

Mission Atlas Project

VIETNAM

Basic Facts

Name Socialist Republic of Vietnam

Population

The population of Vietnam stands at 80,000,000, with the capital city of Hanoi reporting 3.5 million residents. Currently people aged under 20 account for 44 percent of the total population. The population is forecasted to increase to 113-122 million by the middle of this century.

Population centers are Hanoi and Ho Chi Minh City (formerly Saigon). The population growth rate is 1.45% and the age breakdown of the population is: 0-14 years: 32.13%, 15-64 years: 62.44%, 65 years and older: 5.43%. 2001 estimates; 21.23 births per 1,000 population, 6.22 deaths per 1,000 population, -.49% migrants per 1,000 population. The infant mortality rate is 30.24 deaths per 1,000 live births. Life expectancy is 69.56 years with females living about 5 years longer than males. The estimated family size is 10.

About 85% - 90% are of Vietnamese origin with the rest containing Chinese, Hmong, Thai, Khmer, Cham, and mountain groups.

Land Area

Vietnam has a total landmass of 331,041 sq km (127,816 sq miles), roughly half the size of Mexico. Vietnam borders the following countries with border lengths; Cambodia 1,228 km, China 1,281 km, Laos 2,130 km. It has 3,444 km of shoreline excluding islands. It also borders the Gulf of Tonkin and the South China Sea. It is separated into 58 provinces. The lowest point in the country, the coast of South China, rests at 0 m and the highest point, Ngoc Linh, rises to 3,143 meters. The terrain varies from a low, flat delta in south and north to highlands in the central area, with hilly and mountainous regions in far north and northwest.

Hills and mountains cover about 2/3 of the land. There are also large and fertile deltas and plains as a result of the deposition of the Red River System in the north and the Mekong River System in the south. Most of the land in the two deltas is used for food crops. Vietnam is the second largest rice-exporting country in the world. On the other hand, massive forests and woodlands spread over the central region where mountainous areas stretch along the border.

Vietnam's temperature varies from tropical in the south, monsoonal in the north with a hot, rainy season (mid-May to mid-September) and a warm, dry season (mid-October to mid-March)

Economy

Vietnam, a country with a 38.2 million-person work force, has an unemployment rate of 25%. Over 37% of these people live below the poverty line. Its gross domestic product is 25% agriculture (paddy rice, corn, potatoes, rubber, soybeans, coffee, tea, bananas, sugar, poultry, pigs and rice), 35% industry (food processing, garments, shoes, machine building, mining, cement, chemical fertilizer, glass, tires, oil, coal, steel and paper), and 40% service sector.

Vietnam exported \$14.3 billion in 2000, which included crude oil, marine products, rice, coffee, rubber, tea, garments and shoes. The primary export partners are China, Japan, Germany, Australia, U.S., France, Singapore, UK, and Taiwan. The country had a small trade deficit as seen by its imports of \$ 15.2 billion which included machinery and equipment, petroleum products, fertilizer, steel products, raw cotton, grain, cement, and motorcycles. Vietnam's debt totals \$ 13.2 billion and economic aid for 2000 totaled \$ 2.1 billion.

Vietnam is a poor country, which is densely populated and has had to recover from many wars and the withdrawal of economic support from the former Soviet Bloc. Although growth has been slow the market is growing. Foreign investment fell from \$ 8.3 billion in 1996 to \$ 1.6 billion in 1999. The government still believes that a free market economy will lead to disaster, but lately has moved cautiously to structural reforms to revitalize the economy and promote more export-driven industries. The Vietnam currency is the *dong*.

Government

In regard to administrative units, Vietnam is divided into provinces and cities under direct central rule. The provinces are divided into districts, provincial cities, and towns. The cities rest under direct central rule and are divided into urban districts, rural districts, and towns. The district is divided into communes and townlets. The provincial cities and the towns are divided into wards and communes while the urban districts are divided into wards.

The current government in Vietnam is Communist and all areas of government are incapable of acting without the Party. Party members fill all significant positions within the government. The government merely functions to implement Party actions.

Vietnam celebrates its independence from France on September 2, 1945 and this day is remembered as a national holiday, Independence Day. The Constitution, written April 15, 1992, and the legal system are based on communist legal theory and French civil law. There are three branches of Government, executive, legislative and judicial branches.

The executive branch contains the chief of state titles President and Vice President. It also contains the head of government known as the Prime Minister (appointed by the president) and the Deputy Prime Minister. The National Assembly elects the President who appoints a cabinet on the proposal of the Prime Minister and ratification of the National Assembly (which is the highest representative organ). They also elect the Chief Procurator of the Supreme People's Court. The President serves as Head of State (5 year term) and Commander in Chief of the Armed forces and he represents Vietnam in foreign affairs. The Cabinet oversees the running of the Government and is run by the Prime Minister.

The Legislative branch is the National assembly that consists of 450 seats whose members are elected by popular vote to five-year terms. 92% are members of the Communist Party of Vietnam (CPV) and the remaining 8% are non-CPV that are approved by the CPV to run for election. The Judicial Branch encompasses the Supreme People's Court; the Chief justice is elected to a five year term by the National Assembly on the recommendation of the president. There are no opposition groups or leaders in Vietnam.

Society

Around 80% of the population lives in villages, most working as rice farmers on small land holdings. Very few Vietnamese own vehicles, the ones that do, live in the major cities. Bicycles and motorcycles remain the principle method of transportation although the number of individuals owning cars is on the rise.

A large percentage of the population is debilitated by chronic ailments, most towns have polluted water and waste disposal methods are rudimentary. Vietnam is a country that bears the scars of perhaps the bloodiest war since WWII and the fallout from the collapse of communism. The country virtually sits in isolation from the embargo by the US and other western nations with consumer goods in short supply and highly priced.

While the government has instituted some economic reforms, the area of human rights suffers. It continues to suppress dissent and limit civil rights and freedoms of the average citizen. At times individuals are arrested and held incommunicado for long periods of time. In Vietnam it is a criminal act to perform certain types of peaceful acts, such as anti social propaganda and some offenders are sent to re-education camps. After internment in these camps, individuals are barred from public employment, housing and admission to educational institutions.

