

A Study of Vietnamese Festival Tết Nguyên Đán From Perspectives of Anthropology

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Vietnam lies in the east side of Indochina Peninsula in Southeast Asia bordering China in the North, and Laos and Cambodia in the West. Like the Chinese, Vietnamese have lots of festivals. Among them, the most important one is the Tết Nguyên Đán or the Spring Festival, which celebrates the end of an old year and the coming of a new year. Many traditional rituals and practices during the Tết Nguyên Đán in Vietnam are embodied with cultural symbols that deserve anthropological interpretation and analysis. The rapid globalization process and transformation that Vietnam is going through might have impacts on Vietnamese cultural traditions related to the Tết Nguyên Đán.

Keywords: Vietnam, the Tết Nguyên Đán, the spring festival, anthropological perspectives

INTRODUCTION

Vietnam lies in the east side of Indochina Peninsula in Southeast Asia. In the North, Vietnam borders Guangxi province and Yunnan province of China. In the West, Vietnam adjoins Laos and Cambodia. Vietnam's land is in the shape of "S", and it covers an area of about 330,000 square kilometers. The coastline of Vietnam is more than 3260 kilometers long, and closes to the South China Sea. Vietnam is a multinational country, and the main ethnic group is "Kinh" nationality. Vietnam is quite rich in festivals, such as Tết Nguyên Đán in January or February, Lim Festival in mid February, Phu Giay Festival in late march to early April, tết Trung Thu (Mid-Autumn Festival) in mid September. Among them, the Tết Nguyên Đán, also known as the Vietnamese New Year Festival or Spring Festival, is the most significant traditional festival in Vietnam. This paper will study the Tết Nguyên Đán in Vietnam.

The study of festival culture has always been a heated topic in anthropology, which aims to study human and culture. This paper will use knowledge of anthropology to discuss cultural issues related to Tết Nguyên Đán and helps to understand this Vietnamese New Year Festival. It will first give a brief introduction to some key terms related to Vietnamese Tết Nguyên Đán. Then, it will describe some important aspects of Vietnamese Tết Nguyên Đán such as customs and preparations, which will include foods, and customs. It will interpret them from different theoretical perspectives of anthropology. In addition to these aspects, this study will discuss some important dates in Vietnamese Tết Nguyên Đán, show their processes and then interpret them. Finally, this paper will present the practical value of this study. The data for this paper are from the author's fieldwork in Ho Chi Minh City from September 2018 to June 2019, and related literature available.

CELEBRATION OF TẾT NGUYÊN ĐÁN IN VIETNAM

In Vietnamese language, the lunar Spring Festival of Vietnam is “Tết”. It can also be called “Tết Nguyên Đán” or “Tết Việt Nam”. In modern Vietnamese, Nguyên means the start, and Đán means the morning. As the country so close to China, Vietnam has cultural customs very similar to those of Chinese, especially to those of Guangxi province and Yunnan province in China. For traditional festivals, Vietnam also has Qingming Festival (Vietnamese: tết Thanh Minh), Dragon Boat Festival (Vietnamese: tết Đoan ngọc), Mid Autumn Festival (Vietnamese: tết Trung Thu), Chongyang Festival (Vietnamese: tết Trùng Cửu), etc. From the name of these traditional festivals, one can see that they are both observed in China and Vietnam. In spite of that, Vietnamese, like Chinese, also regard the Tet Nguyen Dan as the biggest, grandest and the most important festival of the year.

Vietnam has been an agricultural country since the ancient times, whose output of rice and other crops is very high every year. According to the convention, the original purpose of Tết Nguyên Đán is to express people's joy after harvest. As a rest after a year's hard work, it's a celebration time with families and friends. During the Tết Nguyên Đán, people can have a leisure and relaxed time for a good rest, and look forward to the next year's favorable weather and good harvest.

