

FREEDOM OF BELIEF AND RELIGION IN VIETNAM: ACTIVITIES OF BELIEFS, RELIGIOUS AND POLICIES

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ABSTRACT:

Currently, the right to freedom of religion and belief in Vietnam is always guaranteed and improved increasingly according to the development trend of the country and the general trend of the times. In Vietnam today, it is quite vibrant and diverse with many different forms of belief and religious activities, many different religious organizations and organizational models. The establishment of religious organizations reflects the State's concern in the consistent exercise of the right to freedom of belief and religion, and affirms that Vietnam does not distinguish between people of beliefs or are not; does not discriminate against or discriminate against any religion, whether endogenous or transmitted from abroad, whether it is a religion that has long-term stability or has just been recognized. This study focuses on analyzing the activity of belief, religion as well as religious policy in Vietnam today. From there, raising the awareness of people about activity of the beliefs, religions and religious policies of Vietnam.

INTRODUCTION:

Vietnam is a country with diverse types of beliefs and religions and many people follow beliefs and religions (Anh, 1930 & 1960; Dinh, 1970; Giao, 1973). Including beliefs and religions, Vietnam has over 90% of the population having beliefs and religions, including 24 million followers of religions, accounting for 27% of the population (Government Committee for Religious Affairs, 2019).

Over the past years, the guarantee of Vietnam's right to freedom of belief and religion has achieved many outstanding achievements (Long & Van, 2019 & 2020; Dao & Van, 2020). Large-scale religious and belief activities are supported and facilitated (Van, 2019 & 2020). The number of monks, laypeople, and worshipping facilities is increasing day by day. The country currently has more than 57,000 dignitaries, over 147,000 posts, and nearly 30,000 worshipping establishments. Vietnam currently has more than 26 million followers with 43 organizations belonging to 16 state-recognized religions (Government Committee for Religious Affairs, 2019).

In the process of campaigning for the revolution and managing and administering the country, the Party and the State of Vietnam always paid attention to religion and had suitable policies for religion in each revolutionary period, on the basis of respect and guarantee the people's right to freedom of belief and religion (Communist Party of Vietnam, 1974, 1982, 1986).

Entering the "Innovation" period, with the motto of looking back and fundamentally renovating religion and religious work, and at the same time set in the conditions of openness and international integration, the Party and State issued many new guidelines and policies on religion, defining religion as the spiritual need of a part of the people, implementing the policy of respecting freedom of belief and religion; recognize and promote the positive ethical and cultural values of religion; at the same time, to continue the policy of religious solidarity in the block of great national unity to realize the goal of building a rich, strong, democratic, equitable and civilized Vietnam (Communist Party of Vietnam, 1991, 1996, 2011, 2006, 2011, 2016).

The legal corridor in religious activities is also supplemented and completed day by day with the aim of better meeting the cultural and spiritual needs of both religious and non-religious people within the legal framework (National Assembly of the communist country Socialist Republic of Vietnam, 1992 & 2013). Ensuring that believers and laypeople have religious activities within the legal framework is one of the important bases for consensus, cohesion, and promotion of fellow religions in the great unity bloc clan.

Each country, due to the characteristics of geography, population, history, economy, society, and especially different cultural strata, has formed its own characteristics of beliefs and religions. Also, beliefs and religions in Vietnam have their own characteristics (Dao & Van, 2020). Learn about religious approaches, compare beliefs with religions, at the same time, introduce types of beliefs and types of religions in Vietnam, including new and strange religions (currently new religious statues) is a problem posing for Vietnam in the current period.

AWARENESS OF BELIEFS AND RELIGIONS:

Awareness of religions in Vietnam:

By the time of the 2019 Census, there are 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. In particular, the number of Catholics is the largest with 5.9 million people, accounting for 44.6% of the total number of religious followers and 6.1% of the country's total population.

Buddhism: Among the religions in Vietnam, Buddhism has the largest number of followers. According to the statistics of the Vietnam Government Committee for Religious Affairs in 2005, there are currently nearly 10 million Buddhists, (according to the statistics of the Buddhist Church of Vietnam, there are nearly 45 million followers nationwide. The Three Jewels, which have 839 Buddhist family units) and about 44,498 monks and nuns; more than 14,775 monks,

nuns, nuns, monasteries, Buddhist temples throughout the country. In addition, between 80% and 90% of the Vietnamese population is inclined to Buddhism.

