

The philosophy of entering the world of Vietnam Buddhism in contemporary society

Ph.D. Tran Thi Thuy Ngoc
Vietnam Youth Academy, Vietnam

PhD (C.) Nguyen The Vinh
Academy of Journalism and Communication, Vietnam

Abstract

Buddhism is a great religion, towards enlightenment and liberation by the way of cessation of sufferings. In the beginning, Buddhism only focused on cultivating and spreading the Dharma, not discussing about entering or leaving the world. Buddhism has entered the world, integrated into social life, spread teachings, and engaged in life to benefit people. Therefore, entering the world becomes an inseparable action in the process of propagating the beneficial Dharma as it enters life and enters the world. Vietnamese society is now developing in all aspects and people's living standards are constantly increasing. However, along with that, the drawbacks of the market economy tend to increase, such as global climate change, natural disasters, epidemics, moral degradation, etc... require different nations' attention. Vietnamese Buddhism entered the world by effective methods to help society develop sustainably, harmonize with national culture and orient for the future. Buddhism has really innovated and adapted to Vietnamese society in the era of globalization.

Keywords: Philosophy of entering the world, Vietnamese Buddhism, contemporary society.

Introduction

According to the Vietnamese dictionary, entering the world is "carrying the burden of life, not withdrawing from the world"¹. Thus, "entering the world" has a descriptive meaning, and according to the Sino-Vietnamese dictionary, "entering the world" has an extractive meaning. In fact, in the teachings of Buddhism, there is no mention of social issues, but the "entering the world" philosophy of Buddhism is an expression of the process of adapting Buddhism to new practical demands. Thus, the concept of "entering the world" refers to the activities of monks and Buddhists in social life such as charity activities, disaster relief, helping the poor in distress, etc. It also contributes to solving environmental problems, educating young people... on the basis of serving the social life, contributing to building a peaceful world where people can be happy and feel the peace right in the real world.

In the Buddha's time, the concept of "entering the world" was already established in Indian culture: "Now, monks, go, go everywhere for the sake and happiness of the many, out of compassion for life, for the sake and happiness of gods and humans..." (Mahavagga - 11 - Great Composition) and that is "entering the world". Theravada Buddhism proposes the policy of transcending the world to reach Nirvana without

¹ Vietnamese Dictionary (2011), Dictionary Study Center, Da Nang Publishing House.

remainder, while Mahayana Buddhism aims at Residual Nirvana - a human Nirvana, living in the world and attaining Nirvana, opening the way of entering the world for Buddhist followers, practicing the way of entering the world, living in harmony with the secular world, becoming enlightened in life.

Buddhism has existed in Vietnam for over 2500 years of history and has quickly become a religion with great influence on people's lives. In each historical period, Buddhism promoted its role and had a great influence on the fields of social life. With the "entering the world" philosophy, Vietnamese Buddhism has brought happiness to all sentient beings. Buddhism is an outstanding religion, but in the process of introduction, missionary integration with the culture of each country, Buddhism has not stopped entering the world. "Entering the world" comes from the method of meditation on loving-kindness, generating compassion, coming into life to help people; bring the Buddha's teachings to life; In addition, "entering the world" Buddhism is also concerned with political, cultural, ethical, lifestyle issues... and apply useful ideas of Buddhism to deal with social issues.

2. The "entering the world" characteristic of Vietnamese Buddhism in history

Previously, in the Buddha's time, the way to enter the world had not been opened up in social life and at this time, the monks who propagated the Dharma mainly preached the pure Dharma to those who seek liberating truth. Later, through each historical period and social needs, preaching and engaging in life were expressed in many different ways, so "entering the world" characteristic has spread across many areas of life.

Buddhism is a religion with lasting vitality in the spiritual life of Vietnamese people. Since its introduction into Vietnam, Buddhism has deeply influenced all aspects of social life. History has also proved the role of Buddhism in contributing to the prosperity of many feudal dynasties, the development of the country and the consensus of the people. From the Dinh, Former Le, Ly, Tran dynasties, the "entering the world" spirit of Buddhism was clearly expressed through the prestigious senior monks with the role of military advisors and court advisors. During the Dinh dynasty, King Dinh Tien Hoang gave Zen master Ngo Chan Luu the title of Khuong Viet Thai monk, the head of Buddhism, directly participating in politics. During the Le Dynasty, King Le Dai Hanh invited Zen masters Phap Thuan and Van Hanh to be political advisers. Later, Zen master Van Hanh advised King Ly Cong Uan to move the capital from Hoa Lu to Dai La (Thang Long, Hanoi today). Buddhism used to be the spiritual support, dominating the whole society under the Ly - Tran dynasties, or some of the Nguyen dynasties in Southern Vietnam.