There are few countries that use the Chinese calendar, and Vietnam is one of them. At the same time, although Vietnam is a multi-ethnic country, Tết Nguyên Đán is celebrated all over the country by all ethnic groups. It often starts from the last 7-8 day of the old year to the first 7 days of the new year (from the 23rd of the 12th lunar month to the 7th of the first lunar month) (Trần 1999,151). Vietnamese regard Tết Nguyên Đán as the time that farewells to the old and welcomes the new. Generally, Vietnamese people prepare special purchases for the Tết Nguyên Đán from the middle of December of the lunar calendar. In the Tết Nguyên Đán, each family prepares flowers, “banh chung” (Vietnamese rice-pudding), Spring Festival couplets, and firecrackers. These things are indispensable. The foods with the traditional Vietnamese style are banh chung and rice cake. In the Tết Nguyên Đán, most Vietnamese people wear their traditional costume “Ao Dai”. The custom in Tet Nguyen Dan of Vietnam is similar to Chinese Spring Festival in many aspects. In the Spring Festival of China, there are many indispensable customs, such as eating New Year's Eve dinner, sending money to the elders, pasting Spring Festival couplets and so on. One can see these customs in Vietnam, too. During the Tết Nguyên Đán, it is also very important for Vietnamese people to have New Year's Eve dinner with families. Those people who live in the border area also watch firework performance on the other side of the border (China).

Preparations before the Tết Nguyên Đán

In the Spring Festival, China has customs such as setting off firecrackers, paying New Year's call, giving lucky money and so on. Vietnam has its own traditional customs in the Tết Nguyên Đán. Some of them could be found totally the same in China, but some others are partly similar. Although these customs came from China, they have changed and been integrated with Vietnamese culture after they were introduced into Vietnam. And some customs are exactly native. The evolution of customs is a kind of cultural transformation. So we can understand the development of Vietnamese culture from its customs of the Tết Nguyên Đán, which deserves our observation and study. In Vietnam, when people talk about the Tết Nguyên Đán, they will first think of a doggerel, which describes the main content of the Tết Nguyên Đán precisely: “Thịt mỡ dưa hành câu đối đỏ, Cây nêu, tràng pháo, bánh chưng xanh” (Fat meat, pickles, red couplets, flags, firecrackers, green rice dumplings) (Trần 2010,145). In ancient times, Vietnam used Chinese characters, but nowadays they have their own characters-Vietnamese. Therefore, generally the Vietnamese couplets are written in Vietnamese characters and posted on the front door of their houses. And for some families who care more about traditions, they use Chinese character couplets.

Flowers

During the Tết Nguyên Đán, each household in Vietnam needs flowers as an ornament. It is dispensable. Near the Tết Nguyên Đán, the business of selling flowers gradually gets better and better. People often purchase flower in the flower market. In Northern Vietnam, people prefer peach blossom. They believe that

red color signifies vitality. Peach blossom is the symbol of fortune, and it can expel evil influences as well. The red color of peach blossom symbolizes the wish that everything will be smooth in the new year. Golden orange tree represents luck, so Vietnamese people often place it in the living room. With the rise of the living standards, golden orange tree has more and more styles and shapes. However, the standard of choice is not changed. Leaves are green and fresh, fruits are golden and full. The golden orange tree is full of people's good wishes. In Southern Vietnam, because of its climate, there is no peach blossom. Therefore, people in Southern Vietnam choose plum blossom. But actually they choose plum blossom is not just because of the climate and its beauty. According to the pronunciation of Vietnamese southern accent, "mai" (plum blossom) is equal to "may" (fortune). So as an ornament, plum blossom is everywhere, such as shop, house, and working place. Beside peach blossom and plum blossom, people purchase various types of flowers for sacrifice or decoration. The sacrificial flowers include marigold, chrysanthemum, swordfish and Cymbidium. The flowers used for decoration are usually colorful, including roses, daffodils, orchids, peonies, violets, gerberas and so on. These flowers also have good implication.¹¹

Plate with Five Fruits

Plate with five fruits is also a necessary decoration for Vietnamese families. It is not only for worshipping ancestors to show filial obedience, but to pray for good luck in the new year. From its name, we can know that plate with five fruits needs five kinds of fruits, generally including sugar apple, coconut, papaya, and mango. The choice of five fruits corresponds to the five elements, and it also signs good luck, longevity, health, virtue and kindness. Since the climate is different in North and South, so the fruits are not totally the same. In Northern Vietnam, they are often banana, grapefruit, cherry, persimmon and tangerine. In Southern Vietnam, they are generally sugar apple, coconut, papaya, mango and figa. Actually, the choice of fruit is not only by its color but by its implication. For example, in Vietnamese, sugar apple has the same pronunciation as the word "ôì" (seek); coconut has the same pronunciation as the word "vừa" (no lack of); papaya has the same pronunciation as "đủ" (enough); mango has the same pronunciation as the word "xà i" (money). So the implication is wishing for a surplus year after year. Plate with five fruits contains people's best wishes and expectations for the new year.²²

