



State's Management of Belief and Religious Activities According to Vietnam Law and Role in the Direction of Cultural Activities*

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Abstract

Vietnam's innovation process, which started in 1986, has created many changes in the country's economic, political, and cultural life while changing the state's behaviour regarding beliefs and religions. According to the Law on Belief and Religion (2016), many forms of beliefs are recognised, and many religions coexist in Vietnam and have a role in the direction of cultural activities. The Vietnam State also respects the people's right to freedom of belief and religion. The topic of this study is to focus on clarifying the diversity in people's beliefs and religious activities as well as the recognition by the State's legal documents on the diversity of beliefs, many religious organisations as well as the people's freedom of beliefs, and religion when the country innovation. In this context, information about different types of beliefs and religions, diversity in belief and religious activities, and number of followers will be provided. Then, there is the legal basis of people's freedom of belief and religious activities; regulations on the organisation and operation of religious organisations will be considered and evaluated. Limitations and shortcomings in religious activities will be discussed; some orientation issues for the state management of beliefs and religions were raised. This study aims to evaluate the positive changes in the State's belief and religion policy and propose some solutions to improve the State's management policy and law on belief and religion. This study has important implications for the State to continue to have policies to manage and promote the people's diversity in belief and religious activities.

Keywords: State's Management; Vietnam Law; Belief and Religious Activities; Cultural Activities; Innovation Process; Vietnam

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A. INTRODUCTION

Along with the process of national innovation (since 1986), the state management of beliefs and religions has brought about many results and high efficiency, through which the life of belief and religion in Vietnam has had many positive changes: The return of many religions and beliefs; the increase in the number of dignitaries, positions, followers of religions; many belief and religious activities took place on a large scale, attracting a large number of believers and people to attend. Recognised religious organisations develop and implement religious practices following traditional culture, stick with and accompany the nation, etc. Belief and religious activities have been meeting the belief and religious needs of the masses of the people and have made positive contributions to the country's economic and social life.

State management of belief and religion is a special form of social management of the State. It bears the power of the state and uses laws and policies on belief and religion to regulate individuals' behaviour and organisations' activities in the field of belief and religion, serve the people, ensure the right to freedom of belief and religion, and maintain the stability and sustainable development of society and country.

State management of beliefs and religions is a part of state management and is an important task in the religious and beliefs work of the political system. Article 60 of the Law on Belief and Religion 2016 (effective from January 1, 2018) stipulates the contents of state management of beliefs and religions, including formulating policies, promulgating normative documents on the law on belief and religion; regulations on the organisation of the state management apparatus on belief and religion; organise the implementation of policies and laws on belief and religion; disseminating and educating the law on belief and religion; research in the field of belief and religion; training and fostering cadres, civil servants and public employees engaged in belief and religion work; inspect, examine, settle complaints and denunciations and handle violations of the law on belief and religion; international relations in the field of belief and religion.

Based on studying documents and documents of the Communist Party of Vietnam and the legal system of the State of Vietnam on belief and religion, assessments of state agencies in the field of culture and society on activities of belief, religion and management activities and State policies on belief and religion; this study focuses on clarifying the following fundamental issues: First, the issue of belief and religion according to the provisions of Vietnam law; Second, outstanding results in the state management of beliefs and religions; Third, some shortcomings in the state management of beliefs and religions;

Fourth, several orientations and solutions continue to improve the state management of beliefs and religions from a law perspective.

B. METHODS

The theoretical research method mainly collects information through documents or texts. In this method, the article's author will research, consult, and find information in documents related to beliefs and religions. From there, logical thinking draws specific conclusions. The author focuses on the following four methods:

First: Theoretical analysis and synthesis method: This method divides the collected information into separate parts from the available documents. From there, it discovers the general trends or characteristics of the research object. In this method, important information directly related to the research purpose of the article's topic is selected and saved. The author makes links and organises documents; theoretical information is obtained, creating a premise and theoretical system for the research.

Second: Method of classification and systematisation of theory. The author will arrange the collected documents on beliefs and religious beliefs into a strict system. Divide them into units and specific scientific problems that share the same signs or develop in the same direction. After that, the author will arrange scientific knowledge into a system, such as issues of belief and religion in Vietnam and policies and management of beliefs and religions in Vietnam.