There are two branches of Buddhism in Vietnam, Mahayana, and Theravada. Mahayana Buddhism first entered the Red River Delta of Vietnam around 200 years ago and became the most popular religion in the whole country, while Theravada Buddhism from India to the south of the Mekong Delta from around 300 - 600 and became the main religion in the southern delta region of Vietnam.

Roman Catholicism, or Roman Catholicism, first came to Vietnam during the Le Mat dynasty (early 16th century in Nam Dinh) by Spanish and Portuguese missionaries, before Vietnam was a Colonial France. France encourages people to follow a new religion because they think it will help balance the number of followers of Buddhism and the newly introduced Western culture.

First, this religion spread among the population of coastal provinces of Thai Binh, Nam Dinh, Ninh Binh, Thanh Hoa, then spread to the Red River delta and urban areas.

Currently, in Vietnam, there are about 5.5 million Catholics and about 6,000 churches in many parts of the country.

Cao Dai, or Dai Dao Tam Ky Pho Do, is an indigenous religion in Vietnam founded by Ngo Van Chieu, Cao Quynh Cu, Pham Cong Tac in 1926, with the center being TayNinh Holy See. This religion worships Cao Dai (or God), Buddha, and Jesus. Cao Dai is a reformed type of Buddhism with additional principles of Confucianism, Taoism, and Christianity. The Cao Dai followers practice such teachings as not killing, being honest, sociable, doing good, fleeing evil, helping around, praying, worshiping ancestors, and practicing love of all kinds through Fasting with the minimum goal of bringing happiness to everyone, bringing people back to God in the Heavenly Yard and the ultimate goal is to bring all kinds of people out of samsara.

There are about 2.4 million Caodaists in Vietnam, distributed mainly in the Southern provinces (especially TayNinh) and about 30,000 more followers living in the United States, Europe, and Australia.

Hoahao religion, or Hoahao Buddhism, is a Vietnamese religion closely associated with Buddhist traditions, founded by Huynh Phu So in 1939 in Hoahao village, Tan Chau district (now An Giang province), Chau Doc.

Hoahao religion develops in the southwestern region, calling on people to live in harmony. This religion highly values the philosophy of "Buddha at heart", promotes simple worship rituals (only flowers and clean water), and eliminates superstition. The ceremonies are held very simply and modestly, with no food or drinks, or no festivals. The ceremony, weddings, or funerals are not as picky as is often found in other religions. Dao has no monks, no church organization, but only a few dignitaries take care of the religion and the whole life. There are about 1.3 million Hoahao followers, concentrated mainly in the southwestern region (especially the Long Xuyen quadrilateral).

Protestantism was introduced into Vietnam in 1911. At first, this religion was only allowed in French-controlled regions and banned in other regions. Until 1920, the Protestants were allowed to operate throughout Vietnam. In 2004, the number of Protestants in Vietnam was about 1 million, mainly concentrated in Ho Chi Minh City, the Central Highlands, and the Northwest.

Islam: It is said that Islam was first introduced into Vietnam around the 10th and 11th centuries in the Cham community. In 2004, there were about 60,000 Muslims in Vietnam, mainly in BinhThuan, NinhThuan, An Giang, TayNinh, Dong Nai, Ho Chi Minh City, etc. There are two Muslim sects of the Cham: the Cham people in Chau Doc, Ho Chi Minh City. Ho Chi Minh, TayNinh, and Dong Nai are Orthodox Muslims, while the Cham in BinhThuan and NinhThuan follow the Cham Ba Ni sect - with the combination of Islam and Brahmanism.

Other religions in Vietnam include the Vietnamese Pure Land Buddhist Association, Baha'i Vietnam Religious Community, Buu Son Ky Huong, Tu An HieuNghia, Minh Su Dao, Minh Ly Dao, Balamon with a total of nearly 1.3 million followers; in addition, there are about 20 independent Cao Dai organizations, about 40 groups, Protestant denominations, etc.

Awareness of beliefs:

Vietnamese folk beliefs, also known as Vietnamese traditional beliefs, are indigenous beliefs of all ethnic groups living on the Vietnamese territory through many ages. In ancient times, the Vietnamese lived mainly on natural exploitation. Therefore, the worship of the natural gods (nature gods) was soon close to them. Moreover, Vietnam is a crossroads where many ethnic groups and civilizations meet. Those two factors make Vietnam a multi-religious and belief country (Anh, 1930 & 1950; Hinh, 2007; Van & Dao, 2020; Long & Van, 2019 & 2020).