Sweep Tombs

Different from sweeping tombs in Qingming Festival in China, Vietnamese people prefer visiting their ancestors before the Tết Nguyên Đán. Vietnamese people choose to sweep tombs before the Tết Nguyên Đán, and this custom aims to invite their ancestors back home. This is an important custom, and from this custom, we can see Vietnamese people value the dead, and show their esteem to their ancestors. About this custom, we can find some early records in the book An Nan Zhi Lue, which was written in the 14th century. It records the custom that sacrificing ancestor in the Tết Nguyên Đán. In Vietnam, Qingming Festival is not a grand traditional festival. In Vietnam, there is no public holiday on Qingming Festival. It is just an appendix after the Hanshi festival. As for the reason why Vietnamese people don't worship their ancestors in Qingming Festival, some scholars believe that it is related to the natural environment of Vietnam (Lê 1988).

Food

During the Tết Nguyên Đán, no matter how poor a family is, Vietnamese people will try to prepare enough food for the first three days of the new year. For this festival, Vietnam has a saying that children

¹ Thư viện tỉnh Vĩnh Phúc. Tết Nguyên đán - ngày lễ cổ truyền lớn nhất ở Việt Nam (Vietnamese New Year-the biggest traditional festival in Vietnam) [EB/OL].(2016-1-26)[2021-10-19]. <http://thuvien.vinhphuc.gov.vn/ContentBrowser.aspx?contentid=43>.

² Diễn đàn của hội liên hiệp thiên nhiên Việt Nam. Mâm ngũ quả ngày Tết: Nhiều quan niệm, lắm cách thể hiện (Plate with five fruits in Vietnamese New Year: many ideas and expressions). [EB/OL].(2006-1-21)[2021-10-20]. <https://web.archive.org/web/20060712203603/http://www2.thanhvien.com.vn/Doisong/2006/1/23/136632.tno>.

have sugar to eat and the old people have clothes to wear. No matter whether there is enough food in the past year, everyone especially children should eat fully. There are a variety of dishes in the new year's eve dinner. Compared with regular meals, they are more nutritious and ceremonious. So Vietnamese people call the Tết Nguyên Đán as an tết (eat the Spring Festival).

Banh Chung (Rice dumplings) and Banh Giay (rice cake)

Every nation has its own traditional foods. For Vietnamese people, banh chung and banh giay are indispensable during the Tết Nguyên Đán. Vietnamese rice dumpling is wrapped with banana leaves. There are two shapes: round and square, which means round sky and square earth (Vietnamese: ThiênViêđjaphương). Banh chung and banh tet (a different shape of rice dumplings) were symbols of universe in ancient times. Some people believes that banh chung and banh giay represents man and woman in some Vietnamese belief systems. In Southern Vietnam, people prepare banh tet rather than banhchung, which is because the shape of banh tet is the original shape of banh chung. But his opinion is not accepted by some people, because he did not consider the concept that round sky and square earth. The round banh giay should be put together with the square banh chung. And it is also related to another Vietnamese idiom: mẹ tròn con vuông (a sentence of good wishes). Nowadays, it is generally believed that the round banh giay represents the sky, the square banh chung represents the earth. The unity of sky and earth represents good fortune. The fillings of banh chung are glutinous rice, green beans, pork and pepper. The choice of materials also has its unique implication: green banana leaves show vitality, while pork and green beans represent the prosperity of livestock and crops. In a word, no matter what the professor said, the general view or the choice of materials, banh chung and banh giay are full of symbolic meanings. And the choice of its shape and material reflects a good wish.

Fruit, Cake, Drink

Some families also buy candied fruits. Vietnam is rich in candied fruits, and they are popular in Vietnam. Since Vietnam has a very good climate condition for producing tropical fruits, many of the fruits are preserved to be candied fruits. For example, durian, banana, coconut, mango, sugar apple, pitaya, etc. In Southern Vietnam, fruits are necessary foods, especially the red watermelon. It will be put on the table to worship the ancestors. The candied fruits, plate with five fruits, candies, and cakes will be placed next to the watermelon. There are more kinds of candies and cakes, such as chewing gum, soft candy, areca catechu, peanut candy and cake. In addition, there are all kinds of nuts, such as watermelon seeds, pumpkin seeds, peanuts, and cashews. As for the drink, the most common drink is alcoholic drink, such as glutinous rice wine, white wine, corn wine and so on. People often drink green tea after a meal. Nowadays, there are also many kinds of western drink, such as beer and soda water.

