

## Ho Chi Minh Thought on Freedom of Belief and Religion - Values and Orientation for Application in Vietnam Today



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**ABSTRACT:** During his lifetime, Ho Chi Minh paid great attention to exercising freedom of belief and religion. In particular, as President of the Democratic Republic of Vietnam for 24 years, he regularly led and directed the implementation of the people's right to freedom of belief and religion. Ho Chi Minh's viewpoints and practices of leadership and direction in implementing the right to freedom of belief and religion have incorporated the ideology of freedom of belief and religion. Ho Chi Minh's thoughts on freedom of belief and religion are an important part of his thoughts on the basic issues of the Vietnamese revolution. Up to now, Ho Chi Minh's ideology on freedom of belief and religion still has profound theoretical and practical value and needs to be researched and applied in improving the quality and effectiveness of exercising freedom. beliefs and religions in Vietnam.

**KEYWORDS:** Ho Chi Minh thought; freedom of belief and religion; value and application orientation; Vietnam.

### 1. INTRODUCTION

Beliefs and religions have existed for a long time, but up to now there is still no complete definition. Belief and religion are two different categories that cannot be unified, and up to now, most studies believe that religion originates from belief.

According to Vietnam's 2016 Law on Belief and Religion: "Belief is human belief expressed through rituals associated with traditional customs and practices to bring mental peace to individuals and communities"<sup>1</sup>.

Thus, "faith" can be understood as believing in the mysterious, the sacred, the supernatural that cannot be verified. Belief is a special type of belief, an activity that shows worship of gods and saints. This worship has the effect of regulating human perception and behavior. Belief is the root of religion, the most important element of a religion. Because, every religion that is born must be based on belief. And all beliefs have one thing in common: the "afterlife" is different from the current world in which people live.

Religion is a social phenomenon that appeared and existed early in the history of human society. Over tens of thousands of years of upheaval, religion gradually developed with many different types and levels to meet human spiritual needs in each era, when people were still helpless in the face of terrible power and mysteries of nature and society. The most important element of religion is belief (belief in worshipping gods and saints). Every religion that is born must rely on that belief. If there is no belief in worshipping gods and saints, there is no religion. Religion has relative independence, has its own characteristics, and affects social existence and other forms of social consciousness. However, the reflection of religion is an illusory reflection of objective reality. Engels had a scientific conclusion about the nature of religion: "All religions are nothing more than an illusory reflection in the human mind - of the outside forces that their daily lives; is only a reflection in which earthly forces have taken the form of super-earthly forces"<sup>2</sup>.

Thus, religion is a form of social consciousness, an illusory reflection of the objective world in the human mind, a reflection that the objective world has become a supernatural, dominant, and determine human destiny, forcing people to obey and worship that supernatural force.

Freedom of belief and religion is one of the basic human rights, reflecting humane and humanitarian values and is the original right of humanity. With extremely rich and vivid experiences through many different political backgrounds, Ho Chi Minh had a very profound and comprehensive concept of freedom of belief and religion. Therefore, when he became President of the Democratic Republic of Vietnam, he regularly paid attention to leadership and direction to implement freedom of belief and religion and build a close solidarity between religion and religion in the great national unity, contributing to the victory of the struggle for national liberation, resistance, national construction and the initial move towards socialism in Vietnam. Up to now, Ho Chi Minh's ideology

<sup>1</sup> Vietnam National Assembly (2016), Law No. 02/2016/QH14 Law on Beliefs and Religions.

<sup>2</sup> C. Marx and Ph. Engels, Complete Works, National Political Publishing House, Hanoi, 1994, volume 20, p.437

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on freedom of belief and religion remains intact and is illuminating the revolutionary cause in Vietnam in the new situation. Therefore, research to clarify his views, confirm the value of his views on freedom of belief and religion and the direction for their application in Vietnam today is an urgent issue.

### **2. RESEARCH OVERVIEW**

As a part of the system of basic views on the Vietnamese revolution, Ho Chi Minh's ideology on freedom of belief and religion has attracted the research attention of scientists and researchers. Research through published works such as: National Center for Sciences and Humanities - Institute for Religious Research (1996), Ho Chi Minh on the issue of Religion and Belief, Social Sciences Publishing House, Hanoi; Le Huu Nghia and Nguyen Duc Lu (Co-editor, 2003), Ho Chi Minh's thoughts on religion and religious work, Religion Publishing House, Hanoi; Huy Thong (2004), Ho Chi Minh with fellow Catholics, National Political Publishing House, Hanoi; Le Minh Phung (2007), "President Ho Chi Minh's thoughts on religious beliefs", Electronic Communist Magazine, April 18, 2007; Pham Ngoc Anh, Nguyen Xuan Trung (Co-editor, 2017), Ho Chi Minh's thoughts on religion and belief, People's Public Security Publishing House, Hanoi;...