Third: Historical method. The author will research activities of beliefs, religious policies, and management of Vietnam in the past and present based on its formation and development. By finding the origin, the development process of belief and religious activities, and the State's policies on religious beliefs.

Fourth: Disciplinary and interdisciplinary methods of social sciences and humanities. This method is often used to analyse theoretical documents to demonstrate the correctness and relevance of the theory to the times. From here, it improves knowledge about the research object and completes its purpose.

Research the State's legal documents and the Communist Party's guidelines on belief and religion, are: Resolution No: 25-NQ/TW, March 12, 2003, of the IXth Party Central Committee on Religious Work; Directive No: 01/2005/CT-TTg, February 4, 2005, of the Prime Minister on some work towards Protestantism; Directive No: 1940/2008/CT-TTg, December 31, 2008, of the Prime Minister on houses and land related to religion; Joint Circular No:

04/2014/BVHTTDL-BNV, dated May 30, 2014, of the Ministry of Culture, Sports and Tourism and the Ministry of Home Affairs on guiding the implementation of a civilized lifestyle at religious establishments, religion; Law on Belief and Religion No. 02/2016/QH14, November 18, 2016; Decree No. 162/2017/ND-CP, dated December 30, 2017, of the Government, detailing several articles and measures to implement the Law on Belief and Religion; Decision No. 199/QĐ-BNV, dated January 31, 2018, of the Ministry of Home Affairs on the announcement of administrative procedures in the field of belief and religion under the Ministry of Home Affairs management function; Decree No: 110/2018/ND-CP, dated August 29, 2018, of the Government regulating the organization of festivals.

C. RESULTS AND DISCUSSION

1. Issues of Belief and Religion in Vietnam

Religion is a form of social consciousness, born and developed for thousands of years. The existence and development of religion profoundly affects the political, cultural, social life, psychology, morality, lifestyle, customs, and practices of many ethnic groups and countries. ([Giau, 1973](#); [Tylor, 2000](#); [Ngoc, 2002](#)) Marxism-Leninism has shown that religion is lost only when the socioeconomic bases, even the psychological and cognitive bases for its existence, are no longer there. That is, when the basis for the existence of religion “no longer has anything to reflect”, as F. Engels pointed out, then religion will be lost. In Vietnam, the relationship between people and people, and between people and the natural world, still has many things that cannot reach rationality, especially the negative side of the market mechanism, such as crime, wealth disparity, poverty, risks, diseases, damaged ecological, etc. are still objective grounds for religion to exist and develop in certain areas. At present, it is difficult to predict the “life span” of religion, but certainly, religion is still an entity that exists in socialism. ([Xuan, 2005](#))

Vietnam has many beliefs and religions ([Giau, 1973](#); [Ngoc, 2002](#); [Duy, 2002](#); [Van 2020 & 2022](#); [Hoa & Van, 2022](#)). With its geographical position in Southeast Asia, with three sides facing the sea, Vietnam is convenient for interacting with countries worldwide. It is also a place where it is very easy to penetrate cultural and religious flows. In Vietnam, due to the historical characteristics of being constantly invaded from the outside, the penetration of Taoism and Confucianism - religions originating in the North (present-day China); Catholicism - a religion associated with European civilisation in evangelisation

and later Protestantism exploited war conditions in the South to evangelise to attract followers.

In history as well as in the present, in Vietnam, there are religions originating from the East such as Buddhism (India) ([Giau, 1976](#); [Thu, 1997](#)), Taoism (China) ([Hinh, 2007](#); [Van, 2017, 2020 & 2022](#)), and Confucianism (China) ([Giau, 1976](#); [Thu, 1997](#)); religions originating from the West such as Christianity, Protestantism; have religions born in Vietnam such as Cao Dai, Hoa Hao Buddhism; there are complete religions (with systems of doctrine, canon law, rituals, and ecclesiastical organisation), there are primitive forms of religion; there are religions that have developed and operated stably; there are unstable religions, in the process of finding new directions to match.