The annual per capita expenditure for healthcare in Vietnam is about \$1. Not surprisingly, most folks have not had a Tetanus booster in years. After decades of conflict and isolation, Vietnam's economic transition over the last decade has improved the lives of the nation's children and brought about important achievements in health, education, and gender equity. However, much of the country remains poor, particularly in rural areas in the highland provinces, the central region, and among marginalized groups. Most hospitals in Vietnam date back to the French colonial period. Wards are large and offer no privacy. Pharmacies, called "*nha thuoc*" in Vietnamese, can be found on almost every square block of the city. Many medicines that require prescriptions in the U.S., including many antibiotics, can be purchased over-the-counter. Antibiotic misuse is widespread as a result, and a number of germs that are easily treatable in the U.S. have become drug-resistant and much more stubborn here. Another note of caution -- the medicines available at local pharmacies are often counterfeit or past their expiration dates.

http://www.salemstate.edu/imc/vietnam/medical_surgical.html.

http://www.vietnamtourism.com/e_pages/e_index.htm.

Festivals have long been considered the traditional cultural activity of the Vietnamese people. They are attractive to all social classes and have become a necessary part of people's lives for many centuries. They are the crystallization of cultural, spiritual, and physical activities that have been chosen, maintained, and improved over many generations. Festivals are the living

cultural museums of the way people live. There are several major festivals, one of which is The Lunar New Year, also known as TET, also there are the Mid Autumn Festival and various holidays.

Rice is the major food staple for Vietnamese and is served at all major meals including lunch and dinner. A number of specialty meals are also important to the Vietnamese people. Sticky rice cakes are a Vietnamese traditional dish that must be part of Tet meals. As a matter of fact, every Vietnamese family must have sticky rice cakes among the offerings placed on the altar to their ancestors. Lean pork pie is only available in Vietnam and has different names in the north and south. Foreigners as well as Vietnamese are fond of lean pork pie. *Pho (noodles)* is the most popular food among the Vietnamese population. *Pho* is commonly eaten for breakfast, although many will have it for their lunch or dinner. Anyone feeling hungry in the small hours of the morning can also enjoy a bowl of hot and spicy *pho*. Grilled minced fish has been served in Vietnam for more than 100 years. The Doan family of Cha Ca Street in Hanoi first invented this dish. http://www.vietnamtourism.com/e_pages/vietnam/culture/foods_fruits/vif.frmfoods.htm.

Language

Vietnamese is the official language and English is quickly becoming the preferred second language. French, various Chinese dialects, and various tribal languages are widely spoken.

Urbanization

With a population of 80,000,000 the greatest concentration of people are in the large cities. Ho Chi Minh City (Saigon) 3,015,743, Hanoi 1,073,760, Haiphong 456,049, Da Nang 370,670, Nha Trang 213,687

Literacy

In 1945 over 90% of Vietnamese were illiterate but the country now (2002) boasts tens of thousands of doctors and professors. A complete system of higher education has been established with thousands of schools, several hundred vocational schools, colleges and universities. Vietnamese seem to have a devotion to education that suffered in the last 100 years. The Vietnamese under Confucianism have a high respect for the absorption of knowledge. Without education one was not admitted to the ruling class of scholar-officials. The curriculum for primary and secondary schools is set forth in the " Plan and Course of Study " provided by the Ministry of Education and Training (MOET). All schools are required to follow the Plan and Course of Study. As children reach the age of 6 they are required to attend a 5-year primary school. After the Primary school students may attend a lower secondary school, but attendance is not mandatory, although over 90% of the students in large schools matriculated to lower secondary schools in 1995. Only about 40% of those students who complete the lower secondary school opt to go on to Upper secondary schools. Higher education is very rare with

only 5% of college aged individuals expected to receive higher education. The literacy rate is now 94% with people 15 and older.

<http://www.asianinfo.org/asianinfo/vietnam/pro-education.htm>.

<http://www.t.soka.ac.jp/chem/CEAP/Vietnam.html#anchor1692284>

http://www.asianinfo.org/asianinfo/vietnam/about_vietnam.htm.

Religion

The communist government in Hanoi views any religious movement as a potential political rival. Only a few churches have been granted official status, and congregations without state approval worship at their peril.

Historical Aspects:

Prehistoric Peoples

Excavations in the area evidence the presence of humans in prehistoric time. The excavations show the presence of humans in Vietnam since *The Old Stone Age* (300,000 - 500,000 years). In the *Neolithic Age* (New Stone Age), *Hoa Binh - Bac Son* cultures (about 10,000 BC) witnessed the development of agriculture and animal husbandry, including even the technique of paddy rice cultivation. The Vietnamese spent their early years in the Red and Ma river delta. They developed methods of irrigation to tame the Red River, which floods every year. It is the process of continuous fight to control water - against flood, storm and drought, to build up irrigation canals for agricultural cultivation that formed the paddy rice civilization and the commune culture.

In the *Bronze Age*, a unique civilization formed that reached a high level in technical skill - the brilliant *Dong Son culture*. The recent ethnological, historical, and archaeological studies and researches have asserted the existence of the *Hung Kings'* period in *Van Lang Kingdom* (later *Au Lac Kingdom*) about 1000 years BC. In 200 BC, *Au Lac Kingdom* was invaded and annexed into the giant empire of the *Han* feudalism in the north.

<http://www.vietnamembassy-usa.org/learn/history.php3>.

http://www.vietnamtourism.com/e_pages/vietnam/introduction/history/eih_doda.htm.

Early Peoples in the Historical Period

Migrant peoples from the region of Indonesia and Mongols from China are the ancestors of the Vietnamese people. The Vietnamese people represent a fusion of races, languages, and cultures, the elements of which are still being sorted out by ethnologists, linguists, and archaeologists. The Indochina Peninsula was a crossroads for many migrations of peoples, including speakers of Austronesian, Mon-Khmer, and Tai languages. It borrows much of its basic vocabulary from Mon-Khmer, tonality from the Tai languages, and some grammatical features from both Mon-Khmer and Tai. Vietnamese also exhibits some influence from Austronesian languages, as well as large infusions of Chinese literary, political, and philosophical terminology of a later period. As an ethnic group they developed early in the Red River and Ma river delta in the Northern Part

of Vietnam. The word Viet is the Vietnamese pronunciation of a Chinese character meaning beyond or far.

<http://www.infoplease.com/ipa/A0108144.html>.

<http://www.countryreports.org/history/viethist.htm>

The Hung Vuong People

The first ruler is believed to have been *Hung Vuong* in 2879 B.C. From 111 B.C. until the 15th century China ruled the country, which was then known as *Nam Viet* and was ruled as a vassal state. The Portuguese were the first to arrive in Vietnam from Europe in the 16th century. France established its influence in the 19th century and in less than 100 years conquered the three regions of the country.

Chinese Domination

China, under the Han dynasty coveted the Red River Delta in part as a supply point for its ships. The Chinese ruled leniently at first and the Vietnamese feudal lords maintained their offices. Then China raised taxes and instituted marriage reforms in an effort to assimilate Vietnam, their aim being to turn them into a patriarchal society and more agreeable to political influence. The Vietnamese revolted lead by the wife of a murdered *Lac* lord, but the revolt failed and the women leaders of the revolution drowned themselves rather than be captured by the Chinese. They are still seen as heroes and are viewed as the reason women are held in esteem in Vietnamese society.