Costume

The traditional costume of Vietnamese people is “Ao Dai” in the process of its long history. Ao Dai is no longer the daily costume nowadays. However, on some important occasions like the the Tết Nguyên Đán, Ao Dai is indispensable. For the history of Ao Dai, nobody can explain precisely when it first appeared, and nobody can explain what its original style was. But according to the patterns on the NOC LU bronze drum, the earliest costumes of Vietnamese people have a history of several thousand years.

Ao Dai is different from Japanese kimono and Korean kimono. Ao Dai is not only traditional but also modern. In the 19th century, the “Ao dai” of the Nguyen Dynasty had patterns and designs strictly regulated by the government (TRẦN 2020). But Ao Dai is developing and changing. Now everyone can wear it freely. From 1930s to 1950s, designers reformed Ao Dai according to the style of Paris fashion and European style so that the Ao Dai had various forms. Later, a designer named Le Pho retained the style of tight-fitting of Ao Dai. Since then, the basic pattern of modern Ao Dai was established. In addition, taking into account the convenience of human action, other designers reformed its sleeves and pants. From 1954 to 1975, influenced by American culture, the Ao Dai without collar appeared in Southern Vietnam. After that, more and more Ao Dai with American style appeared. At the same time, Ao Dai had a trend to be shorter. By the 21st century, Ao Dai style has become more colorful, such as the collar has changed. Ao

Dai was often coupled with a pair of black or white slacks in the past time. Now it can be short or long, and the pants can be jeans. To show the female charm, the upside of Ao Dai is tight-fitting style. The shoes can be high heels, clogs.

In the past time, Ao Dai with different colors also represented females at different ages. For example, girls often wore the white (now the middle school student still wear white aodai); married women wore the dark color; and unmarried women wore the light color. Females in the Northern Vietnam, middle Vietnam and Southern Vietnam had different color preference. But now, there is no such particular distinction.

Some Important Dates in the Tết Nguyên Đán

New Year's Eve

New Year's Eve is the most noteworthy day of the Tết Nguyên Đán. New Year's Eve is a point which separates the past year and the new year, and is also the finishing time of the old days, and the starting time of the new days. When this day comes, generally all the people who are far away from home should try to go back home, and reunion with family members. On the New Year's Eve, everyone says good wishes to other family members. All the family members set around a table and have an abundant reunion dinner. They wish others all the best in the coming year. In this meal, the indispensable food is banh chung. People not only eat it, but also send it as gifts to friends and relatives. After dinner, the children pay a new year's greetings to their elders. Then the elders will give them lucky money which is prepared in advance. It is said that the lucky money can suppress evil spirits. When children get the lucky money, they will live in peace in the new year. Not only the elders send children the lucky money, but people also give it to their parents to show their filial piety.

The First Three Days of New Year

The first day of the lunar year is the first day of the new year. Vietnamese people believe that in the first day, the first visiting guest will bring good fortune to their home. The first person is called người xông đất (the person who will bring good luck). This custom has a long history of more than a thousand years. Vietnamese people believe that the first day of the new year is a start. If this day is smooth and lucky, the whole year will be the same. Consequently, those people who are successful in some aspects will be invited to do it. This person will visit in the morning with some fruits, gifts, lucky money and other items. The host family also makes some preparation to welcome this person. Generally, this person only stays for a few minutes and sends some good wishes. This is a win-win custom for the both sides. For the person, he will feel that it is his honor to do such a thing. For the host family, they will get happiness because the good fortune is arriving. In the morning of the first day, according to the costume, Vietnamese people usually visit their fathers on the first day.

On the second day of the new year, there are many sacrifice activities. People usually visit their mothers. For those people who are already married, they usually visit the wife's family. According to a traditional saying, people should eat the meal at home for at least three days during the Tết Nguyên Đán. In these three days, people often talk about the past things and exchange new wishes. Students should visit their teachers on the third day of the new year.