According to the Vietnam Statistics Office in the “Press Release of 2019 on Population and Housing Census Results”, released on December 19, 2019, said: “By the time of the 2019 Census, there were 16 religions allowed to operate in the territory of Vietnam”. A total of 13.2 million people follow the religion, accounting for 13.7% of the total population of the country. The number of “Catholics” is the largest, with 5.9 million people, accounting for 44.6% of the total number of religious people and accounting for 6.1% of the country's total population. Next is the number of people who follow “Buddhism”, with 4.6 million people, accounting for 35.0% of the total religious people and 4.8% of the country's population. The remaining religions account for a small proportion. ([Vietnam Statistics Office, 2019](#))

According to the Vietnam White Book, by 2021, there will be 26.5 million religious followers in Vietnam, accounting for 27.0% of the country's population, more than 54.000 dignitaries, 135.000 positions, and 29.658 places of worship. Buddhism accounts for the most significant number of followers, with over 14 million followers and 18.544 places of worship. Next is Catholicism, which has over 7 million followers and 7.771 places of worship. Ranked third and fourth in terms of the number of followers, respectively, are Protestantism and Cao Dai. ([Government Committee for Religious Affairs, 2021](#))

In addition to religions, Vietnam is also a country with many types of beliefs. Some researchers liken Vietnam to a “world museum of beliefs and religions”. Regarding beliefs in Vietnam, there are many different types and many ways of dividing them based on the different levels of approach, which can be roughly divided into four types: (i) Ancestor worship, (ii) Worship gods, (iii) Worship national hero, and (iv) Worship profession-related. Every Vietnamese person often has a belief (ancestor worship) but can still follow a religion without

clearly distinguishing between belief and religion in the same person, which is hardly seen in the West.

The State of Vietnam has recognised 36 religious organisations from 16 different religions. All religions are equal before the law, and the State does not discriminate based on belief or religion. At the same time, people are also entirely free to choose their religion and beliefs. ([Government Committee for Religious Affairs, 2021](#))

2. Outstanding Results in the State Management of Beliefs and Religions

Carrying out the function of state management of religion, the Ministry of Home Affairs, directly the Government Committee for Religious Affairs, and the system of state management agencies in charge of belief and religion at all levels have advised the Party and State; Party committees and authorities at all levels direct and promote all aspects of state management of belief and religion, contributing to the effective implementation of the Party's viewpoints and guidelines, and the State's policies and laws on beliefs and religions; ensure the freedom of belief and religion of all people; ensure that religious activities take place within the framework of the law; step by step promote the positive aspects, limit the negative aspects of belief and religious activities, etc. as shown by the following outstanding results:

First, advise the Party and the State of Vietnam to gradually build, perfect, and renew policies and laws on belief and religion following reality. Actively coordinate with relevant ministries and sectors to actively advise the Party and State to promulgate many significant guidelines and policies on belief and religion, such as Resolution No. 24/NQ-TW dated October 16/ 1990 of the Politburo on strengthening religious work in the new situation; Resolution No. 25-NQ/TW dated March 12, 2003 of the 7th Central Conference, IX session on religious work; Law on Belief and Religion 2016 (Law No. 02/2016/QH14); Directive No. 18-CT/TW dated January 10, 2018 of the Politburo on continuing to implement Resolution No. 25-NQ/TW. In particular, Resolution No. 25-NQ/TW is the first document of the Communist Party of Vietnam (our Party) on religious work that is widely disseminated and thoroughly understood to each cadre, party member, and all strata of the people about the importance, policy, and law foundation for beliefs and religions. The institutionalisation and concretisation of the Party's viewpoints and guidelines on beliefs and religion, as well as the system of legal documents, mechanisms, and policies on belief and religion, have been improved to suit the needs of the match practice.

Second, propagate, disseminate, and educate the law on belief and religion, bring the law on belief and religion to life, and perform the state management of belief and religion by law. Paying attention to innovation in content, improving the quality of legal propaganda, dissemination, and education in many forms, such as compiling and publishing popular documents, legal education on religion, organising law dissemination conferences for cadres doing religious work in the political system and dignitaries, positions, monks, and believers; coordinate in the production of films and thematic reportage broadcast on the National Television Station to inform international friends and overseas Vietnamese about the guidelines of the Party, policies and laws of State always consistently respect and guarantee the freedom of belief and religion of all people; contribute to raising the awareness and sense of law observance of the religious people, strengthening the faith in religious dignitaries and followers towards the Party, State and the socialist regime in Vietnam.