Afterwards the Vietnamese feudal lords disappeared from the landscape as the Chinese became more direct and introduced an administrative system with prefectures and districts ruled by scholar-officials sent by the Chinese court--though a limited number of Vietnamese were allowed to fill lower positions. China thoroughly indoctrinated the elite in Chinese culture, including religion and political traditions, they also built roads, waterways, and harbors, and improved agricultural practices with better irrigation methods. However, this indoctrination of Confucianism by the Chinese lead to the demise of the Chinese in Vietnam. It gave Vietnamese, in latter centuries, the will to resist Chinese domination unlike most of the other Chinese assimilated cultures.

The problems with China did not stop as the Vietnamese continued to battle with them for many centuries, from the 11th to the 15th-16th century. Through these glorious victories against the Chinese and the Mongolian feudal empires, Vietnam became stronger and more united and wealthier after each fight. Feudalism in the 17th and 18th centuries lacked strength and the peasants often revolted which lead to the end of regional feudal lordships that divided the country in two parts and united the country. At the same time many social and cultural reforms were implemented.

French Intrusion

In the 19th century the French invaded Vietnam and with the posture of the government being so poor, the French were successful. They controlled the whole country of Vietnam. They put in place a protectorate and a colonial government. Revolts still took place during this time, but were not successful. Several events lead to the success of the French. Floods, famines, droughts and cholera combined to kill more than 1 million people. The repression of the Catholics by the

Tu Duc's created a large group that welcomed the French with open arms and these were often given large tracts of land. Vietnamese were only appointed to lower level government jobs put in place to administer the new French colony. Vietnam was viewed as a rich source of revenue.

Rice was now being exported, a forbidden exercise. 70% of the government's operation revenue came from taxes on opium, salt, and alcohol. A colonial system, which divided Vietnam into three parts, was set up to dominate and exploit the land. Frenchmen were recruited to staff many government positions. By 1925, 5,000 European administrators were in Vietnam and Vietnamese were prohibited from traveling outside of their districts without proper papers. They were prohibited from publishing, meeting or organizing.

In 1930 an increasing number of landless peasants (57%) arose as 80% of the rice land in Cochinchina, this is the name the French gave to the area they controlled, was owned by 25% of the landowners and rubber plantations were more than 90% owned by French. During this time, the high level of literacy in Vietnam declines. By 1925, only one in ten school aged children were in school. The French carried a fear of Vietnamese students as a result of the students involvement in the 1908 Hanoi uprising, an uprising that led to French execution of thirteen rebels and hundreds of arrests. Although education based on Chinese classical literature flourished.

Recent History

In recent history, Vietnam has played a prominent part. Much of the interest in this country sprang from the War in the 1960s & 70s. The Country's importance is now being felt for its own contributions.

Ho Chi Minh and Communism

A young man born in Vietnam named *Nguyen Ai Quoc*, (who later changed his name to *Ho Chi Minh*) was the son of a scholar from a poor peasant family. He was educated in classical Confucian and joined a French ship as a cook. He traveled to America, Africa, and Europe. In Paris he tried to meet with American president Woodrow Wilson and discuss Vietnam's independence but was turned away. During his stay in Paris he embraced Marxist-Leninist views and became a founding member of the French Communist Party. He moved to Moscow in 1923. The next two years he trained more than 200 Vietnamese cadres in revolutionary techniques. In 1926 he wrote "*The Revolutionary Path*" that was considered his primer on revolution. He was instrumental in introducing Communist theory into the Vietnamese Independence movement.

Tension rose as a Vietnamese teacher from a peasant family founded the *Vietnamese Nationalist Party* in Hanoi, mostly of students and low class government employees. The group was patterned after the Chinese Nationalist Party from which it received support. In 1929 a French official was assassinated and it was believed that the Vietnamese Nationalist Party (VNQDD) was responsible. Several hundred members were arrested and jailed including most members of the central committee.

Continued tensions saw the French grow weak in Vietnam as France was occupied by Germany during WWII, the Japanese occupied and controlled most of the country around the Gulf of Tonkin. However, they were driven out at the conclusion of WWII. Even with the presence of Japanese in the country, there was a continued presence of French in Vietnam during WWII and they tried to regain their power after the war with the approval of the US. But in 1954 at *Dien Bien Phu*, the French suffered defeat and the country was split. The communist Viet Cong controlled in the North and the French in the South with a Vietnamese Premier. Small battles turned into full-scale war with America getting involved on the side of the French. In 1961 a military and economic aid treaty was signed between South Vietnam and the United States, which bought in U.S. troops and set up the U.S. Military Assistance Command.

In 1964 the North Vietnamese began a massive drive to conquer the whole country aided by China and Russia. The U.S. began massive air raids on North Vietnam and on communist controlled positions in the south. By 1966 there were 190,000 U.S. troops in Vietnam and in 1969 there were 550,00. The year 1968 saw the bloodiest year of the war and diminishing resolve on the part of the US. The U.S. pulled out in 1975 due in part to the length of the war, the high number of casualties and the involvement in war crimes such as the My Lai incident. The North Viet Cong rolled into and captured Saigon, a city whose name was later changed to *Ho Chi Minh City*. Vietnam was once again a single country.

The communist leaders of the country had great plans after the war, but several blunders keep the country teetering. 1976 saw the country reunified and shortly thereafter was rapid socialization of the southern economy, which lead to an unprecedented economic disaster. It found itself on a collision course with China and later it signed a security pact with the USSR. Then in 1978 it invaded Cambodia. This used up energies that could have been better spent toward economic energies. The association with the Soviet Union did little to bolster Vietnam position on the world scene, nor did the presence of it's troops for a decade in Cambodia.

The advent of glasnost in the Soviet Union was not shared by the leaders Vietnam, in fact, they feared it. The declining socialism in Eastern Europe and the Soviet Union did not bode well for Vietnam, as the economic aid received from these powers was stopped. Due in part to this situation, the Vietnamese mended fences with Beijing in the mid 90's.

<http://www.vwam.com/vets/anticolonial.html>.

Today (2002), Vietnam is a bustling country, it's cities are full of energy and some western culture. The nation is transforming at the speed of light since the government has opened up the county to free trade and private enterprise. The future for Vietnam holds great promise.

<http://www.vwam.com/history.html>. <http://www.vietnampix.com/intro2.htm>.
<http://www.infoplease.com/ce6/history/A0834642.html>.