ANTHROPOLOGICAL INTERPRETATION OF THE TẾT NGUYÊN ĐÁN

Perspective of Symbolic Anthropology

In essence, symbolic anthropology regards culture as a symbol. Symbolic anthropologists think that the main idea of anthropology is to understand and to grasp the essence of concepts and symbolic forms of what they research. Symbol is the condensed form of meaning and association of multiple meanings. The purpose of symbolic research is to know that how symbols form a system, and how symbols affect the world outlook, spirit and perception of social actors. About what is the symbol, one scholar had an example: When we see a rose from a botanical point of view, it is a rose flower. But from a symbolic point of view, it is love when it is sent to lovers; it is condolence when it is placed at funeral. Therefore, we can know that

a culture is not only to show a simple fact in many occasions, but to express its implication (Xia 1997, 288-320) .

As is mentioned above, it is a traditional custom of Vietnamese to purchase and decorate flowers during the Spring Festival. And why people in the Northern Vietnam buy peach blossom is not because it is a peach blossom, but people often make a connection between peach blossom and good fortune, and exorcism, which is the symbolic meaning of peach blossom. Peach blossom not always makes people in other countries think of good fortune and exorcism. Actually, it is Vietnamese people who associate peach blossom with good fortune and exorcism. So peach blossom is a symbol, and fortune and exorcism are its meaning. Symbol is an important way to express social emotion, outlook on life, value and world of human beings. The action of purchasing peach blossom reflects that Vietnamese people pray for good luck in the new year. Similarly, from the perspective of symbolic anthropology, we can also know that Vietnamese people place golden orange tree at home because they associate it with good fortune; and people in the Southern Vietnam decorate plum blossom for its lucky implication. In a word, the action that Vietnamese people purchase and decorate flower actually reflects their wishes that everything will go well and smoothly in a new year. In addition, in appearance, the plate with five fruits is only some fruits and a plate. However, Vietnamese people value it not because of its face value, but because of its symbolic meaning of "Five blessings in a row", and it also shows people's wishes for a lucky new year.

Perspective of Linguistic Relativity

Edward Sapir, American anthropologist and linguist, believed that the objective world is largely established in the collective language habits of human beings. His student Benjamin Wolff further developed his opinion, and argued that language determines user's mind. This point of view that language determines user's mind is called Sapir Whorf hypothesis, and Wolff called it linguistic relativity (Song and Bai 1999, 299-300). Linguistic relativity sets two propositions: firstly, only the native language can exactly express its native culture. Secondly, if one culture is expressed in another language, it will show a different meaning, because it evokes different images in people's minds. So from the perspective of linguistic relativity, people in the Southern Vietnam choose plum blossom is largely because the plum blossom ("mai" in Vietnamese) has the same pronunciation with the word "may" (fortune or luck in Vietnamese) in their native language. Vietnamese people, plum blossom is able to evoke the image of "luck". However, they are not the same in Northern Vietnamese accent. Similarly, the two words plum blossom and luck have a different pronunciation in other languages. Thus, plum blossom is unique among the spring festival decorations. We can also explain the plate with five fruits by linguistic relativity. Because fruit has similar pronunciation to some words with beautiful meanings, they are chosen. Only in Vietnamese can these meanings which are brought by homophony play its full role. It is hard to understand this in other languages.

Perspective of Cultural Ecology

Cultural ecology is the theory first put forward by anthropologist Julian Stuart. In his opinion, the material environment has a crucial influence on human social and cultural systems and customs. Cultural ecology emphasizes the relationship between culture and ecology. It believes that the cultural features are formed in the process of gradually adapting to the local environment. In essence, this theory holds that there is an interaction between culture and environment. The environment plays a decisive role, and it could be positive and negative to the development of a culture (Francisconi 2006). So from the perspective of cultural ecology, we know that environment influences culture. Since Vietnam has a tropical monsoon climate, so the tropical fruits are rich. During the Tết Nguyên Đán, the supply of fruits is ample. So the fruits and candied fruits are able to serve as necessary foods.

Perspective of Cultural Transformation

In the concept of anthropology, cultural transformation refers to the changes from content to structural mode of a cultural system, which is caused by its inside development or the contact with other nations. Cultural acculturation means a large-scale cultural transformation of one side or both side, which is caused

by continues contact of two or more cultural systems. Contact and diffusion are two conditions of cultural acculturation. The results of cultural acculturation include adaptation, acceptance and resistance. Adaptation refers to the process that partly or totally integrates the cultural factors from the outside world with its own traditional culture. The changing and development process of Vietnamese traditional costume Ao Dai reflects the process of Vietnamese cultural transformation and cultural acculturation (Haviland 2006, 452-471).