That polytheism is not only manifested in a large number of gods, but it is worth mentioning that these gods accompany the mind of a Vietnamese (Giau, 1973). That leads to a characteristic of the religious-religious life of the Vietnamese people that is religious incoherence. Before the introduction of foreign religions, Vietnamese people did not passively accept, but always had the transformation to be close to indigenous ideas and religions. Therefore, in Vietnam, while religions are still developing, folk beliefs still play an important role in people's spiritual life (Giau, 1973, Van, 2019 & 2020).

We know that the cognitive and social functions of religious and individual individuals and communities are very different. With religion, these functions depend on three questions: What to teach? Who teaches? And Teach who? But, with "belief" - a form of the subjective inside, sometimes even higher than "religion" are three other questions: What to believe? Who believes? And Believe who? (Fig, 2007; Van 2019 & 2020)

Although the questions are different, these questions of religion and belief are also closely related, even have a mutual shaping agent. Three questions with religion are much attached as the coefficients related to the existence of religion itself (if no one teaches anyone, the content of the teachings of that religion will not be circulated). More than that, these questions fall within the scope of sociology. Strictly speaking, the sociology of religion (Church, sect, clergy, clergy, believer, etc.) and external social conditions lead to the encouragement or limitation of the mission.

Questions related to the "belief" of the content of the question as well as the method of reply depend on psychology. It is necessary to find external and internal reasons to make people want to believe and take an active role in the belief. It is also required here that the scope of consciousness is transparent, but much more important when it belongs to the unconscious (psychoanalysis), which is not fully known by the insiders, or the "disciples" of that belief.

The above analysis on the function and operating law of belief is one of the theoretical bases to approach modern religious life. The religious life today is like religion, depends on the inherent,

classical, but always complicated relationship that is the relationship between believing and understanding similar and very different from enlightenment, devotion, revelation, etc.).

RELIGION POLICY OF VIETNAM:

Along with the renovation, first of all, renewing thinking, our Party has gradually renewed the issue of religion and religious work. In the process, the Party's theoretical thinking on the issue of belief and religion has been increasingly fully and completely expressed in the viewpoint of Marxism-Leninism and Ho Chi Minh's thoughts. Therefore, the 11th Party Congress clearly stated: Continue to improve policies and laws on beliefs and religions in accordance with the Party's viewpoints (Communist Party of Vietnam, 2016).

The Party and the State of Vietnam are well aware that building the Rule of Law, first and foremost, is building a full legal system, and ensuring human freedoms, including the right to follow or not follow beliefs, religion. The rule of law requires all individuals, citizens, and organizations to abide by the Constitution, laws, and freedoms of individuals, citizens, and other organizations. The State respects and guarantees citizens' right to freedom of religion and belief, and the interests of religious organizations; do not discriminate, do not treat inequality with religions and citizens of different religions. On the contrary, religious organizations and religious citizens must also respect and protect social order and state institutions. It is forbidden to take advantage of religions or beliefs to contravene the Constitution, laws, and customs, and traditions of the nation, community, locality, or country. Religions and religious followers should not require privileges or privileges, but must join hands to build a great national unity bloc for the common goal of "rich people, strong countries, democracy, and public relations diploma, civilization", implementing the motto "good life, good faith", "living the gospel in the heart of the nation", etc.