Third, the Party's guidelines and the State's laws and policies on belief and religion should be organised effectively. The Government Committee for Religion and state management agencies in charge of religion and belief at all levels have proactively guided and brought belief and religious activities into order, stability, and compliance with the law; guide religious organisations to hold conferences and congresses strictly following the charter, the charter of religious organisations and the provisions of law; focus on solving legitimate recommendations and needs of religious organisations and individuals; encouraging religion to participate in social, charity and humanitarian activities, helping people in difficulty in remote and isolated areas; actively respond to patriotic emulation movements for the community, contributing to the construction and defence of the Fatherland. With the right policy of freedom of belief and religion of the Party and the State of Vietnam, many dignitaries, positions, and followers of religions have promoted the tradition of patriotism, attachment, and companionship with the nation; unite, actively participate in socio-economic development, hunger eradication, and poverty reduction, national defence construction and consolidation, security and order assurance, etc. contribute to making significant achievements in the reform process.

The joint work to fight against abusing religious activities to cause division in the significant national unity bloc has been strengthened. The Government Committee for Religion and the state management agency in charge of religion actively coordinate with relevant ministries, departments, branches, and localities to agree on synchronous plans, mobilise the masses to fight against profiteering activities using religion to disrupt political stability, security, and

order; grasp the security situation in religion, especially among ethnic minorities, struggle with religious extremist groups and individuals who take advantage of religion to conduct activities against the Party and State; issues of “evil religion”, “strange religion”, etc.

Fourth, religious foreign affairs and human rights struggles are focused on and adequately implemented, contributing to affirming the policy of respecting and ensuring freedom of belief and religion in Vietnam. State management agencies in charge of religion have actively coordinated to promote people-to-people diplomacy, actively guide religious organisations to participate in world and regional religious forums in line with the Party and State’s foreign policy and raise the status of religious organisations in Vietnam. The international activities of Vietnamese religions are diverse and abundant. The number of domestic and foreign delegations going to and from abroad to study and learn about the religious situation is increasing.

The relationship between Vietnam and the Vatican has made new progress, and the negotiations between the two sides have yielded many positive results, agreeing on the policy of upgrading from a non-resident special envoy to a permanent special envoy to Vietnam. The Government Committee for Religious Affairs has strengthened dialogue with embassies, international organisations, and foreign media to provide information on Vietnam's religious situation and religious policy. Enlist partners who are friends to support Vietnam and fight against hateful and distorting statements by organisations and individuals that lack goodwill on issues of democracy, human rights, and religious freedom of Vietnam, contributing to the successful fight so that Vietnam is not included in the “Special Watch List” (SWL) or the “Country of Particular Concern” (CPC) on religious freedom.

Fifth, the work of inspection, examination, and settlement of complaints and denunciations in the field of belief and religion has been promoted, contributing to stabilising the religious situation. Every year, the Government Committee for Religion has established many specialised inspection teams to inspect the implementation of the law on belief and religion, receiving many turns of citizens to complain and petition, receiving and processing thousands of complaints, denunciations, and reflections. At the same time, guide the provinces and cities directly under the Central Government to implement plans to check the law enforcement situation and implement the law on belief and religion. Many petitions and reflections related to religion have been considered and resolved in a timely, satisfactory, and lawful manner, which has reduced the situation of significant, protracted, over-levelled complaints and created people’s

confidence in the matter with state agencies, contributing to ensuring security, social order, and safety.

Sixth, practical review and scientific research are maintained regularly for proposing and advising on formulating policies and laws on belief and religion. Organise the implementation of many significant projects and projects assigned by the Politburo, the Secretariat, the Government, and the Prime Minister, such as the Project "Overall Policy on Beliefs and Religions in Vietnam" Project "Continuing to Support Religious and Belief Activities of the overseas Vietnamese community, creating conditions for overseas Vietnamese to participate in domestic religious and belief activities"; Project "Belief and state management of belief activities"; Project "Research and overall assessment of Cao Dai religion and propose guidelines and solutions in state management"; Project "Protestantism and the influence of Protestantism on Vietnamese society - issues raised in the work of Protestantism in the period 2016 - 2020", etc. The projects and projects have served in a timely and effective manner in the state management of religion.