People couldn't wear Ao Dai freely in 19th century, but that's changed now. This actually is a process of cultural transformation. It reflects the process that Vietnam has gone through from a country with strong feudal class consciousness to a socialist modern country where people's social status is more equal. In the past, purple color belongs to royalty. But at present, people can choose color randomly. It also tells that in the new era, people have a more equal and open mind. The changing of Ao Dai is a good example of the cultural acculturation which results in adaptation. Due to the influence of French costume style, Vietnamese Ao Dai has various patterns with strong French style. It is a kind of collision between the Vietnamese national culture and the external foreign culture, and they are coordinated with each other very well. After that, under the influence of American culture, Ao Dai gets more and more pluralistic, like the piece of Ao Dai without collar. This greatly expands Ao Dai's pattern and style, and makes it change from a single style with limited traditional color, material and collocation into Ao Dai with multiple style elements.

Perspective of Functionalism School

Functionalism school is one of a vital school of thoughts in cultural anthropology. Functionalists believe that society is a whole. They think that all parts of culture are organically combined. The task of anthropology is to find out the contribution of each component of culture in maintaining a cultural system, in other words, its function. According to Malinowski, all habits, material objects, thoughts and beliefs play a key role in every civilization. They all have certain tasks, and represent one integral part in the process of whole operation. When he studied the Kula circle trade, he analyzed its function directly, rather than explored the origin of this cultural phenomenon (Song and Bai 1998, 39-44).

Consequently, in the view of functionalist anthropology, each custom in the Vietnamese Tết Nguyên Đán plays its functional role. Eating the reunion dinner with families in the New Year's Eve is the most important custom. In the New Year's Eve, no matter how far people are, they all get back home. Some relatives can only meet each other in the New Year's Eve. So this dinner has the function of maintaining social relationship. It makes family members to get together, which develops the family's harmony, and creates a closer relationship among family members.

The custom of sending lucky money could also be regarded as a kind of gift exchange. It can make the moral education more efficient. The younger generation pays a new year's greetings to their elders, which expresses their gratitude and respect. The elders send money to younger generations, which shows their good wishes to them. In this way, the virtue of respecting the old and loving the young can be inherited. The custom of inviting lucky person to be the first guest plays a very good role in maintaining social relations as well. The person as the first guest is welcomed certainly. This person is willing to do it because he can bring the good fortune to others. So it reinforces the friendly relationship between this person and the host family intangibly. At the same time, this custom can also play a role of spiritual comfort. By this custom, Vietnamese people believe that the good fortune is arriving. They can be as successful as the first guest. This custom is actually a kind of spiritual sustenance and spiritual comfort.

CONCLUSION

As China's neighboring country, Vietnam has a very close relationship with China. Like the Spring Festival in China, the Tết Nguyên Đán is the grandest and most important traditional festival in Vietnam. The celebration of this festival is very colorful. During the period of the Tết Nguyên Đán, Vietnamese people prepare different kinds of flowers, plates with five fruits and various cakes and candies, and foods. Bánh chưng and bánh giầy are the two most indispensable foods, whose symbolic meaning is as rich as other items in the Tết Nguyên Đán. People also wear their traditional national costume to raise the

atmosphere for the festival. Vietnamese people's moral concept of respecting their elders is deeply rooted and deeply reflected in their customs. They make sacrifice to the dead people before the Tết Nguyên Đán; they visit their parents, teachers and other elders during the Tết Nguyên Đán. The custom that invites a lucky person to be the first guest is unique. But actually it is the same with other customs such as buying flowers and placing plates with five fruits, which aims to seek good fortune. These are all the good wishes of Vietnamese people.

The customs of the Tết Nguyên Đán in Vietnam are rich and have lasted until today. Although there are some new elements, many traditional practices have survived. Time has been passing by, but some traditions remain the same. However, as Vietnam has rapidly been involved in the world globalization process, more and more foreign invested factories have been set up, and more and more foreign cultures have been introduced into Vietnam. Can Vietnamese keep their traditional customs in celebrating the Tết Nguyên Đán? Perhaps only time can tell.

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