a combination of the four elements: earth, water, fire, air. The mental body is a combination of the four aggregates (feeling, perception, mental formation, consciousness) and the seven emotions (love, hate, anger, joy, happiness, sorrow, desire). The physical body and the mental body are both made up of the five aggregates (Form, Feeling, Perception, Mental Formation, Consciousness)” (Tam & Associates, 1996, p.21). Thus, according to Buddhism, the human structure consists of two parts: body and mind, both formed from the five aggregates.

Zhuangzi believed that human beings are born from the gathering of energy, gathering means life, dispersing means death. But the essence is only the basis for forming the body, while the “way” is the source for giving birth to spirit and consciousness; “the way gives birth to spirit, the essence gives birth to form” (Tam & Associates, 1996, p.55). So, the human structure according to Taoism consists of two parts: spirit and body.

The Vietnamese believe that when a person dies, their body returns to the earth and their soul flies to heaven (Sinh, 2002, p.115). The structure of a human being, according to the Vietnamese concept, consists of two elements: the body and the soul, so in the ancestor worship, they do not forget to pray to Heaven and Earth.

The Tay ethnic group in Tuyen Quang province believe that “a human being has two parts, the soul and the body. The body only exists temporarily and can be seen by humans, while the soul controls the body and exists forever but cannot be seen by human beings” (Thanh & Associates, 2016, p.282). The Tay ethnic group in Bac Kan province believe that “when a person is alive, they call the soul “khoan”, when the person dies, they call it “phi”. The soul is a spirit, belongs to the yang, when the person dies, it flies to the sky. The spirit belongs to the dark, when the person dies, it returns to the earth with the body” (Hanh, 2013, p.34). If the soul (khoan) leaves the body for a short time, it will cause illness; but when the soul leaves the body permanently, the person will die, at which time the soul turns into a ghost (phi) residing in three places, corresponding to the sky, the earth and the water: *Firstly*, the dead person’s ghost is in heaven: after a person dies, descendants ask the shaman to perform a ceremony to call the soul to heaven to

live with the family ghost and ancestors in heaven. *Secondly*, the dead person’s ghost is on the ancestral altar. According to the Tay ethnic group’s concept, when a person dies, their “soul” still lingers in the house to watch over and help their descendants, the distant ancestors have less direct influence on their descendants, so they are transformed into guardian gods and guardian gods of the family’s livestock. *Thirdly*, Ghosts of the dead in graves: when a person dies, although their body rots, but a part of their soul is still attached to the body and lingers around the grave area where the body is buried. The difference between the soul of the living and the ghost of the dead is that, “the soul is weak, passive or fearful; while the ghost is strong, active and affects the living” (Uyen, 2012, p.84). Therefore, when people get sick, the Tay ethnic group often go to fortune tellers to find out which ghost made them sick, then perform rituals to exorcise that ghost. Offering to the souls of the elderly, “praying for peace”, “praying for souls”; “praying for luck”,... The Tay people often make offerings to the elderly, pray for blessings and celebrate their birthdays at the ages of 49, 53, 61, 63, 73, 85,... The above rituals are commonly called “ky yen” rituals. These are very solemn ceremonies organized by Tay families with the meaning of bringing offerings to the gods to pray for health, peace, happiness and luck. The purpose is to keep the soul and body inseparable. Wishing that the elderly parents will be healthy enough to live long with their children and grandchildren. These are traditional customs of the Tay ethnic group, showing the beauty, discipline, family tradition, respect and gratitude of children and grandchildren towards their grandparents and parents and have profound humanistic meaning.

So, the Tay ethnic group in the Northeast region of Vietnam believe that the human structure includes the soul and the body (the soul is in the body). When the soul leaves the body completely, the person will die, at that time the soul will be divided into three places respectively in the sky, the earth and the water. In which, the spirit in the land (the ancestral spirit on the altar) will directly affect the lives of the living. Therefore, when someone in the family dies, the Tay ethnic group often organize a careful funeral so that the spirit will be at peace and not return to cause trouble for their descendants and hope for the protection of the spirit of the deceased; but perhaps the higher meaning is to express love, respect and regret between the living and the dead. When people are sick or have a bad year, the Tay ethnic group will organize “ky yen” ceremonies so that the soul and body do not separate; pray for peace, happiness and luck for grandparents, parents

and all family members.

4.4. Concept of life and death

The Tay ethnic group's concept of life and death in the Northeast region of Vietnam is deeply influenced by the philosophies of Confucianism, Buddhism and Taoism. However, in practice, it is difficult to distinguish specifically which are the Buddhist, Confucian and Taoist thoughts on life and death in the Tay ethnic group's concept.