People/People Groups

PEOPLE	POP	LANGUAGE	RELIGION	NOTES
Akha	360,000	Akha	70% animists, 25% Buddhists	Located on the northwest border with Laos
Alu		Alu		
Arem	1,000	Arem	Animists	East central Vietnam, both sides of Laos Border
Bahnar, Bonom	85,000	Bahnar	Animists	Montagnards, southeastern Gai Lai-Cong Tum Providence
Bana	169,980	Bahnar Rengao	Pays homage to spirits	Kon Tum province and western parts of Binh Dinh and Phu Yen provinces
Bouyei	1,760	Bouyei	Animists	Located in Northern Vietnam
Brau	285	Lave Palau	Animists	Cambodia-Laos border
British	1,500	English	Anglican	Expatriates from Britain
Bru, Eastern, Galler	50,000	Tri	Ancestor worship	Inhabit the mountain areas of Indochina
Cacgia Roglai	2,000	Roglai, Cacgia	Animists	Thuan Hai providence on coast
Cham	122,900	Cham Eastern, Cham Wester	Muslim	Found near the delta provinces of Chau Doc and Tay Ninh in southwestern Vietnam near the Cambodian border. Surrounded by the Malay and Khmer ethnic groups, they live near the provincial capitals.
Cham, Eastern	80,000	Cham, Eastern	Muslim and Brahmanism	Eastern Cham practice a mixture of Brahmanism and Islam. Brahmanism is a sect of Hinduism that was imported to Vietnam, known as Khmer Islam
Chil	20,000	Gimme		
Chinese		Tai Nua		
Choro	18,650	Chrau	Animism follow centuries-old animistic rituals and sacrifices	Live in the Xuan Loc and Chau Thanh districts of Dong Nai Province, their world-view, the universe is a hierarchy of spirits
Chrau, Tamun	15,000	Charu Voqtwau	Animists	Dong Nai province, some Roman Catholics
Chru, Seyu	15,000	Chru Rai	Animists	Lam Dong province Closely related to Cham. Bilingualism in Vietnamese
Churu	13,350	Chru	Ancestor worship	Woman chooses her own husband. The husband lives in his wife's family.
Chut	3,010	Arem Chut	Ancestor worship	The Chut tribes share a common belief in a Creator God, primarily engaged in agriculture, no known Christians

Co	28,100	Cua Traw	animists. worship a wide array of ghosts, demons and disembodied spirits. They believe each man has 18 souls or life-sources	Superstitious people, they hire shamans to consult the spirit-world, No major event, such as a marriage, funeral, or long journey, occurs before a shaman has been consulted between 300 to 1,000 are Christians, Quang Nai Province
Cong, coong	1,560	Phunoi White Khoany	Ancestor worship	Grow cotton, men and women can each take the initiative in marriage, wedding is often celebrated once the couple has had children
Cua, Kol	10,000	Cua	Animists	Gia Lai-Cong Tum province,
Eastern Mnong	48,000	Mnong, Eastern	Animists	Some Roman Catholics, Montagnards, Darlac and Tuyonduc province.
E-De	241,800	Rade	Christianity introduced by missionaries in the 1930s, a movement to Christ occurred	Live in a society ruled by the women, Annual ceremonies are still held today in honor of the spirit of the rice, the spirit of the soil, water, and fire. Former animist, Christian church claims to number 117,000 believers
Eurasian	412,136	French	Roman Catholic	Mixed USA/Indochinese left after USA war
Flowery Meo	160,000	Hmong, Northern Guiyang	88% polytheists	Some Roman Catholics, Northwestern Tonkin providence, also animist (believe that non-human objects have spirits.
Franco-Annamate	7,400	Unknown	60% Buddhists	Mixed French and Vietnamese since French occupation.
French	4,946	French	Roman Catholic	Expatriates from France.
Gelao	1,830	Gelao		
Gai Rai	300,900	Jarai To-buan	Majority are animists, 80k are Christians	Water buffaloes, goats, pigs and chickens are raised in some areas solely for the purpose of being sacrificed to the spirits. Rice is their staple food, husband lives with his wife's family and has no rights to inheritance
Giay	47,100	Nhang	Ancestor worship	Patriarchal customs rule, practice rice cultivation, Giay worship not only their ancestors but also the genies of the heaven, the earth, and the kitchen including the Goddess of Childbirth http://www.orient-tours.nl/ethnics%20part4.html .
Gie Trieng	33,400	Jeh, Jeh Mang, Treing		Mountainous areas of Quang Nam-Da Nang

Halang	10,000	Haling	Animists	Montagnards, Gia Lai-Cong Tum province, some Roman Catholic, mission of Summer Institute of Linguistics.
Halang Doan	1,000	Haling Doan	Animists	Montagnards, Northeastern Dac Lac Province
Han Chinese Nung, Cant	500,000	Chinese, Yue	Buddhism, <i>ancestor worship</i> (<i>animism</i>) (Taoism, and Confucianism.	The largest Chinese ethnic group in Vietnam, settling primarily in the south around Ho Chi Minh City. They speak Cantonese http://www.bethany.com/profiles/p_cede5/2266.html .
Han Chinese, Mandarin	670,000	Chinese Mandarin	Elements of Buddhism, Confucianism, and Taois	Their beliefs are centered around the concept of maintaining harmony. Very superstitious, believe in a pantheon of spirits who inhabit the earth.
Han Chinese, Wu		Chinese Mandarin, Min Nan and Yue		
Hani	15,500	Hani	Practice ethnic religions	Most are rice farmers, Most Hani families are patrilineal, line of descent is through the father, ancestor worship and temples where a multitude of gods are worshipped
Haroi, Bahnar cham	33,000	Haroi	Animists	Also Roman Catholics,
Highland Nung Tai Nun	770,000	Nung	Polytheists, ancestor worship	Emigrated south from China over the last 100 years
Highland Yao, Myen	411,732	Man	Polytheists	Less than 1% are Christians, believe that they must regularly appease the spirits, or demons will force punishment on their families. Piles of burning incense can be found at the bases of big trees or large rocks.
Hmong	693,100	Hmong Daw, Hmong Njua	Animists	Have a legend of a Hmong Savior who will one day reveal himself and establish an independent Hmong homeland, between 50,000 to 330,000 Hmong Christians in Vietnam.
Hmong Daw, White Meo	500,000	Hmong Daw, Hmong Eastern Xiangxi,	Animist	Hmong Northern Guiyang, Hmong, Northern Qiandon
Hmong Njua, Blue Meo	260,000	Hmong Njua	Animist	
Hre	117,000	Hre Rabah	Anismists	Montagnards, About 1,800 Hre are reported to be Christians, Gospel of