Through published research works, it can be affirmed that the study of Ho Chi Minh's ideology on freedom of belief and religion has only been mentioned as a small idea, but has not been systematic and in-depth; The application and development of those views of Ho Chi Minh have not been mentioned separately but are included in the entire system of his views on belief and religion. Therefore, compared to the system of other viewpoints in Ho Chi Minh's thought, the study of his thoughts on freedom of belief and religion is not many and rich.

### **3. RESEARCH METHODS**

To write the article, the authors relied on the methodology of Marxism-Leninism and used logical and historical research methods, combining logic and history, analysis, synthesis.

### **4. RESEARCH RESULTS**

#### **4.1. Ho Chi Minh approached freedom of belief and religion from the perspective of human cultural values and had similarities with socialism**

Ho Chi Minh affirmed the cultural and moral values of religions, which in no way meant that he had the same materialist worldview and idealistic worldview. He wrote: "Spiritualism and materialism are opposites, obviously"<sup>3</sup>. However, he requested that it should not be discriminatory, suspicious, or confrontational, but that freedom of belief and religion of citizens should be respected. This shows that President Ho Chi Minh understands the humane and humanitarian values of freedom of belief and religion.

In reality in Vietnam, there was a period when many people looked at Catholicism unfavorably, but Ho Chi Minh still had a compassionate view towards parishioners. In his letters, articles, and statements to fellow Catholics, he often mentioned God before talking about the Fatherland, such as: "I pray that God will bless our people to maintain the spirit of patriotism, strong enough to fight the French invaders, to fulfill the sacred mission of: Serving God; Serving the Fatherland"<sup>4</sup>.

Thus, from the perspective of cultural values, Ho Chi Minh pointed out the coincidence and interference between cultural and ethical values of beliefs and religions with the goals and ideals of socialism. In the reading section at the end of his poetry collection Prison Diary, he wrote: "For the sake of survival as well as the purpose of life, humans created and invented language, writing, ethics, law, science, religion, literature, art, tools for daily activities in terms of clothing, food, shelter and methods of use. All of those creations and inventions are culture"<sup>5</sup>.

On the other hand, from the above approach, Ho Chi Minh pointed out similarities in the goal of fighting for freedom and social equality of socialism and the noble aspirations of the founders of religions, as a basis for pagan unity for the revolutionary cause. Buddha's salvation, God's sacrifice for the poor, freedom, justice and peace for everyone are actually no different from the ideals and ambitions of communists, the only difference is in ways, measures and realism to achieve that ideal. Ho Chi Minh pointed out: "Shakyamuni and Jesus both want everyone to have food and clothing, equality and freedom, and a world of harmony"<sup>6</sup>.

According to him, freedom of belief and religion has content that is humane and humane, suitable for our regime, so it needs to be inherited and promoted. Therefore, Ho Chi Minh always upholds the spirit of good, distinguishing between "good" and "evil". People believe that any religion is good. That is the wish of followers of all religions as well as of everyone on this earth, and it is

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<sup>3</sup> National Center for Science and Humanities - Institute for Religious Research (1996), Ho Chi Minh on the issue of Religion and Belief, Social Science Publishing House, Hanoi, p. 156

<sup>4</sup> Ho Chi Minh (2011), Complete Works, Truth National Political Publishing House, Hanoi, volume 6, p.237

<sup>5</sup> Ho Chi Minh (2011), Complete Works, Truth National Political Publishing House, Hanoi, volume 3, p.458

<sup>6</sup> National Center for Science and Humanities - Institute for Religious Research (1996), Ho Chi Minh on the issue of Religion and Belief, Social Science Publishing House, Hanoi, p.194

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also the wish of communists. Making a revolution to save the country is also to save ourselves, to be free to worship, worship, pray, and build a peaceful, prosperous, and happy life; At the same time, it is also to follow the wishes of God and Buddha... This is also Ho Chi Minh's creative thinking, to find similarities between the purpose of exercising freedom of belief and religion and the goal of realizing freedom of belief with goals of revolutionaries.