Indeed, after 35 years of implementing the country's renewal, our Party's renewed viewpoint on the issue of beliefs and religions has been increasingly developed and completed into life. The turning point in the reform of the Party's theoretical thinking on religion is marked by the introduction of Resolution No. 24 of the Politburo dated October 16, 1990 "On strengthening religious work in the situation. In terms of theoretical perception, our Party has raised "3 theses" with a breakthrough on the issue of religion and belief: Firstly, religion is a long-standing problem; Second, belief threshold, religion is the spiritual needs of a part of the people and Third, religious ethics has many things suitable for the work of building a new society religious work: Firstly, the religious work both cared about and rationally addressed the religious needs of the masses, and promptly warned against the enemy against taking advantage of religion to destroy the revolution; Second, the core content The core of religious work is mass mobilization and Thirdly, religious work is the responsibility of the entire political system we explore, concern on the muscles Department of creative application of Marxism-Leninism, Ho Chi Minh's thought on religious issues to the religious situation in our country. In the process of renewal, our Party's theoretical thinking on religious issues continues to be supplemented and perfected in the next directives and resolutions. Directive 37 of the Politburo (July 2, 1998) states: "The good cultural and ethical values of religion are respected and encouraged to promote". The Resolution of the Fifth Conference of the Central Executive Committee (Session VIII) on Building an advanced Vietnamese culture imbued with national identity (July 16, 1998), reserved the 8th point of view on "Literary policy of religion", affirms: "Promote the idea of justice, charity, good direction, etc in religion" (Communist Party of Vietnam, 1998). Resolution No. 25 of the Party's 7th Central Committee Meeting (Session IX) dated March 12, 2003,

summarized and developed our Party's innovative theoretical thinking on religion and public affairs religious cooperation in the transition period to socialism in Vietnam with the following basic contents:

First, belief and religion are the spiritual needs of a part of the people who are and will exist with the nation in the process of building socialism in our country. Religious compatriots are part of the bloc of great national unity. Consistent implementation of the policy of respecting and ensuring the right to freedom, belief, following or not following a religion, the right to normal religious activities in accordance with the law. All religions operate within the legal framework and are equal before the law.

Second, the Party and the State of Vietnam consistently implement the policy of great national solidarity. Unite people according to different religions; unite people who follow religion and people who do not follow the religion. Preserving and promoting the positive values of ancestral worship traditions, honoring those with meritorious services to the Fatherland and the people. It is strictly forbidden to discriminate against citizens on the basis of beliefs or religions. At the same time, it is strictly forbidden to take advantage of, beliefs and religions for superstitious activities, operate in contravention of the law and State policies, and incite people's division, division of peoples, cause disturbance or invasion national security, etc.

Third, State-recognized religious organizations are allowed to operate under the law and are protected by the law, have religious activities, open schools for dignitaries and monks, publish scriptures, and preserve them. , repairing and building their own religious worshiping facilities in accordance with the law.

The practice of religion, mission, as well as all other religious activities, must comply with the Constitution and the law; not take advantage of religion to propagate false religion, superstitious activities, not force people to follow the religion. Strictly forbid organizations of evangelization, missionaries, and methods of evangelization, in violation of the provisions of the Constitution and the law.

Document of the Tenth National Congress of the Communist Party of Vietnam (2006) continues to affirm: "Religious compatriots are an important part of the great national unity bloc respect and guarantee citizens' right to freedom of belief, follow or not follow the religion, the right to normal religious activities according to the law Unite fellow citizens according to different religions, religious fellow citizens and fellow citizens to promote good cultural and ethical values of religions, to encourage and help religious people and religious dignitaries to live "good life and good faith". Legitimate religions operate under the law and are protected by law, well implement socio-economic development programs, improve the material and cultural life of people of all religions. training and retraining staff engaged in religious work, Struggling to prevent superstitious activities, acts of taking advantage of beliefs and religions to harm benefits of the country, violating citizens' right to freedom of religion" (Communist Party of Vietnam, 2006).

Institutionalizing the 2013 Constitution and in the context of international integration, the religious situation continued to fluctuate, on November 18, 2016, at the 2nd session, the National Assembly of the Socialist Republic of Vietnam XIV term, passed the Law on Belief and Religion to replace the Ordinance on Belief and Religion. Accordingly, on December 30, 2017, the Government issued Decree No. 162/2017/ND-CP detailing a number of articles and measures to

implement the Law on Belief and Religion, continuing to create a legal corridor important for religious and religious activities.

The enactment of the Law on Belief and Religion (2016) marked a milestone for the process of perfecting the law on beliefs and religions of Vietnam, concretizing Vietnam's consistent policy on freedom of belief and religion. Education, having important internal and external meanings, is consistent with the policy of institutional reform, simplifying current administrative procedures in Vietnam, ensuring the interests of the nation, the nation, and other countries religious organizations. At the same time, it also affirmed to the world that Vietnam is always an active and responsible member in ensuring human rights, including freedom of belief and religion (Dao & Van, 2020); is a testament against the distorted allegations of bad forces that distort and slander Vietnam in violation of democracy, human rights, religion. The formation and development of religious organizations is proof that Vietnam guarantees freedom of belief, religion, and equal rights among religions.