				John and the Book of Acts are available in Hre. Society is traditionally patriarchal, love to play music and sing
Hung, Cuoi	1,000	Hung Toum	Animists	In north near Laos border
I	7,200	Yi, Yunnan	Polytheists, animists	Immigrants from PR China
Indonesian	3,700	Indonesian	Muslim	Migrant workers, settlers from Indonesia
IU Mien	524,000	IU Mien, Quan Trang	Animist and ancestor worship	Dayao Mountains, Guangxi Zhuang Autonomous Region, Guangdong, Yunnan, Hunan, and Guizhou provinces. .7% evangelized Christians
Japanese	8,243	Japanese	Buddhists	Settlers, businessmen from Japan
Kang		Kang, Tay Khang		
Kantu		Kantu Eastern	Animism	Pray to numerous gods, ghosts and deities for the protection and blessing of their communities, harvests and animals, ceremonies are held where animals are sacrificed. It is reported the Kantu were still involved in human sacrifices until recently. Rarely have contact with outsiders
Katu	45,900	Katu, Eastern, Phuong	Animist	About 400 believers, mountain people
Kayong, katang	2,000	Kayong	Animists	Montagnards,
Khang	4,870	Khang, khang Clau	Ancestor worship and animist	Khang women dye their teeth black and chew betel like the Thais
Khao	10,000	Khao	Ancestor worship	Inhabit the subtropical hills of northwestern near the Ma River, farmers and fishermen,
Khmer	1,111,900	Khmer, Central southern Khmer	practice Brahmanism and Hinayana Buddhism	Long tradition in wet rice cultivation, part of the old Khmer empire that encompassed present day Laos, Thailand, Cambodia, and southern Vietnam http://www.bethany.com/profiles/p_code2/2048.html
Khmer, Central	895,000	Khmer, Central	Buddhism	Mekong Delta, 9% are non religious, have virtually been absorbed into the Vietnamese community Today, mostly widows and orphans remain, because of the men killed in the late 70's, the women are now required to perform duties that once belonged to the men.,
Khmu	53,200	Khmu, Yuan	Animists	Mostly in Laos, believe their actions in life are controlled by the spirit-world.,

				sons take their father's surnames, and daughters take their mother's. Every surname represents an animal or plant which are sacred, They are not allowed to touch the animal or plant throughout their lives
Kim Mun, lowland Yao	120,000	Kim Mun	Ancestor worship	The people of the forest, very important to have sons, they sacrifice for the welfare of deceased fathers, so without sons, the fathers soul is lost forever.
Koho	114,500	Koho Tring	17% animists	Approximately half are evangelical adherents,
Kutsung	5,000	Lahu Shi		
Laghuu	1,000	Laghuu		
Laha	1,730	Laha	Animism	No known Christians, claim to have always been in Vietnam, language is not spoken outside Vietnam, Sexual activity between Laha youth is not only permitted but encouraged, While people who die from a natural death are buried, children and those who die from an accident or some other unnatural way are cremated.
Lahu	6,600	Lahu Shehle	Animist and Ancestor Worship	Live in villages built on mountain slopes, The right of inheritance is only reserved for sons, Muong Te District of Lai Chau Province
Lahu Nyu		Nyi		
Lao	11,940	Tsun-lao Vientiane	Buddhists,	Primarily grow rice, They live in fear of their gods and constantly strive to appease them with ritual chants and sacrifices.
Lati	9,760	Lachi, Lachi White	Animist	Not a single Christian known to be among them, they are polytheists,
Lati, White	1,602	Lachi White	Animists	
Lawi	Unknown	Molayo-Polynesian	Animists	They have no knowledge of the Gospel
Lolo	3890	Lomwe	Polythesim	In China the name Lolo is considered derogatory, they are very religious people; they engage in ancestor worship, they believe in two gods who created the world. Also have a flood story with only one family surviving in a wooden boat.
Love	231	Lave		
Lu, Nung	4570	Nung	Buddhism	They are buried with a few of their belonging, a rice bowl and some money, they are part of southeast Asia's most ancient races.

Ma	31,600	Maa	Animism	Have many folk song, legends, epics and poems, there are a good number of Christians among the Ma.
Mang	2790	Mang	Animism	Place dragons upon their homes and believe they will protect them. Each Mang person has five or more family names. The names are derived from the names of sacred animals; believe in a creator god called Mon Ten.
Mangkong	10,000	So	Animism	Some Christian among the Mangkong
May	1500	May	Animist	East central area of country.
Miao, northern hua	60,000	Unknown	Polytheists	Animal sacrifice is widespread, agriculture is the main means of living,
Miao, sinicised	3000	Maninka, sankaran		
Mnong	83,600	Mnong; central, eastern, southern and preh	Christianity	Matriarchal and matrilineal society, children take the family name of their mother, Alcoholism is a major problem among the Mnong
Monom, Bonom	5000	Monom	Animists	Montagnards, eastern Gia Lai-Cong.
Muei Tai		Unknown	Animist and ancestor worship	Polite, respectful, and hospitable people, bury their dead, do not believe in cremation, no division of labor by sex.
Muong	1,135,900	Muong Wang	Animists	Located in the northern provinces of Thanh Hoa, Vinh Phu, Son La, Yen Bai and Hoa Binh, Only the Thai and Tay minorities have more people. Animal husbandry and gather food from the forest. Strongly patriarchal. Girls are not allowed to choose their own partners, they have a creation story,
Ngai	1430	Dan	Worship goddess of fisherman, Tin Hau	Live on the water and some are wealthy fishermen, no known Christians among them, when Ngai women are pregnant they are not allowed to eat snail, beef or goat meat, and are not allowed to buy or make clothes. After the birth the woman must stay away from her parent's home for a period of 60 days.
Nguon	2000	Nguon	Animists	East central, south of Bai Dinh
Northern Roglai, Radlai	72,000	Roglai, northern	Animists	Montagnards, in mountains west and south of Nhatrang.
Nhang	37,964	Nhang	Polythesim, and ancestor worship	Primarily farmers and cattle breeders, Nhang society is patrilineal, young people are free to choose their own