### 4.2. Respect the people's right to freedom of belief and religion

As a professional revolutionary with a profound intellect, Ho Chi Minh always respected the people's freedom of belief and religion. In essence, this is respecting the spiritual needs of the people and ensuring democratic rights in social spiritual life.

He wrote: "Compatriots of all religions have the right to freedom of belief and worship"<sup>7</sup>. In his speech at the launch of the Vietnam Labor Party, to avoid any misunderstandings among people of all religions, Ho Chi Minh affirmed: "On the issue of religion, the Vietnam Labor Party completely respects everyone's right to freedom of belief"<sup>8</sup>.

Ho Chi Minh's consistent ideology on freedom of belief and religion is to respect the people's right to freedom of belief and religion. This is not only expressed in his words, writings and feelings towards dignitaries and parishioners, but that spirit is also institutionalized in laws and practical actions.

Ho Chi Minh strictly criticized officials and party members who violated the people's freedom of belief, and condemned those who took advantage of religion to carry out plots to sabotage the Vietnamese revolutionary cause. He explained that if you respect the faith of religious people and love them sincerely, then people will believe in the Party and the Government. That consistent view of Ho Chi Minh has been proven in reality through the promises of Catholic dignitaries and believers in Vinh, Ha Tinh, and Quang Binh to him: "Even if we have to sacrifice blood and blood to build a our country is free and completely happy, we are ready without hesitation"<sup>9</sup>.

His above viewpoint is formed from respecting each person's faith: "Everyone has the right to study a doctrine. As for me, I have studied Marxism"<sup>10</sup>. From there, he emphasized: "Buddhists believe in Buddha; Catholics believe in God; Just like we believe in Confucianism. Those are the supreme people so we trust"<sup>11</sup>. Although the worldview of revolutionaries is different from the worldview of religion, that does not make them confrontational or suspicious of each other. Therefore, people of all religions greatly respect President Ho Chi Minh, because with his tolerance and virtue, he loves all people of all religions in the Vietnamese ethnic community.

*Ho Chi Minh paid great attention to freedom of traditional Vietnamese beliefs, especially ancestor worship.*

Ho Chi Minh always educated officials and party members to respect the customs, traditions and beliefs of all people. For those who have contributed to the people and the country, the wise ancestors, the heroic martyrs who sacrificed for the people and the country... This is the inheritance of the Vietnamese people's tradition of "drinking water, remember its source". On the other hand, Ho Chi Minh paid great attention to freedom of traditional beliefs in Vietnam, especially ancestor worship. He said: "Ancestor worship is completely a social phenomenon"<sup>12</sup>.

During the revolutionary career, President Ho Chi Minh visited dozens of Vietnam's most sacred relics such as Hung Temple, Huong Pagoda, Con Son Pagoda, Quan Su Pagoda, Tram Pagoda, Thay Pagoda, Ngoc Son Temple, Co Loa Temple... and always respect and never reject the religions, beliefs and traditional customs of the people.

People greatly appreciate spiritual values and burn incense to awaken the magical values of Saints, Buddhas, Gods, Gods, national heroes, and cultural celebrities. In his speech at the celebration of the national union on January 5, 1946, Ho Chi Minh recited the oath: "In front of the solemn Buddha platform, in front of the nation and compatriots present here, I swear to sacrifice myself to fight to maintain the independence of the Fatherland. Sacrifice, if it requires sacrificing my life, I will not hesitate"<sup>13</sup>.

*Respect for freedom of belief and religion must be guaranteed by the state through the Constitution and law*

According to Ho Chi Minh, the Government must be responsible for ensuring the people's right to freedom of belief, religion, and worship, no one can violate that freedom, all Vietnamese people have the right to freedom of worship, or do not follow any religion.