3. Some Inadequacies in The State Management of Religion and Belief

In addition to the achieved results, the state management of religion in recent years has encountered some difficulties such as: in the provisions of specialized laws governing activities related to belief and religion missing and not synchronized; propaganda of the Party's guidelines and lines, the State's policies and laws, and mass mobilization related to the phenomenon of new beliefs and religions; prevent activities showing signs of extremes, at times, the effectiveness is not high, inconsistent, and there are not enough convincing propaganda materials to serve as a basis for struggle; the inspection and examination focused on settlement in the field of belief and religion has not been timely and drastic at times; a number of violations of the law on land and religious works under the direction of the Government were slow to be resolved, causing frustration among religious dignitaries; also shows loose management over some activities of religions; cultural deviation activities with elements of superstition and profiteering still take place in some religious establishments; the phenomenon of "evil religion", superstition tends to increase invasive activities in many provinces and cities of Vietnam.

From the reality of religious work and the state management of religion over the past, in the current globalisation trend, it can be seen that religion tends to develop and has a significant association and influence in many countries and

regions worldwide. Therefore, the management of religious activities has become and will become an important content in state management in many countries, to ensure the freedom of belief and religion of dignitaries, positions, followers, and religious organisations, and at the same time contribute to the fight and prevention of activities that take advantage of religion to infringe on security and order in each country, including Vietnam.

One of the inadequacies is that the organisation of the religious work apparatus from the central to local levels is becoming increasingly compact and streamlined, with cadres, civil servants, and public employees engaged in religious work. The awareness of some cadres, civil servants, and public employees about religious work is limited; the tasks of religious work have not been clearly defined, and they have not paid regular attention to religious work. The mastery and implementation of Resolution No. 25-NQ/TW (2003) of the Party Central Committee on religious work is sometimes still a formality; the inspection and urging are not often frequent and not timely. Organising the religious work apparatus at the grassroots level is not commensurate with the functions and tasks. Understanding the situation and forecasting the activities of religions has not been carried out regularly, proactively, and timely. The coordination between departments, branches, and mass organisations in religious work to solve religious problems is sometimes still rigid, not proactive, relying on several agencies such as internal public affairs and police.

Religious organisations and foreign individuals increase humanitarian and charity activities and participate in the fields of health and education, thereby strengthening their organisation and spreading the faith in ethnic minority areas, causing many difficulties and pressures for local authorities when dealing with issues related to religion. The significant increase in the number of “new religious phenomena”, “areas”, and “groups” of a religious nature is increasingly developing in the form of business, tourism promotion, medical symposiums, health, family, etc., to evangelising and attracting followers.

Another disadvantage is that the state management system on religion has spread from the central to local levels. However, the country does not have a school or faculty to train religious workers. The leaders of religious agencies from the province to the district level have not been adequately trained; if any, they are only highly trained, with a bachelor’s degree in politics or majors in the field of social sciences. Meanwhile, the heads of religious institutions are often very well-equipped with fundamental reasoning. Not only do they understand many fields, especially human psychology, but they also create attraction from their appearance and voice. Therefore, it is common for people who do religious work

but are afraid to contact the heads of religious establishments. In some places, because it is challenging to manage, it restrains the people's need for legitimate religious activities or, on the contrary, turns a blind eye when there are manifestations of religious activities that do not follow the provisions of the law. At the same time, reactionary forces and political opportunists are only waiting for very small pretexts in the field of religion to carry out political intentions to oppose the Party and the State of Vietnam.

In the coming time, along with the deep international integration process, the Party's religious policy and the State of Vietnam will have many changes. The Law on Belief and Religion (2016) was made more open to conform to the Party's policy. Therefore, the religious situation will have many complicated and unpredictable developments. Religions have been recognised as legal entities, the number of followers will increase, and the area and scope of activities will be broader and more complex. The number of compatriots who have gone to work in Malaysia, Korea, and Taiwan, etc. After returning home, they brought documents and publications of some "new religions", surreptitiously propagated to friends, relatives, even those who openly preach and study religion through the internet are increasingly widespread, so there are many potential complications.