				marriage partners
O-Du	215	Odu	Animists	On the verge of extinction, the language is only spoken by a few older people, fear if they cannot speak their language their ancestors will not recognize them in the after-life, superstitious people. Worship multitude of spirits. When someone dies their soul leaves the body and resides in the house, watching over the family's activities, no known Christians
Pacoh, River Van Kieu	16,600	Pacoh, Pahi	Polytheists and animists	Montagnards, some Roman Catholics also mission for Summer Institute of Linguistics
Pakatan	200	Maleng		
Pathen	4570	Bunu, Baheng	Ancestor worship	Many are situated along the banks of the Gam River, villages average 30-40 houses, clan system is still strong, each clan has its own sacred totem. Detailed taboos exist that define how one clan relates to and treats another. Marriage between people from the same clan is strictly forbidden, some locations believe a frog created the heavens and the earth. After a time of living in prefect contentment, man destroyed the harmony of his peaceful existence by killing the frog... "The frog's dying curse was to divide the world into a realm for humans and a realm for spirits.
Phuang	5000	Phuong	Animists	Each home contains an ancestral altar with a tiny "spirit door" to allow the spirits to enter
Phula	7980	Phula	Ancestor worship	In every Phula home the most sacred room is a central bay, which contains the ancestral altar. Next to the altar is a tiny "spirit door" about 10 inches wide. It is never touched or opened except during appointed times of ancestral worship. When someone dies, items of salted meat and drink are placed in the grave, so the soul of the deceased will not go hungry on its journey to the afterlife. Handful of Christians.
Phuthai, Phu Thai	150,000	Phu Thai	Animists	Agriculturalist, north Vietnam, influences from Buddhism, Confucianism and Daoism.

Pong, Kniang		Phong-kniang	Animists	When a Kniang Pong dies, a boy from the family of the deceased throws three stones on to the ancestral altar. They believe this symbolizes the anger the 'spirit of the house' has at having lost one of its occupants, A high percentage of Kniang Pong are educated and able to read
Pubiao	470	Laqua	Animists	Many Pubiao men are skilled carpenters. They hire themselves out to other communities, as well as making and selling goods made from wood, rattan and bamboo, crops include maize, rice, rye and beans, believe a person has eight souls and nine spirits, Some legends include a great flood in the past; the only survivors were a few who hid in a giant hollowed-out pumpkin, most revered place in a Pubiao home is the ancestral altar
Raglai	89,050	Ramoaino, Roglai, Cacgia, Roglai northern	Animists	Raglai is a Malayo-Polynesian language, In addition to agriculture, the Raglai are skilled at basket making, blacksmithing, and hat making and weaving, strongly matriarchal. The oldest woman makes all family decisions. Children take the family name of their mother, and all inheritance is handed down to the daughters. The youngest daughter of the family is responsible for performing the worship of her parents. Before marriage the young man is allowed to move in with his bride-to-be. He works for his future in-laws, and displays his virtue for all to see, if the wife should die young, an unmarried cousin may take her place.
Red Meo	149,000	Hmong, western Xiangxi	Polytheists	Northwest Tonkin providence, Roman Catholic has diocese
Rengao, western Renga	15,000	Rengao, western Rengao	Animists	Part of Bible published in 1977, Montagnards
Rhade, kpa	120,000	Rade, Rde Kpa	61% evangelical	39% animists, mountain people (montagnards)
Romam	340	Romam	Animists	On Vietnam-Cambodian border, on the verge of extinction. Gathering food from the forest is the main responsibility of the men. Romam

				women wear large, heavy ivory earrings that are inserted into a hole in their earlobes that in some cases has stretched to 5-6 cm in diameter.
Ruc	500	Ruc	Animists	Binh Tri Thien Providence.
Russian	7400	Russian	49% non religious	20% atheists, military advisers with a few civilians.
Sach	1000	Chut	Animists	Binh Tri Thien Providence. Near Laos border
San Chay	141,600	Man Cao Lan	Ancestor worship	No known Christians, Strict morality codes practiced among rural San Chay. When a person dies, seven coins are placed into the coffin for a man and nine for a woman. The coins represent the <i>Khue</i> star which they believe guides the person's soul to the ancestors in the other world, Each village has a shaman, called <i>khan thu</i> , who is responsible for all religious activity. He usually doubles as the village headman, and is highly respected among the community.
San Diu	117,500	Lu Mien	Ancestor worship and the god of the kitchen	Live in the midlands of Quang Ninh, Hai Hung, Ha Bac, Vinh Phu, Bac Thai, and Tuyen Quang Provinces. husband (father) is the head of the family. The children take the family name of the father and only sons have the right of inheritance, engage in rice farming
Sedang	120,000	Haling, Halang Doan, Sedang	Animists	They suffered greatly from inter-village and inter-tribal warfare. Sedang adults are still organized into military units. Hedges and barriers containing hidden traps, stakes and spears, surround homes. Revere "Mother Rice" who they sacrifice to for an abundant harvest. Some claim to have a legend of a great flood long ago that destroyed the earth's inhabitants. Only one brother and sister survived. Say that the Creator God caused the flood because He was upset at the wickedness and debauchery among humans.
Sila	735	Unknown	Animists	Men have painted their teeth red and women black. Involved in rice and corn cultivation, hunting and fishing. The head is usually the oldest man who plays an important role in the

				village, The "mo" (sorcerers) are well respected, The burial ground of the dead occupies a plot at the end of the village. Graves of members of the same lineages are grouped together. The Si La often build the funeral house for the dead first, then dig the grave for the house
So	130,000	So	70% Buddhists	30% animists, Bihn Tri Thien Province. Primarily farmers,
So Tri	10,000	Tri	Animists and Buddhists	Most are rice farmers,
Southern Mnong	48,000	Mnong, southern Prang	Animists	Montagnards, mostly in Quang Duc Province.
Southern Ronglai	20,000	Rai, Ronglai, southern	Animists	Montagnards, in Thuan Hai Province and south Vietnam.
Stieng	62,300	Stieng, Bulo	Christianity	Live in Southern Vietnam, houses built flat on the ground, grow a variety of vegetables and are fishermen, love to drink alcohol, men file their teeth and women stretch their ear lobes,
Ta Oi	32,350	Pacoh, Taoih, upper	Animists	Communal house is called a Rong and is in the center of the village, children take fathers name, only sons have right of inheritance, practice slash and burn agriculture and wet rice cultivation, also raise fish,
Tai Daeng, Red Tai	100,000	Tai Daeng	Animists	Believe in multiple personal souls, they are polite and respectful people, society organized on the basis of age, gender and wealth. Wet rice farming serves as a source of income and of sustenance for them.
Tai Don, White Tai	400,000	Tai Don	Combine animism with Buddhism	Originally from China, they are polite and respectful, children are taught to be self reliant and independent, at the core of their society is the family, main crop is wet rice, they seek perfect peace (nirvana) in life,
Tai Hang Tong		Tai Hang Tong		
Tai Lu, Pa-I	3700	Lu	Polytheists	20% Buddhists, living good lives is essential to be reborn into a higher social status, the alternative is to come back as degraded animals. Offer sacrifices to their spirits, marriage is determined by horoscope and is considered sacred
Tai Man Thanh		Tai Man Thanh		