In the first meeting of the Provisional Government of the Democratic Republic of Vietnam, as President of the Government, Ho Chi Minh raised the idea of freedom of belief and religion: "The colonialists and feudalists implemented a policy of dividing Catholics and salarymen, so that they could easily dominate. I propose that our Government declare: freedom of belief and unity of religion"<sup>14</sup>. In that spirit, he proposed that the Government respect and protect religious facilities such as temples, pagodas,

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<sup>7</sup> Ho Chi Minh (2011), Complete Works, Truth National Political Publishing House, Hanoi, volume 9, p. 428

<sup>8</sup> Ho Chi Minh (2011), Complete Works, Truth National Political Publishing House, Hanoi, volume 7, p. 50

<sup>9</sup> Ho Chi Minh (2011), Complete Works, Truth National Political Publishing House, Hanoi, volume 4, p. 56

<sup>10</sup> Ho Chi Minh (2011), Complete Works, Truth National Political Publishing House, Hanoi, volume 4, p. 315

<sup>11</sup> Ho Chi Minh (2011), Complete Works, Truth National Political Publishing House, Hanoi, volume 4, p. 169

<sup>12</sup> Ho Chi Minh (2011), Complete Works, Truth National Political Publishing House, Hanoi, volume 1, p. 463

<sup>13</sup> Ho Chi Minh (2011), Complete Works, Truth National Political Publishing House, Hanoi, volume 4, p. 169

<sup>14</sup> Ho Chi Minh (2011), Complete Works, Truth National Political Publishing House, Hanoi, volume 4, p. 8

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mausoleums, mausoleums, churches... Affirming the Government's interest in exercising the right to freedom of belief, religion, Ho Chi Minh quoted the words of Priest Hoang Quang Tu in charge of Vo Hot county, speaking at a rally of the people of Ninh Binh town on June 23, 1955: "The Government has wholeheartedly helped, all Catholics in the area are extremely grateful to President Ho Chi Minh and the Government. We see that only under the Democratic Republic regime can religions be freely worshipped"<sup>15</sup>. To exercise the right to freedom of belief and religion, Ho Chi Minh requested that that right be legislated. Because according to him, legal regulations related to belief and religion are both a condition and a tool to ensure the exercise of the people's right to freedom of belief and religion. Accordingly, Ho Chi Minh directed the development and signing of Decree No. 223/SL dated June 14, 1955. Clause 1, Article 1 of Decree 223/SL clearly states: "The Government ensures the people's right to freedom of belief and freedom of worship. No one can violate that freedom. Every Vietnamese person has the right to freely follow a religion or not follow any religion". This decree not only helps religions have a legal basis to operate and also ensures that people of all religions can practice their religion normally without being prevented by anyone.

Ensuring freedom of belief and religion by law was also affirmed by Ho Chi Minh in the Report on the Draft Revised Constitution at the 11th session of the First National Assembly of the Democratic Republic of Vietnam: "Citizens Democratic Republic of Vietnam: Have the right to work, Have the right to rest, Have the right to study, Have the right to physical freedom, Have the right to freedom of speech, press, assembly, association, protest, Have the right to freedom of belief, to follow or not to follow any religion"<sup>16</sup>. Ho Chi Minh also stated that violating the right to freedom of belief and religion will be punished according to the provisions of law. In a letter to Bishop Le Huu from February 1, 1947, he wrote: "In the Constitution we have clearly defined: freedom of belief. If anyone violates the Constitution or provokes Catholicism, they will be punished"<sup>17</sup>.

### 4.3. The value and orientation of applying Ho Chi Minh's ideology on freedom of belief and religion in exercising the right to freedom of belief and religion in Vietnam today

*Ho Chi Minh's ideology on freedom of belief and religion has profound theoretical and practical value.*

Ho Chi Minh's instructions on freedom of belief and religion are the theoretical basis to help the Communist Party of Vietnam propose guidelines, policies and measures to ensure freedom of belief and religion and strengthen solidarity salary - education in each specific revolutionary period. That is an important direct theoretical basis for the Party and State of Vietnam to have correct views and policies on belief and religious activities, suitable during revolutionary periods, contributing to uniting the entire people, successfully carried out the national liberation revolution and firmly defended the socialist Vietnamese Fatherland. Ho Chi Minh's above-mentioned views have encouraged and encouraged people from all walks of life, especially religious people, dignitaries and officials of free religions in carrying out belief and religious activities at worship establishments and places of worship in accordance with the provisions of law. This is one of the important driving forces for the revolutionary cause in Vietnam.

Commenting on this, Le Minh Phung wrote: "Freedom of belief, religion and non-belief is one of the most important views in Ho Chi Minh's thought on religion. That thought of his was expressed consistently in both theory and practical activities, in the national revolution as well as the socialist revolution and has become a throughout principle in the religion policy of the People's Republic of Party and State"<sup>18</sup>.