Confucianism pays little attention to the principles of life and death. Confucius believed that if one does not know how to live, how can one know how to die? People believe that wealth and honor depend on fate and wealth and honor depend on heaven. Heaven - Earth - Man are united, of the same essence. Human beings are like a "microcosm" that responds to changes and to be subject to the rules of the "macrocosm" (heaven and earth). Human beings are born from heaven and earth, so when human beings die, they return to heaven and earth. According to the theory of yin and yang and the five elements, human beings are a harmonious combination of yin and yang, the five elements generate and inhibit each other. When we die, our bodies dissolve into the earth, leaving only our souls (spirits) (Sinh, 2002, p.128). Therefore, "filial piety towards one's children is like filial piety towards one's life", filial piety towards the dead, performing funeral rites, at the same time treating one's parents well while they are still alive. Confucianism is a political, social, and ethical doctrine, with a very clear worldly character. The Tay ethnic group's funeral rites are mainly based on Confucian rites, so they are also practical. The treatment of the dead does not stop there, but mainly through it shows the treatment of the living. "Funerals are first and foremost to send the deceased's soul to the other world as well as to prepare everything necessary for their daily life and activities. From houses, fields, buffaloes, cows, clothes, food, drinks, money, ... Funeral is also a good occasion, a rare opportunity for children to show filial piety, repay their parents' kindness and gratitude for giving birth and raising them" (Ý, 2010, p.286). However, Confucian views on life and death also contain idealistic elements, which form the basis for superstition to form and exist; they are the bonds that bind people by the very strict and rigorous rituals of the Tay ethnic group. In modern life, many rituals have become outdated and obsolete customs that need to be criticized and eliminated. In the past, "Because we had to wait for a good time and a good day to be allowed to hold a funeral, so in the past, we formed the custom of keeping the corpse in the house for a

long time, at least a few days, at most ten days, half a month and in some cases even a whole month" (Ý, 2010, p.286). Also because of choosing the burial date, sometimes people have to apply the form of "pre-burial, post-ceremony", which means that if the death occurs on a good day, the body is buried on the same day, or the next day and after a while the deceased has been lying peacefully in the grave, then the funeral and ceremony (dry burial) are performed. Therefore, funerals are often held lavishly, lasting for many days with elaborate, complicated and expensive rituals. The Tay ethnic group has a saying: "Three nights of being a ghost, three years of paying off debts" (Slam ham hat phi, slam pi tra ne).

Taoism believes that life and death, happiness and suffering, misfortune and fortune are natural things and do not require any attention or concern. When alive, one should be in harmony with nature and when dead, one should head towards paradise. In order to live long, one should not care about worldly affairs but only pay attention to cultivating the Tao, practicing alchemy and finding the elixir of life (Sinh, 2002, p.129). The concept of Taoism is worldly, but it also partly meets the spiritual and psychological needs of the Tay ethnic group. Because the Tay ethnic group believe that death is not scary but on the contrary, it is peaceful and in accordance with the laws of nature. Live to send, die to return.

Buddhism believes that life is only temporary, death is permanent. Human beings as well as the universe, to be made up of two elements: form and name (matter and spirit). When a person dies, depending on their good or bad karma, they can be reincarnated into another life, including a human life. When they die, their body disintegrates and their soul remains, but must pass through the ten courts of hell before they can be reincarnated into another life (Sinh, 2002, p.129). Although the Buddhist doctrine of cause and effect, reincarnation, karma, and life are idealistic, they also contain some dialectical ideas that have deepened the Tay ethnic group's concept of the soul. That is reflected in the Tay ethnic group's concept of death, which is not too serious. Death is not the end, but only "going", "leaving the mountain", "returning to the ancestors", death is a reincarnation to continue to grow and develop. Life and death transform each other.

The Tay ethnic group in Bac Kan province believe that "human life on earth is only temporary, like the Kinh people's proverb "living to send, dying to return", meaning that a human's life on

earth is very short, only measured in years and months, while life in the underworld is eternal, so there is the saying “returning to the eternal place” in funerals” (Hanh, 2013, p.36). The Tay ethnic group in Tuyen Quang province believe that “death is just returning - to a better, happier place, where people live forever” (Mai, 2019, p.98). Thus, the Tay ethnic in the Northeast region of Vietnam believe that death is a transition from this world to another; death does not end the relationships between the deceased and their relatives; death is a return to a better, happier place, to the world of the dead, to eternity. This concept is similar to the Christian concept of Heaven, the Buddhist concept of Nirvana. When people die, they go to the world of paradise. There, they live happily and forever. It means that the present life on earth is only temporary, when we die we will return to our own life - an eternal, beautiful life.