Tai Black	590,000	Tai Dam, Tay Muol	Combine animism with Buddhism	They have spacious houses and are very polite; they are a patriarchal society and are mostly wet rice farmers with no division of labor between the sexes. Believe in multiple personal souls
Takua, Langya	5000	Takua	Animists	25% Christian, Montagnards,
Talieng		Talieng, trieng	Animists	Tobacco and alcohol are heavily consumed,
Tamil	7400	Tamil	Hindus	In all large towns, from India
Tay	1,478,400	Tay, Tay Joy	Ancestor worship	Rice farmers, ancestral are in all houses and visitors are not allowed to sit in front of them nor are women who have given birth allowed to look upon them.
Tay Jo		Tay Jo		
Tay Pong, Poong	3000	Kha Phong Mnong, Central Pong	Animists	Northwest
Tay Tac		Tay Tac		
Thai	1,292,300	Tai Daeng, Dam, Don, Hang Tong Tay, Tay Jo	Animism	Influences from Buddhism, Confucianism and Daoism, experienced in rice cultivation, like their roofs shaped like turtles. Men live with wives family until they have a child, then they are allowed to move.
Tho	63,700	Southern Ta'y, Tho	Animist and ancestor worship	Prefer to be known as Tay, as Tho is considered a derogatory term. They grow rice and use slash and burn techniques to grow other crops, groom required to do work for wife's family as a form of payment. Less than 1% are Christians.
Todrah, Sedang Didrah	5000	Todrah	Animist	Montagnards,
Trieng	30,000	Trieng	Animists	Montagnards, Northwest of Dak Rotah, also in Laos.
Tsun-Lao	37,000	Tsun-Lao	Theravada Buddhists	Many are animists, practicing folk religions, rice farmers who also engage in hunting and fishing. Live in villages near water to have access to Chinese traders.
Vietnamese	67,500,000	Southern Vietnamese, Vietnamese	Buddhism	6.2 million Christians, Buddhism, Daoism, Confucianism, animism and Christianity (especially Catholicism) have all played a role in shaping the Vietnamese world-view. Caodaism is a new religion started in Vietnam and

				numbers several million followers in Vietnam.
Xinh Mun	13,500	Puoc	Animists	Each house is divided in two, one side for married men and an altar and the other for families. Some women eat betel nuts, which stain their teeth black. They love to eat spicy food and drink alcohol.
Yao	588,600	Lu Mien, Kim Mun	Daoism	Originally from China, ingenious inventers. During courtship a girl may bite the arm of the one she chooses. Some worship pan as the creator of the universe.
Yoy		Yoy		
Zhuang		Zhuang, Southern		

Religion in Vietnam

Non-Christian Religions

Buddhist

Buddhism is the largest of the major world religions in Vietnam, with over 43 million followers. It was the earliest foreign religion to be introduced in Vietnam, arriving from India in the second century A.D. in two ways, the Mahayana sect via China, and the Hinayana sect via Thailand, Cambodia, and Laos. During the ten-century feudal reign of Vietnam, Buddhism was considered a state religion.

Non-Religious

At present, Vietnam has more than 20,000 pagodas dedicated to Buddha, with a large number of other pagodas being built or restored. Buddhism reports a growth rate of +1.5% annually. The second largest religious group, the non-religious, has over 17 million or 21.8% of the population. This segment of the population is growing at a rate of 1.8% per year. The non-religious segment is gradually opening to outside influences due to the lessening of Communist commitment.

Traditional Religions

Traditional religions, called Animism, from the Latin word *anima* meaning *breath* or *soul*, holds to the belief that all living things have souls. A belief that a soul or spirit existed in every object, even if it was inanimate. These beliefs and ancestor worship are prolific among the hill tribes. Hill-tribe Christmas celebrations, which are held without interference in other parts of Vietnam, are subject to harassment. *Leh Ksor*, 35, a new resident of Raleigh, recalls how police two years

ago used tear gas to break up a Christmas pageant in a highland village near the Cambodian border. Parents, coughing and wheezing, grabbed their children and fled in terror, only to be beaten by waiting police. A TIME Asia article (July 2002) talks about the *Montagnard*, Christians who are being persecuted and harassed by the Vietnamese are leaving the country and going to other nations including America. Dao Cao Dai, pronounced *Caodaism* in English, is a new religion started in Vietnam and numbers several million followers. It is mixture of the teachings of many world religions, including Buddhism, Confucianism, Christianity, Hinduism, Islam, Judaism, Taoism, as well as Geniism. It is an indigenous religion of Viet Nam. Cao means high and Dai means palace, as the high palace of god.

<http://www.themystica.com/mystica/articles/a/animism.htm>

<http://www.religioustolerance.org/caodaism.htm>.

Chinese Religion

Over 800,000 people in Vietnam follow Chinese. This religious expression has 1.10% of the people and is declining at a rate of – 0.2%.

Muslin

The Muslims number 558,822 in Vietnam primarily among the Cham people. This number represents 0.70% of the people but is increasing at + 1.5% annually.

Baha’I

The Baha’I number 319,327 or 0.40 % of the population. This group shows a negative growth rate of – 2.9% annually.

Marginal Christian Groups

Roman Catholicism

Roman Catholics of the Franciscan Order arrived in Vietnam in 1580 and the Jesuit Order came in 1615. These were the first to bring the Christian religion to the people of Vietnam. Today they boast of 5.1 million Catholics in Vietnam or 6.4% of the population. In 2001 the Pope installed *Francois Xavier Nguyen* as Cardinal.

The Church divided into the north and the south as over 650,000 fled the north and went south for fear of the government. The northern government unsuccessfully tried to convince the church to break ties with Rome, a move that was successful in China. Only a handful of Priests were party to this and formed the Patriotic Church and the movement has not been heard from since.

Over $\frac{3}{4}$ of the faithful attend Mass on Sunday and whenever a priest is unavailable, they meet for prayer and fellowship. The Catholics in Vietnam have held to a more traditional liturgy, one in which the priest still has his back to the people. Vatican II has had little influence on the Church in Vietnam. The Vatican has no diplomatic relations with the country of Vietnam.

Throughout the years the government has harassed the Church, more in the north than the south. It lost the right to run schools, hospitals, and orphanages and to own property. The clergy, priests and nuns, were required to work part of their time in agriculture. The government insisted that the Church has freedom of religion, just as long as it promoted the social agenda of the government. Those who did were dealt with accordingly. The freedom was granted only so long as the institution did not question collective socialism nor does anything else that threatened the security of the state.