During the Tran Dynasty, the birth of Truc Lam Zen School and the Buddhist Sangha of Truc Lam marked the beginning of an independent Buddhist Sangha organization that affirmed the position of Buddhism in the heart of the nation. With the idea of "Harmony with the worldly life" bearing strong wisdom, national spirit and spreading the Dharma to bring light to enlightenment, social life has a positive effect on the living environment of people. "Entering the world" Buddhism is a great idea of Buddhism in general, especially of Truc Lam Buddhism in the 13th-14th centuries

with the spirit of self-enlightenment, bringing the Dharma to light for life. During the Tran Dynasty, the Tran kings with the idea of “Buddha is in the heart, in the heart is Buddha” along with the policy of “not withdrawing from the world and shouldering the world’s affairs”, so political institutions were built by the Tran kings in the spirit of compassion, morality and tolerance of Buddhism, which stabilizes the society, creates the strength of national unity, firmly defends the country, defeats the Nguyen Mong invaders, and maintains national independence. King Tran Nhan Tong’s entering the world brought religion into the world, had a great influence in social life, enhanced the position of the Tran dynasty, and strengthened the dynasty throughout the nation’s history. This proves that the active philosophy of “entering the world” of Buddhism in the Tran dynasty greatly contributed to the national construction, defense and the prosperous development of the country Dai Viet.

3. Buddhism’s entering the world in Vietnam today

Today, religions, especially Buddhism in countries around the world, are developing strongly according to the trend of “entering the world, actively penetrating into all areas of social life, contributing to promoting the integration process, meet people’s spiritual needs, contribute to making society more and more progressive and humane. Today, with the philosophical foundation of Buddhism from Asia, it has spread to most of the continents thanks to its positive “entering the world” spirit and profound religious equality. Buddhism today adapts to the knowledge and culture of the times, has universal characteristic, and enhances individual values in the group. In China, Buddhism has promoted the idea of “developing the country, benefiting sentient beings”, “peaceful world without unhappiness and pain”². With the current trend of integration, when the world’s religious life is facing the trend of religious pluralism, in order to meet the practical needs of the new era, religions have been constantly changing, in order to adjust in line with social change.

In Vietnam, all religions advocate integration, actively integrating into life, creating welfare for society, thereby expressing the spirit of active “entering the world”. Activities of Vietnamese Buddhism accompany the nation with the motto “Dharma - Nation and Socialism”. Throughout the nation’s history, Vietnamese Buddhism has long been attached to and always accompanies the nation throughout the process of national construction and development. When the country carried out the renovation, Buddhism accompanies the people in the spirit of harmony and solidarity, doing many activities for the sake of the country and the people.

3.1. Buddhism’s entering the world with charity and humanitarian issues

Charity is the most prominent form of “entering the world” in Buddhism. Ensuring social security has always been considered one of the key tasks of the Buddhist Sangha of Vietnam, clearly reflecting the social function of Buddhism, thereby spreading the message of compassion and kindness, “entering the world” of Buddhism into social life. Charity activities are replicated from pagodas, monasteries, and Buddhist communities both at home and abroad, bringing many meanings to life, which is

² Doi Than Kinh (2007), “Secularization and Divinization”, Journal of Religious Studies (04), pp. 11-17.

giving love to people. It is also an opportunity to propagate the Dharma to help them return to community life. The Buddhist Sangha of Vietnam has always accompanied the nation, mobilizing monks, nuns, and Buddhists nationwide, benefactors, people in the country and overseas to contribute and support both materially and spiritually in the movements of hunger eradication and poverty reduction, ensuring social security. Actively doing rescue activities, contributing to ensuring social security, creating cultural beauty and gratitude of Vietnam.