FREEDOM OF BELIEF AND RELIGIOUS ACTIVITIES IN VIETNAM:

Right at the first meeting of the Provisional Government on September 3, 1945, the Democratic Republic of Vietnam, headed by President Ho Chi Minh, declared "Colonial and feudalism sought to divide the people. Salary with fellow Catholics to rule, I propose to our Government to declare the beliefs of freedom, the salary of congregational unity". A year later, the 1946 Constitution stated "All Vietnamese citizens have the right to freedom of belief". On Decree 234/SL of June 14, 1955, President Ho Chi Minh affirmed "The Government guarantees freedom of belief and freedom of worship of the people. No one can infringe upon that freedom". The latter Constitutions continue to affirm a consistent view on freedom of belief and religion. In particular, the 2013 Constitution takes a new step while replacing the phrase "citizenship" with "human rights", affirming human rights, in which the right to freedom of belief and religion is the right of everyone, recognized, respected, protected, and guaranteed by the State.

The report summarizing 10 years of implementation of Resolution No. 25-NQ/TW of the IX Central Executive Committee on religious work, before the Ordinance on Beliefs and Religions (2003), there were about 17 nationwide. 4 million followers / more than 80 million people, accounting for 21.8% of the population; there are 15 state-recognized religious organizations belonging to 6 religions: Buddhism, Catholicism, Protestantism, Cao Dai, HoaHao Buddhism, and Islam. After more than 15 years of implementing the Ordinance, by 2018, there will be 28 more eligible religious organizations recognized and granted registration by the competent state agencies, bringing the total number of religious organizations to 43, belongs to 16 religions.

Religious organizations recognized by the State and licensed to operate have developed and implemented a practice line of religious humanity and responsibility to the country and the nation. With the development of the organization and the registration of activities for eligible religions, the number of followers and religious activities has also increased continuously. As of September 2019, Vietnam had 25.1 million followers, accounting for 27% of the population, 55,710 dignitaries, and 145,721 jobs. On the one hand, the establishment of religious organizations reflects the State's concern in the consistent exercise of the right to freedom of belief and religion; on the other hand, assert that Vietnam does not distinguish between people of belief, religion or not; does not discriminate against or discriminate against any religion, whether endogenous or transmitted from abroad, whether it is a religion that has long-term stability or has just been recognized.

There are diverse and vibrant religious activities taking place across the country. Religious worshiping facilities are spacious, and the lay life is affluent. The solemn festivals and traditional festivals of the religion are held solemnly, attracting a large number of not only followers but also the masses of the people such as Buddha's birthday, Christmas, Easter of Catholics and Protestants, the Great Ceremony of Virtue "Duc Chi Ton", the Patriarch of the Cao Dai religion, etc. Many religious establishments are concerned by the government to build, repair, upgrade, renovate, meeting the legitimate needs of their religious organizations and followers. Through religious activities, social activities, dignitaries, religious priests, and religious followers raise awareness of citizens' rights and obligations, promote religious ethical values and contribute resources in the cause of building and defending the country, effectively fighting with activities that take advantage of religion to divide religious solidarity, national unity, and slanderous allegations of Vietnam violating religion and human rights. Religious diplomacy is one of the most important and regular activities of religious organizations in Vietnam.

In the context that the country is increasingly integrating into world life, the international activities of Vietnamese religions also take place in a diverse and abundant way, with the number of domestic and foreign delegations coming, studying, and searching understanding of the growing religious situation. In 2018, the Government Committee for Religious Affairs resolved 30 outbound delegations with the number of 122 people, approved 62 foreign delegations to participate in religious activities in Vietnam with the number of 511 people; welcoming and working with many international delegations to learn about the religion and policies and laws on religions of Vietnam, in particular: Deputy Minister of Foreign Affairs of St. Vatican City; Cambodian Congregation for Rites and Religions; Delegation of US Embassy, etc.