At the conclusion of the U.S.-Vietnam conflict the Church was united, although the ability of the northern Catholic Church to assimilate the southern brethren into socialistic conformity was in doubt by the government. In 1975 the south numbered 15 Bishops, 3,000 priests and 600 nuns. Ho Chi Minh City was estimated to have ½ million Catholics. These numbers were added to the north's 300 Priests, 10 Bishops and 2 Archbishops. Also many of the churches that were damaged or destroyed were rebuilt.

Still the regime distrusted the Church and pushed to form committees to promote solidarity and socialism. But in the late 80's the government was vigilant to promote the idea that the Catholic Church was involved in the affairs of the nation and it's members were promoters of the socialist cause.

<http://www.vietnamembassy-usa.org/learn/cul-beliefs.php3>.

<http://www.jubileecampaign.org/countries/vietnam.html>.

<http://vietcatholic.net/culture/religions.htm>.

Evangelical Christians

The Evangelical Church of Vietnam

The Evangelical Church of Vietnam is the largest of the protestant churches. Missionaries related to this Church arrived in 1895 but the French did not allow them to form a church until 1911. In 1927 the Church was able to stand on its own and was released in 1927 from its missionary status.

The Evangelical Church has had success among the highland peoples and even provided Theological training by 1969. At the end of the U.S. - Vietnam conflict many clergy dispersed and some Protestants evacuated the country. This weakened the Evangelical Church, but it regained strength by 1997. In 2001, a conference was held that made great strides for the cause of Christ in Vietnam. The Evangelical Church become aware of a government push to bring them in line by using leaders that were pro-government and pliable. The attempt was relayed to all in the church hoping to stop infiltration of pro government clergy before it began. The government further tried to guide the church by agreeing to grant the Church official status if it would approve a constitution that was conforming to Vietnam's constitution and bylaws. The Protestants objected. The conference set goals, to form a representative type of constitution and to provide support for retired pastors and their widows and to promote church growth.

The Churches continue to be persecuted. Some of the mountain people who leave animist beliefs are forced to recant their Christianity and drink the blood of sacrificed animals. Many are

excluded from government relief distributions following some natural disasters. The problem is further exasperated by the belief by the communist hierarchy that European protestant churches were behind the fall of communism in that part of the world, so they see Christ as the enemy of the state and thus keep a close eye on the church's activities.

The Evangelical Church in Vietnam counts some 316 congregations with 546,100 members and 640,000 adherents.

Unregistered House Churches

There are an estimated 1,200 congregations of indigenous house churches with membership approaching 80,000.

Pentecostal Churches

It is also estimated that there are 6,200 Pentecostals in 33 congregations.

Assemblies of God

The Assemblies of God have 281 congregations with 10,000 members.

Montagnard

This movement among one of the mountain peoples now numbers 781 congregations with 39,039 members and 130,000 adherents.

Future Trends

A growing trend is evident among the Christian Churches in Vietnam, in spite of the government's attempts to control the Church. Buddhism will likely decline as more and more people choose Christ. The mountain people are very receptive to the Gospel, so expect to see more inroads made in these areas. As the government continues to ease regulations on foreign immigration and with the advent of a more capitalistic economy, more and more opportunities for missionary work will open.

Missiological Implications

1. The Church is poised to erupt among the people of Vietnam. The Church continues to make inroads with mountain and city peoples. Evangelicals must seek new means to introduce the gospel to the peoples of Vietnam. Pray that the Vietnamese people will be open and receptive to the Gospel.
2. The attitude toward communism is eroding in the shadow of the lost support from Russia. The government sees western religion as playing a part in the downfall of European communism, so Christianity is viewed as a threat to their power base and they will keep a

tight reign on the movements and preaching of the Christian Church. Evangelicals should pray that the leaders would understand that the weakness was built into the communist system itself and the collapse a result of poor foundation and not Christianity. In time, perhaps Christianity and missionaries will once again be allowed into the country.

3. Vietnam, a country that claims freedom of religion, actually is one the greatest persecutors of the Church. At any given time there are dozens of pastors and church leaders in prison for their faith. Hundreds of Churches are harassed and services broken up by government forces. The registered Churches are repeatedly harassed to conform to some government standard of how they should act and preach and to teach their members to embrace communism. Many unregistered churches are in turmoil as the government uses force to discourage attendees. There is a need for more and more called indigenous individuals to boldly step up and fill these roles vacated by imprisoned pastors even in the face of their own possible confinement. Evangelicals should seek ways to further strengthen the work among the mountain peoples. Evangelicals should find ways to reach the *Cao Dai* and *Hoa Hoa* followers.
4. As the number of Christians continues to grow, there is a need for leaders and training, to feed the people and to avoid error in teachings. Although there are a number of unregistered training areas in a few cities, they perform their work at the peril of their lives. The Catholic Church has reopened a number of seminaries, but are under close watch by the government. There is a great need for qualified and trained leaders. Pray that God will raise Evangelical workers to train pastors and leaders for the churches in Vietnam.
5. Due to the past persecution in Vietnam, millions fled the country to all parts of the world. Thousands of those dispersed have become Christians. Many of these are now returning to Vietnam. They can be bold witnesses for the faith. Pray that they will not succumb to pressure from family or old friends to return to their old styles of worship, ancestor, Buddhism, or animism, but will join in evangelistic efforts among their own people. Evangelicals should purposely train Vietnamese people to return to their country and engage in evangelism and church starting.
6. Evangelicals should seek persons with skills needed in Vietnam to accept the call to go into the country to share their skills and their Christ. The government is slowly allowing some economic tools of capitalism that were previously forbidden. Christian workers may have new opportunities enter into the country to share the Gospel of Jesus Christ.
7. Communism, with its once grand promises of a utopian society, is failing. Pray that the leaders and party members will continue to become disillusioned in a form of government that rules with an iron fist and controls it's people through manipulation and is a clear enemy of the Church.
8. The Jesus film will be made available in may languages of the people groups within Vietnam. This is a tremendous resource that can be utilized in larger cities if it can be translated into various dialects.

9. The radio broadcast is a incredible resource, we should look for more ways to reach different people groups through this medium. While mountain people do not have access to electricity and a TV or VCR, it is possible to have a battery-powered radio. These broadcasts are tremendous tools in teaching to people who are up in the mountains or in areas otherwise inaccessible.
10. There is also a great need for Bibles for the Vietnamese people in all languages and for Christian literature of all types.

Johnstone, Patrick and Mandryk, Jason, *Operation World* (Paternoster Lifestyle 2001)

Barrett, David B., Kurian, George T., Johnson, Todd M., *World Christian Encyclopedia Vol I & II*, (Oxford University Press, 2001)