Today, in the spirit of compassion and equanimity, Buddhist charity organizations have actively participated in charity and social welfare activities such as blood donation, charity house building, school building, and charity meals in hospitals. During the sixth term (2007-2012) of Buddhist activities, Buddhists nationwide have donated more than VND 2,879 billion³ to the work of ensuring social security³. In 2015, the Buddhist Sangha of Vietnam and monks, nuns and Buddhists throughout the country continued to call for contributions from the whole society worth more than 1,164 billion VND to join hands to carry out humanitarian and charity activities, eradicate hunger, reduce poverty, protect the ecological environment, contribute to building a cultural lifestyle in the residential area⁴... In 2016, the Buddhist Sangha of Vietnam continued to make efforts to raise funds at more than VND 1,330 billion value for charity, humanitarian work and social security, hunger eradication, poverty alleviation, medical treatment, job opportunities for people in special circumstances; relief and help fishermen in 4 central provinces affected by environmental incidents caused by Formosa company; at the same time, appealing to monks, nuns, Buddhists and the whole society for money, goods and items worth tens of billions of Vietnamese dong to help people in flood-prone areas in the following provinces: Nghe An, Ha Tinh, Quang Binh, and Quang Tri. ... contributing to repairing damage, soon stabilize life⁵. In 2018, the total amount of social charity donated by the Buddhist Sangha of Vietnam was more than VND 2,200 billion⁶.

Over the past years, the Buddhist Sangha of Vietnam has also focused on raising nearly 3,000 orphans and taking care of more than 1,500 elderly people living alone without support and in difficult circumstances throughout the country⁷. Along with that, there have been hundreds of pagodas in many localities that have become preschools and schools for raising street and unfortunate children such as: Long Hoa Pagoda (District 7), Dieu Giac Pagoda (District 2), and pagodas. Ky Quang 2 (Go Vap district); Quang Chau Pagoda (Hoa Vang, Da Nang); Bao Quang Pagoda (Hai Phong); Quang Minh Pagoda (Da Nang)... contributes to reducing the burden on society. The work of expressing gratitude which has been paid special attention in recent

³ Central Committee of the Buddhist Sangha of Vietnam, Summary Report on Buddhist work of the Buddhist Sangha of Vietnam, term VI (2007-2012).

⁴ Buddhist Sangha: In 2015, doing social charity over 1,164 billion VND, VOV Online Newspaper, January 13, 2016 issue.

⁵ Vietnam Buddhist Sangha, Summary Report on Buddhist work of the Vietnam Buddhist Sangha in 2016.

⁶ Dan Khanh, Vietnamese Buddhism with humanitarian and charity activities, People's Daily Online, November 7, 2018.

⁷ Vietnam Buddhist Sangha (2017), Summary Report on Buddhist work - 35 years of establishment of the Vietnam Buddhist Sangha.

years is one of the key tasks of the Buddhist Sangha of Vietnam. The work includes building thousands of houses of gratitude and love; donating and taking care of thousands of Vietnamese Heroic Mothers. Over the past years, the Buddhist Sangha of Vietnam has organized many great funerals for martyrs in major cemeteries across the country such as Con Dao, Phu Quoc, Truong Son, Quang Tri, Dien Bien, etc. Vietnamese Buddhists at all levels, along with monks, nuns, and Buddhists nationwide have actively responded to and participated in movements that benefit the country and the people, protect the ecological environment, respond to climate change, and conduct social charity activities, contribute to building a civilized, progressive and rich Vietnamese society. All these things further prove the “entering the world” philosophy of Vietnamese Buddhism in contemporary society.

At present, basically a number of academies and masters have had many libraries, many websites and online lecture activities, rich digitized materials. The work of Buddhism’s entering the world is to bring the light of liberation to eliminate sufferings and rescue the majority of sentient beings, to cultivate in the midst of life, to be liberated without leaving the world. In the current conditions of the fourth industrial revolution developing like a storm, in order for social activities, charity to support the community and social work to be effective, it is necessary to adopt methods of various new secular sciences such as sociology, psychology, information technology... combined with interdisciplinary sciences.