For world religions, which have existed for a long time in Vietnam, religious activities are respected and facilitated by the State of Vietnam, including typical activities of religions as large as:

Vietnamese Catholicism is part of the Catholic Church, under the spiritual leadership of bishops in Vietnam, in communion with the pope. With a rate of about 7%, Vietnam is the country with the fifth rate of Catholics in the total population in Asia (after East Timor, Philippines, Lebanon, and South Korea). In terms of the number of Catholics, Vietnam also ranks fifth in Asia (after the Philippines, India, China, and Indonesia). Vietnamese Catholics have been dubbed the "Head of the Church in Asia".

Catholicism has existed in Vietnam since the 16th century and was firmly established by the Portuguese and Italian Jesuits in the early 17th century. The missionary background built by the Jesuits was followed by the French Missionaries of Paris and the Spanish Dominican Order. The first Vietnamese priests were ordained in 1668. The first two Vietnamese bishops, John Baotixita Nguyen Ba Tong and Da Minh Ho Ngoc Can be appointed in the 1930s. Vietnamese products. The Unified Vietnam Bishops' Council was established in 1980. According to the official census of the State in 2019, Catholicism is the largest religion in Vietnam, with more than 5.86 million followers (General Millet of Vietnam, 2019). Currently, Vietnam has about 7 million Catholics, belonging to the three Churches of Hanoi, Hue, and Saigon.

Vietnam is a country with many religions and different types of beliefs, according to the Report According to statistics of the Government Committee for Religious Affairs of Vietnam (2019), there are currently more than 4,600,000 Buddhists. As of June 2020, the Vietnam Buddhist Sangha has 63/63 Provincial Buddhism Administration Committees; there are 49,493 monks,

nuns. It is the support of the Vietnamese government that has created conditions for Buddhism to continue its development.

Over the past many years, from the point of view of belief – religion is the spiritual need of a part of the masses, with the serious conception of religious freedom, with the correct religious policy of the State, Directly is the attention of the authorities at all levels, etc. along with other religions, Buddhism has been facilitated to operate more and more effectively. Therefore, in all parts of the country, pagodas have been embellished, many pagodas, many monks' training centers have been newly built, some Buddhist holidays have become cultural festivals attracting the attention family of many people.

In 2008, the Vietnamese Government hosted and organized successfully the UN Vesak Celebration with the theme: “Buddhism’s dedication to building a fair, democratic and civilized society” which took place in Hanoi. It is the largest Buddhist event in more than 2000 years of the history of Vietnamese Buddhism. In 2014, the second UN Vesak Celebration took place in Vietnam with the theme “Buddhism contributes to the achievement of the goals of UN Millennium development” which took place at Bai Dinh pagoda in NinhBinh province. Vesak 2014 was successfully held with the participation of delegates from 95 countries and territories around the world.

In 2019, Vietnam continues to host the third Vesak celebration at Tam Chuc Pagoda in Ha Nam province with the theme “Buddhist approach to global leadership and shared responsibility for a sustainable society “. UN Vesak Celebration has been not only an important event of Buddhism but also for the country and the people of Vietnam. Venerable ThichQuang Thanh – Deputy Secretary-General of the National Organization Committee in charge of the Vesak 2019 Ceremony shared: “Attending Vesak 2019, more than 1,650 delegates are representing 112 countries. Countries with a large number of participants were: Sri Lanka 178 delegates, India 169 delegates, China 99 delegates, Bangladesh 49 delegates, USA 47 delegates”.

In honor of the values of Buddhism heritage, in addition to facilitating religious activities such as rebuilding and repairing temples, organizing annual festivals, the Vietnamese government recognizes the value of Buddhism’s heritage through the state administrative documents, specifically:

There were 788 pagodas ranked as national monuments out of 3,374 monuments of the whole country (Department of Cultural Heritage, Ministry of Culture, Sports and Tourism of Vietnam, 2012). Among them are the temples recognized as special national monuments such as Dau pagoda, Phat Tich pagoda, But Thap pagoda (Bac Ninh province today); Thay pagoda, Tay Phuong pagoda, Huong pagoda (Hanoi today), Keo pagoda (Thai Binh Province today), etc (Van, 2020).

Many Buddhism festivals have been recognized as intangible cultural heritage of the country such as Huong pagoda festival (Hanoi today), Yen Tu festival (QuangNinh province today), Keo pagoda festival (Thai Binh province today), Vinh Nghiem pagoda festival (BacNinh province today), Bai Dinh pagoda festival (NinhBinh province), etc.