The philosophy of life and death of the Tay ethnic group is difficult to distinguish clearly between Buddhism, Taoism and Confucianism, such as “the shamans often use Buddhism as their ideology and purpose of practice but borrow the practice method that bears the strong imprint of the talismans and spells of early Taoism. Another manifestation is that in order to enter the profession, disciples must receive ordination to receive robes, hats and royal decrees from the Jade Emperor - the main god of Taoism” (Yen, 2009, p.92). In particular, those who work as shamans (Tao, Mo) must be fluent in Chinese and Nom characters, which are used to write parallel sentences, large characters to decorate altars or write memorial tablets and petitions. “Worshiping grandparents along with ancestors, worshiping Buddha, Buddha Sakyamuni saves human beings from suffering and disaster when permeating into the life of the Tay ethnic group to become Buddha (Phat). Tao and Then teachers perform rituals to offer to Buddha to pray for peace, good harvest, to avoid bad luck, to cure diseases...” (Do & Associates, 2003, p.47). In the forms of worship, people often trust Tao masters to perform rituals related to funerals and weddings because Tao masters have Chinese prayer books and follow the rules and regulations when practicing. Tao is considered a Taoist practitioner, the master of all worshiping branches among the Tay ethnic group (Tinh & Associates, 2020, p.108). However, the influence of the Three Religions on the Tay ethnic group is not a pure introduction, but is still based on the foundation of folk beliefs.

5. Discussion

Through research and analysis of the concept of

human beings in the ancestor worship of the Tay ethnic group in the Northeast region of Vietnam, we can see that this is a research field that has received the attention of many researchers and scholars from different perspectives. These researchs have clarified a number of issues regarding human origins, human structure and the concept of human life. The above researchs all have certain advantages and limitations. Therefore, research on human beings in ancestor worship of the Tay ethnic group in the Northeast region of Vietnam today is raising many issues that need attention such as:

Firstly, studying the relationship between human beings and nature; the position and role of human beings in adapting and transforming the natural world in accordance with objective laws to serve human life.

Secondly, the ethical issue in the ancestor worship of the Tay ethnic group is expressed through the relationship between individuals, individuals and families, clans and Tay ethnic communities; especially the position and role of clan leaders and prestigious people in the clans and Tay social communities.

Thirdly, studying the Party’s viewpoints and guidelines, the State’s policies and laws on the issue of promoting material resources, spiritual resources and human resources; the fields and methods of promoting resources in the ancestor worship life of the Tay ethnic group in the Northeast region of Vietnam today.

6. Conclusion

The concept of human origin, human structure, human life and death of the Tay ethnic group in the Northeast region of Vietnam was originally a form of primitive belief, polytheistic folk belief and animism. But due to the influence of the Three Religions and when in contact with the Vietnamese and the Han people, the Tay ethnic group’s concept of the origin, structure, life and death of humans is clearly expressed in the worship of ancestors, worship of the Midwife, worship of Buddha, worship of Heaven in regular and irregular rituals in families and clans with the participation of shamans (Tao, Mo, Then, Put). This is the basis for the formation, existence and development of idealistic views in philosophy in ancestor worship activities. However, these ideas also contribute to deepening and enriching the concept of human origin, human structure and human life and death; on the other hand, they also help the Tay ethnic group to relieve some of the ideological and psychological deadlocks in their perception as well as in real life.

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QUAN NIỆM VỀ CON NGƯỜI TRONG TÍN NGƯỠNG THỜ CÚNG TỔ TIÊN CỦA NGƯỜI TÀY Ở VÙNG ĐÔNG BẮC VIỆT NAM HIỆN NAY

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Tín ngưỡng thờ cúng tổ tiên là một hiện tượng văn hóa tâm linh có vai trò quan trọng trong đời sống văn hóa của người Tày ở vùng Đông Bắc Việt Nam hiện nay. Ở đó ẩn chứa nhiều giá trị văn hóa của gia đình, dòng họ; biểu hiện niềm tin của cộng đồng ấy. Bài viết nhằm làm rõ vấn đề con người trong tín ngưỡng thờ cúng tổ tiên của người Tày ở vùng Đông Bắc Việt Nam dưới góc độ triết học. Từ đó, góp phần cơ sở lý luận, thực tiễn để xây dựng, phát triển con người theo đúng quan điểm của Đảng và chính sách, pháp luật của Nhà nước.

Từ khóa: Tín ngưỡng; Thờ cúng tổ tiên; Người Tày; Vùng Đông Bắc Việt Nam.