4. Some Orientations and Solutions to Further Improve the State Management of Beliefs and Religions according to Vietnam Law and Role in the Direction of Cultural Activities

To improve the capacity, effectiveness, and efficiency of state management of religious affairs in the spirit of the Resolution of the 13th National Congress of the Party (2021), it is necessary to focus on performing the following basic tasks:

First, continue to promote the advisory role with the Party and State in formulating and perfecting policies and laws on belief and religion. It is necessary to actively review and advise the Government to supplement and perfect the law on belief and religion in the direction of fully institutionalising the Party's views on belief and religion and ensure the synchronisation and consistency between domestic law and international treaties to which Vietnam is a signatory to create a favourable legal corridor for belief and religious activities. In the immediate future, it is necessary to advise the Government to issue a Decree amending and supplementing many articles of Decree No. 162/2017/ND-CP detailing several articles and guiding the implementation of the Law on Beliefs and Religions,

Decree on sanctioning administrative violations in the field of belief and religion, etc.

Contribute ideas to amend and supplement many provisions in specialised laws related to belief and religion (according to the law-making program of the National Assembly) to ensure uniformity and consistency in implementation policies and laws on belief and religion; at the same time, creating a legal basis to promote religious organisations with strengths and potential to participate in and organise social activities, and to contribute resources to the construction and development of the country. Actively and effectively participating in implementing the Project on completing the law on the Home Affairs sector to 2025, with orientation to 2030; continue to advise on improving policies and laws on belief and religion.

Second, continue to renew and improve the quality of propaganda of the Party's line, the State's policies, and laws on belief and religion. To step up the propaganda of the Party's viewpoints and policies as reflected in Resolution No. 25-NQ/TW of the IX Central Committee on religious work; Directive No. 18-CT/TW dated January 10, 2018, of the Politburo on continuing to implement Resolution No. 25-NQ/TW on religious work in the new situation. Implement the Action Plan of the Ministry of Home Affairs to implement the Resolution of the 13th Congress of the Party related to belief and religion. Well perform the propaganda, dissemination, and education of the Law on Belief and Religion and Decree No. 162/2017/ND-CP detailing several articles and measures to implement the Law on Belief and Religion; specialised laws related to belief and religion contribute to raising awareness and sense of law observance for cadres, civil servants, dignitaries, officials, priests, followers of religions and people in the new context.

Third, renew and improve the effectiveness and efficiency of the state management of beliefs and religions. To guide and create conditions for religious organisations to operate following the law and their charters and charters recognised by the State; proactively deal with the legitimate religious activities needs of believers; promptly grasp the situation, thoughts, and aspirations of religions and religious masses and have a way to solve arising cases promptly; proactively prevent and resolutely fight acts of abusing beliefs and religions to divide and destroy the significant national unity bloc and religious solidarity.

Consider granting registration of religious activities and recognition of religious organisations for eligible organisations. To guide religious organisations to organise annual conferences and term congresses; elect and select church leaders who are virtuous, qualified, have leadership ability, a spirit

of dialogue, cooperation, and a sense of law observance; appraise dossiers of application for permits to construct, repair, renovate and upgrade religious establishments. Research and propose solutions to improve the efficiency of state management over the religious activities of foreigners in Vietnam. Paying attention to socio-economic development and improving the material and spiritual lives of the people, including the religious masses. Mobilising, uniting and gathering religious organisations, dignitaries, positions, and believers to live a “good life and a good religion” to actively contribute to the cause of national construction and defence. Promote good cultural and ethical values and mobilise religious resources for the cause of national construction and development.

Fourth, religious diplomacy should be strengthened, and cooperation on religious issues should be promoted with countries in the region and the world. Participation in international and regional religious forums; take the initiative in informing and propagating about religious situations, policies and achievements in the field of religion so that the international community can understand and support Vietnam in its external activities; fight and oppose false and distorted claims of hostile forces towards the religious situation and religious work of the State of Vietnam; well-prepared content and arguments for participation in bilateral and multilateral human rights dialogues.

Focusing on strengthening and expanding international cooperation in the field of religion with ASEAN countries: improving the effectiveness of cooperation activities with the Central Committee of the Lao Front for National Construction, the Ministry of Rites and Religions of the Kingdom Cambodia; expanding and promoting relations in the field of the religion of some Asian, European, Latin American, and Muslim countries. To assist and guide religious organisations in conducting international relations activities following the provisions of law and under the foreign policy of our Party and State and mobilising Vietnam dignitaries and religious followers abroad towards national construction.