1.2 *Buddhism’s entering the world with health and education issues*

Over the years, the Buddhist Sangha of Vietnam has been interested in people’s health care, with a system of nearly 200 Tue Tinh medical institutions, 655 ethnic medicine clinics, one general clinic and hundreds of herbal medicine, acupuncture clinics which are operating effectively in the cities: Ho Chi Minh City, Hanoi, Da Nang, Can Tho ... They have examined and distributed Eastern and Western medicine, acupuncture, acupressure for hundreds of thousands of patients with an annual budget of hundreds of billions of dong. Besides, every year the Buddhist Sangha of Vietnam also opens training classes for primary health workers, training classes for oriental doctors to meet people’s demand for medical examination and treatment; publish medical yearbooks... serve, take care of and cure poor people in remote and mountainous areas. Many provinces and Buddhist associations have established counseling and health care centers for hundreds of HIV/AIDS infected people. In addition, every year, the Buddhist Sangha of Vietnam also provides meals for poor patients at major hospitals in the country, typically: Ba Ria Hospital and Le Loi Hospital (Vung Tau); K Hospital (Hanoi), An Binh Hospital (Ho Chi Minh City), Provincial General Hospital and Binh Phuoc Traditional Medicine Hospital... with a total value of hundreds of billions of VND⁸. With more than 165 medical facilities in pagodas and monasteries across the country, every year, hundreds of thousands of patients are treated and given free medicine, with a budget of tens of billions of dong.⁹

⁸ Vietnam Buddhist Sangha (2017), Summary Report on Buddhist work - 35 years of establishment of the Vietnam Buddhist Sangha.

⁹ Nguyen Kim Son (2018), Buddhism’s entering the world and contemporary social issues, National University Publisher, p.163.

In addition to medical issues, the Buddhist Sangha of Vietnam are also concerned about the philosophy of “entering the world” in education. The essence of Buddhist education is love, compassion, joy and equanimity for people, for peace and for the welfare of all sentient beings. Currently, education work not only concentrates on the Sangha but also develops outside the social community from teenagers to middle-aged people and the elderly tend to increasingly become interested in Buddhism. With the direction of education that takes wisdom and right views as the foundation for enlightenment and liberation, the driving force for social development is based on the foundation of love and sympathy. Only wisdom and compassion will repel social evils, school violence, corruption, power struggles, envy... caused by ignorance. With the goal of Buddhist education is to teach people with good intentions, with true beliefs, and with the community to join hands to build peace and prosperity. In education, there are two components: academic education and moral education. However, at present, in reality, schools often focus on academic education and overlook moral education, leading to many unpredictable consequences in society. Therefore, moral education will arouse the spirit of creativity, science, independent thinking. Adapting to modern life is applying “political opinion”, “right thinking” in educating people. In order to do that, people need to keep the “precepts”, and then cultivate their knowledge of religion and life based on the humanities and social sciences, so that they can bring Buddhist education into contemporary social life. Currently, the Buddhist Sangha of Vietnam has 4 institutes, 9 colleges and 30 Buddhist intermediate schools. Every year, thousands of monks graduate with good command of Buddhism and world study¹⁰. The Buddhist Sangha of Vietnam has actively organized preschool pedagogical education classes for female laywomen to serve society and raise young children.

3.3. Buddhism's entering the world with family and social life

In the trend of increasing globalization and international integration, economic conditions are increasingly developing, yet family issues in Vietnam have more concerns such as less strict family structure, increasing conflicts in marriage and family, leading to an increasing divorce rate. There are many reasons leading to the breakdown of marriages such as lifestyle conflicts, adultery, financial issues, domestic violence... That's why the Buddha gave lectures on marriage and family life. As in the Vietnamese Ca Thi La Buddhist scripture, he taught: A husband must love his wife, be faithful to his wife, take care of his wife's material life, give her the right to manage household affairs, respect his wife's family; meanwhile. a wife must respect her husband, be faithful to her husband, manage the family well, work diligently, and treat her husband's family and friends amicably. The Buddha's instructions on the Dharma for building a family and as a factor in creating happiness in marriage and family; So far, those guidelines are still valid in contemporary Vietnamese society. That is Buddhism's entering the world in family happiness, becoming a spiritual culture in the family and society.

Currently, many couples have chosen the pagoda to hold their wedding ceremony

¹⁰ Nguyen Kim Son (2018), Buddhism's entering the world and contemporary social issues, National University Publisher, p.164.

according to Buddhist rites (Hang Thuan ceremony) - the most important and meaningful day, marking the happiness of husband and wife; They chose the pagoda to prove their eternal love, which shows the “entering the world” spirit of Buddhism with the happiness of couples.