Vietnamese folk beliefs are very diverse and rich, and are popular throughout Vietnam (Giau, 1973; Hinh, 2007, Van, 2019 & 2020; Van et al., 2020). Everything has a soul, so the ancients worshiped a lot of gods, especially things related to agriculture such as heaven, moon, earth, forest, river, mountain, etc to be blessed. For ethnic minorities, each has its own religious form.

However, the most characteristic is that the primitive belief forms and folk beliefs today are still preserved in the ethnic groups such as the Tay-Thai, the Hmong-Dao; Hoa-San Diu-Ngai group; the Cham-Ede-Gia Rai group; Mon Khmer group.

In addition, the most popular longstanding custom and practice of the Vietnamese and some other ethnic minorities is ancestor worship and commemoration of the death anniversary (Ngoc, 2002; Duy, 2002; 2005, Van & Long, 2019, Van, 2019 & 2020; van et al, 2020). In Vietnamese families, every family has an altar to their ancestors, and the commemoration of the death anniversary and the merit of the ancestors is very important. In addition to ancestor worship in each family, lineages, many villages in Vietnam have communal houses to worship the citadel. Worshipping the royal citadel and the village communal house is a unique feature of the Vietnamese countryside. The princes worshiped in village communal houses can be gods or outstanding figures with great merits such as the ancestors of the trade village or national heroes who have the invaders. In addition, Vietnamese people also worship gods such as kitchen god, earth god, etc. (Fig, 2007; Van, 2019, Van et al., 2020).

The worship of Mother Goddess (Mẫu) is a pure, popular, long-standing folk tradition of Vietnam, adapted to the changes of Vietnamese society (Thinh, 1996; Van, 2020). The worship “Mẫu” is the belief, admiration, honor, and worship of the Goddess associated with natural and cosmic phenomena. The people believed that “Mẫu” has the power to create land, water, mountain, forest, etc sponsor and protect human life (Thinh, 2004). Mother worship is also the Worship of queens and princesses were those who when living skillfully, with meritorious services to the people and the country, when to die, epiphany the spirit of support people to the peaceful and prosperous (Thinh, 2004; Van, 2020). The beliefs of Mother Goddess worship are close to nature, heaven, and earth, tied to the fate of Vietnamese women. People come to Mother Goddess to find spiritual support, find the mother’s protection, etc even though they know that in this faith people pray from the invisible (consciousness), in the hope that they can receive tangible things (material). The worship of Mother Goddess is preserved through festivals, beliefs, and spiritual life to last forever in the spiritual life of Vietnamese people. Experiencing formation and development, the cult of Mother Goddess worship in Vietnam has developed and formed the Tam Phu (Three Realms), the TuPhu (Four Realms) faith. Four Realms include four regions of the universe: ThienPhu (Realms Heaven), NhacPhu (Realms Mountains Forests), ThoaiPhu (Realms Water), DiaPhu (Realms Earth). In folk, Vietnamese people called that beliefs are “ThờMẫu” beliefs (The worship of Mother Goddess) (San, 1993).

CONCLUSION:

The consistent policy of the State of Vietnam is to respect and create favorable conditions for all people to exercise their right to freedom of religion and belief; attaches great importance to the policy of unity and harmony between religions, ensures equality, does not discriminate against reasons of religion and belief, protects the activities of religious organizations by law; good cultural and ethical values of religions were promoted. The right to freedom of belief and religion of Vietnamese citizens is specified in the Constitution and guaranteed in practice. Constitution 2013 (amended) of the Socialist Republic of Vietnam (Article 24) clearly states: “Everyone has the right to freedom of belief, religion, following or not following a religion. All religions are equal in front of the law. The State respects and protects the right to freedom of belief and religion. No one is allowed to violate the freedom of belief or religion or take advantage of beliefs and religions to violate the law”. The people’s right to freedom of belief and religion has been concretized in many other legal documents such as the Civil Code, the

Criminal Procedure Code, Land Law, Education Law, and the amended Penal Code (effective from July 1, 2016), etc.

From the sense of responsibility and serious attitude of Vietnam in its efforts to strengthen and create conditions for people to enjoy socio-economic, cultural, civil, and political rights according to international standards. , striving to perfect the legal system and mechanisms, guidelines, and policies, people are increasingly guaranteed their rights and freedoms (including freedom of belief and religion) and life material, spirit step by step is improved.

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