Fifth, be proactive and active in contacting, mobilising, and exploiting dignitaries, positions, monks, and followers of religious organisations. Actively mobilise and unite people of all religions through promoting patriotic emulation movements, building new rural areas and civilised cities, implementing guidelines, policies, and laws in the locality, and regularly meeting with dignitaries, officials, monks, and reputable people in religious organisations, creating consensus in the implementation of guidelines and policies and educating believers to abide by the law. Building a core force in religion creates the necessary resources when dealing with complex religious issues, developing

religious party members, and assigning tasks to religious party members to grasp the situation and perform the mass mobilisation work with the masses and believers.

Sixth, promote inspection and examination, settling complaints and denunciations in belief and religion. Actively coordinate with central and local ministries and branches to inspect and examine the implementation of policies and laws on belief and religion and promptly handle and settle related cases according to their competence. Mandarin focuses on solving problems right from the grassroots, not generating complaints from large numbers of people or over-leveling. Implement administrative reform, level four online public services, a “one-stop shop” mechanism on citizen reception, handling of petitions, settlement of complaints, denunciations, recommendations, and reflections of organisations and religious individuals. To effectively and efficiently receive, handle, and promptly settle petitions and complaints from people about law violations related to belief and religion. Improve the quality of law enforcement inspection and law enforcement on belief and religion in combination with the inspection and review of legal documents in provinces and cities. Strengthen specialised inspection, inspect the law's implementation on belief and religion, especially for complicated cases, and promptly advise and handle violations of religious organisations and individuals.

Seventh, the organisational apparatus and officials in charge of state management of beliefs and religions at all levels should be consolidated to step up the training and retraining of cadres and civil servants engaged in belief and religion work. Continue to consolidate and consolidate the organisational apparatus and officials in charge of state management of beliefs and religions at all levels in an appropriate direction to ensure stability, synchronisation, and a vertical system from the central to the central government. Local: Pay attention to training and fostering the contingent of cadres and civil servants in the state management of beliefs and religions at all levels; create human resources to improve capacity and quality in task performance. Continuing to implement the project “Training and fostering knowledge, skills, and profession on belief for officials and civil servants engaged in belief and religion work in the 2021-2025 period.”

Eighth, to improve the efficiency of coordination between all levels and branches in the work of belief and religion. Strengthen coordination between organisations in the political system, Party agencies and authorities at all levels, ensuring the timely and effective implementation of policies and laws on belief and religion. Fruit; promptly deal with the legitimate needs of belief

establishments and religions following the provisions of law; proactively provide and exchange information between agencies to unify the organisation and implementation of the Party and State's direction on belief and religion work; periodically review, summarise and evaluate the implementation results, contributing to improving the efficiency of state management of belief and religion.

D. CONCLUSIONS

With the change in policies and laws, many basic and important issues of religions have been solved, such as religious activities of believers; issues of training dignitaries, printing scriptures, religious tools; land issues, worship facilities; especially the issue of recognising the organisational, legal status of religions; issues of charity, humanitarian, cultural, social, medical education, foreign affairs, etc. of a religious organisation. That has created the confidence and excitement of most believers and religious dignitaries, motivating and encouraging them to participate actively in the renewal of the country.

However, our state's policies and laws still have many limitations, such as not fully expressing the party's innovative ideas on the issue of belief and religion and not being consistent with the reality of religious life. Religion is posing in our country during international expansion and integration. Therefore, the XIth Congress of the Party clearly stated: "Continuing to perfect policies and laws on belief and religion in line with the Party's viewpoints." The most important issue that we need to continue to supplement and perfect in the coming time, therefore, besides the issues that have been confirmed, the XIIIth Party Congress pointed out: "Continuing to perfect the policy, the law on religion, encouraging religious organisations, dignitaries and believers to live a good life, to contribute to the construction and defence of the Fatherland actively. Religious organisations operate according to their charters and charters, which the State recognises and follows the law, and actively prevent and resolutely fight acts of abusing their trust. Beliefs and religions to fascinate, divide, and destroy the great national unity bloc."

Along with the comprehensive renovation of the country and the democratisation of social life, the Party and State of Vietnam have also gradually developed and perfected policies and laws on religious work in the view of unifying theory and practice. However, many policy and legal issues must also be supplemented and perfected to create a legal basis for religious work to suit the actual situation and create conditions for active religions. participate in the

construction of the country during the transition to socialism, and contribute to the stability and development of the country in the new conditions.

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