Today, in the face of new problems of humans, society and modern life, Buddhism has promoted its humanistic, altruistic and charitable factors in new ways. In current condition of rapidly developing technology, this is the era of the digital economy with artificial intelligence being used more and more; When economic conditions grow in well developed countries, goods are produced abundantly to maximize human needs. This is the period when people reach a high level of freedom and equality... However, with problems such as climate change, environmental pollution, epidemics, terrorism, widening gap between rich and poor, ethnic and religious conflicts, food security..., people feel that their existence is so fragile. In order to best solve contemporary social problems, to be able to enter the world best without dissolving into the secular world, not letting the world pull, and harmonizing with the world, there should be a new approach and perspective which promote the true light of Buddhism. It is necessary to enter the world by digitization, technology, the Internet, and modern media so that Buddhists can access the Buddha Dharma and the ancestral dharma in the fastest and most suitable way.

Over the years, the Buddhist Sangha of Vietnam has become increasingly involved in social life as it has coordinated with the National Traffic Safety Committee to hold a funeral ceremony for victims of traffic accidents; propagandize people to actively obey traffic laws; the clergy participate in organizations and legislative bodies to supervise and contribute ideas to develop mechanisms and guidelines and policies to meet the aspirations of voters; participating in the program to protect the environment and respond to climate change... that proves the positive “entering the world” spirit of Buddhism in contemporary social life, creating the true and noble values of the religion. Buddha brings great and practical benefits to social life. Buddhism cooperates with the Fatherland Front to join social organizations to actively fight HIV/AIDS. Buddhism always encourages the masses to have compassion, live in mindfulness for a peaceful, happy and peaceful life.

Accompanying the society, the Buddhist Sangha of Vietnam has opened many vocational schools in many localities throughout the country to provide free training in majors such as sewing, electrical appliances, informatics, car repair, etc., in order to contribute part of creating jobs and improving the lives of the homeless, people with extremely difficult circumstances, children of poor working families, people with meritorious services, families of wounded soldiers and sick soldiers,...

3.4. Buddhism's entering the world with ecological environment issues, responding to climate change

More than 26 centuries ago, the Buddha taught his disciples about the sense of protecting the value of nature and the importance of the environment in the A Ham Sutra, the Lam Sutra: “A bhikkhu takes refuge in a forest to reside. He thinks: My life depends on this forest. If I do not have righteous thoughts, I will have them; if my mind is not made up yet, it will be made up; if I am not liberated yet, I will be

liberated,... Keep the natural environment clean, bhikkhus.” The Buddha’s predictions about protecting the ecological environment are still valid for contemporary society. In the theory of Dependent Origination - an extremely valuable contribution affirms the relationship among natural phenomina, human and universe. Dharmas depend on each other to arise. Destruction of nature is synonymous with destruction of human habitat. The theory of Dependent Origination states that life is the interaction between animals and nature, which is a part of the human body and humans need the environment in order to survive. If the environment is polluted, the human body is severely affected. Therefore, people need to be careful in their actions when dealing with Mother Nature. Protecting the environment is also protecting human life. Buddhism encourages people to maintain a friendly and harmonious relationship with nature and everything, which is a condition to ensure life. Buddhism always encourages people to respect the lives of all species, and at the same time participate in planting trees in forests, reduce environmental pollution, and protect clean water sources.

In contemporary society, people’s needs are increasing, so people are affecting the natural world more and more, making the ecosystem become unbalanced easily. To cope with the problem of the environment being threatened, the Buddhist philosophy of “entering the world” first encourages Buddhists to become vegetarian to protect their health and the environment; organize summer retreats in which environmental protection is mentioned; practice a lifestyle that respects the life of all species; encourage believers to live close to nature; avoid indiscriminate exploitation of natural resources to build a realm of bliss in the world.

Promoting the tradition of accompanying the nation, monks, nuns, Buddhists and the Buddhist Sangha of Vietnam have always been active in the field of environmental protection and response to climate change. Currently, 63 Executive Boards of the Buddhist Sangha of Vietnam in provinces and cities across the country have signed a cooperation program to protect the environment and respond to climate change with the Vietnam Fatherland Front Committee, Department of Natural Resources and Environment of provinces and cities with specific movements such as the movement of planting trees and forests to contribute to environmental protection. In 2019, the Buddhist Sangha of Vietnam in collaboration with the Center for Greener World Development signed the program “Joining hands in planting Vietnam’s forests”, which donated nearly 2 million forestry seedlings to poor households in areas suffered from forest fires in provinces such as Nghe An, Ha Tinh, Phu Yen,... Besides, the program also involves self-planting, greening bare hills with an area of over 1,000 hectares in Lam Dong, Binh Phuoc, Binh Thuan, Dong Nai provinces¹¹...

In addition, the Buddhist Sangha of Vietnam also appeals to the mass of believers not to cut down trees and destroy forests, making practical and effective contributions to environmental protection and responding to climate change to ensure the society’s well-being. Along with that, the Buddhist Sangha of Vietnam are also concerned about the work of propaganda, raising awareness and sense of responsibility of monks, nuns, Buddhists and people about freeing animals to protect the habitat for species in

¹¹ Thich Duc Thien (2020), the Buddhist Sangha of Vietnam participates in environmental protection and response to climate change, E-Journal of Buddhist Culture.

the practice of the ritual of freeing and cultivating blessings in Buddhism. Through release activities, the Buddhist Sangha of Vietnam has contributed to environmental protection and biodiversity, including releasing aquatic species that are useful for the ecological environment.

Currently, the Buddhist Sangha of Vietnam has built and maintained the effective operation of 04 national Buddhist models to participate in environmental protection and climate change response at Phap Bao Pagoda (Ho Chi Minh City), Phap Van Pagoda (Hanoi), Hai Duc Pagoda (Hue), Consecrated the Pure Land of Non Bong. Communication on the “Buddhism and sustainable environment” column is also focused on the Buddhist Sangha of Vietnam’s information pages. A number of Executive Boards of the Buddhist Sangha of Vietnam in provinces and cities have organized seminars and exhibitions on the topic of environmental protection and response to climate change such as Hanoi and Ho Chi Minh City.

The document of the 13th National Party Congress (in 2021) has identified one of the key tasks to bring the country into a new stage of development, which is to focus on perfecting and implementing the policies, ethnicity and religion, well implementing religious solidarity and great national unity. In the Political Report of the document of the XIII Congress, it was stated that “Appealing, uniting, and gathering religious organizations, dignitaries and believers to live a good life”, make positive contributions to build and defend the Fatherland. Thus, the 13th National Congress of Deputies is a continuation of Directive No. 18-CT/TW dated January 10, 2018 of the 12th Politburo, which recognized religion in general and Buddhism in particular as social resource requirement to promote the good cultural and ethical values of religions for the sake of national development.

Conclusions

In conclusion, after more than 2,500 years of introduction and development in Vietnam, Buddhism plays an increasingly important role in the cultural and spiritual life of the masses. The “entering the world” philosophy of Vietnamese Buddhism is a policy and a guiding principle throughout the historical process of the nation to contemporary Vietnamese society. Buddhism engages, participates in social life, integrates into the secular space, and solves social problems in secular society. The “entering the world” spirit of Buddhism is still being promoted in modern society along with the current general trend of world religions. Today, the “entering the world” tradition of Vietnamese Buddhism has entered into more concrete and practical human life with positive values such as charity and humanitarian activities; health and education; family and society; ecological environment, responding to climate change.

References

- Buddhist Sangha, VOV Online Newspaper Issued on January 13, 2016.
Neuroscience (2007), Secularization and Divinization, Journal of Religious Studies (04).
Dan Khanh, Vietnamese Buddhism with humanitarian and charitable activities, People’s Daily Online, November 7, 2018.

Nguyen Kim Son (2018), Buddhism's entering the world and contemporary social issues, National University Publisher.

Central Buddhist Sangha of Vietnam, Summary Report on Buddhist work of the Buddhist Sangha of Vietnam, term VI (2007-2012).

Buddhist Sangha of Vietnam, Summary Report on Buddhist work of the Vietnam Buddhist Sangha 2016.

Central Buddhist Sangha of Vietnam (2017), Summary Report on Buddhist work - 35 years of establishment of the Buddhist Sangha of Vietnam.

Thich Duc Thien (2020), the Buddhist Sangha of Vietnam participates in environmental protection and response to climate change, Electronic Journal of Buddhist Culture.

Vietnamese Dictionary (2011), Dictionary Study Center, Da Nang Publisher, Da Nang.