Besides, Ho Chi Minh's ideology on freedom of belief and religion has been realized in the practice of the Vietnamese revolution, ensuring the implementation of one of the basic rights of the people. The affirmation of the rights and obligations of citizens as well as Ho Chi Minh's comments and assessments on respecting the people's right to freedom of belief and religion in the cause of national liberation, construction and protection The Fatherland has a particularly important meaning in determining policies on beliefs and religions, implementing national unity and harmony, and encouraging fellow believers and religious dignitaries to actively contribute to common cause of the entire nation.

*Orientation for applying Ho Chi Minh's ideology on freedom of belief and religion in Vietnam today*

After more than 35 years of national reform, along with important achievements in socio-economic development, ensuring freedom of belief and religion in Vietnam has become increasingly better according to the provisions of the Constitution and the civil defense: "With the efforts of the Party and State, Vietnam's legal system on freedom of belief and religion is increasingly being improved. The achievements in building and perfecting the law on freedom of belief and religion have met the practical requirements of national development; creating an important legal basis for everyone to have opportunities and favorable conditions to enjoy freedom of belief and religion"<sup>19</sup>.

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<sup>15</sup> Ho Chi Minh (2011), Complete Works, Truth National Political Publishing House, Hanoi, volume 10, p. 26

<sup>16</sup> Ho Chi Minh (2011), Complete Works, Truth National Political Publishing House, Hanoi, volume 12, p. 337

<sup>17</sup> Ho Chi Minh (2011), Complete Works, Truth National Political Publishing House, Hanoi, volume 5, p. 53

<sup>18</sup> Le Minh Phung (2007), "President Ho Chi Minh's thoughts on religious beliefs", Electronic Communist Magazine, April 18, 2007

<sup>19</sup> Government Committee for Religious Affairs (2022), Religion and religious policies in Vietnam (White Paper), Religion Publishing House, Hanoi, p.78

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In Vietnam today, ensuring the right to freedom of belief and religion is one of the priority directions of the Party and State: "In ensuring the right to freedom of belief and religion, Vietnam always respect and promote the role of the political system"<sup>20</sup>. In addition, the Party, State and governments at all levels in Vietnam always attach importance to propaganda and education on policies and laws on freedom of belief and religion and promote international cooperation on freedom of beliefs and religions: "Vietnam always determines that propaganda, dissemination and education of freedom of belief and religion is one of the effective measures to ensure freedom of belief and religion"<sup>21</sup>; "Vietnam actively promotes international cooperation and integration in protecting and exercising freedom of belief and religion"<sup>22</sup>.

With policy priority, belief and religious activities take place healthily, according to the law and with an increasing number of believers, dignitaries and positions. By 2022, the government has recognized 43 organizations, belonging to 16 different religions, with over 27 million followers, over 53,000 dignitaries, about 148,000 positions, over 29,700 organizations. places of worship... Besides, every year there are over 8,000 thousand festivals about beliefs and religions, with tens of thousands of believers participating<sup>23</sup>.

Besides the above outstanding achievements, in ensuring the exercise of freedom of belief and religion, there are also limitations, such as: the qualifications and awareness of a part of officials, civil servants, dignitaries, and monks about human rights in general and freedom of belief and religion in particular are still limited; The implementation of guidelines, policies, and laws on belief and religion in some localities is not synchronous. Notably, there are still dignitaries and civil servants who take advantage of freedom of belief and religion to put pressure on the government and sabotage the Vietnamese State's policies and laws on freedom and religious belief: "A part of dignitaries, civil servants, monks, and religious followers still do not understand correctly and fully the State's policies and laws on belief and religion; not fully aware of the rights and obligations of religious believers as well as citizens, leading to actions that violate legal regulations on freedom of belief and religion"<sup>24</sup>. Therefore, in the light of Ho Chi Minh's ideology on freedom of belief and religion, to improve the effectiveness of implementing the right to freedom of belief and religion in Vietnam today, in our opinion, we need to pay attention some basic solutions:

*Firstly, research and promote the fundamental role of Ho Chi Minh's ideology on freedom of belief and religion in social life.*

This is the first, fundamental orientation to improve the effectiveness of exercising freedom of belief and religion in Vietnam today. Accordingly, it is necessary to research, thoroughly grasp, propagate and educate extensively throughout the Party, the entire people, the entire army, especially for religious people about the content and value of Ho Chi Minh's fundamental views on freedom of belief and religion; Opinions, policies and laws of the Party and State of Vietnam on freedom of belief and religion.

On that basis, the views that make up Ho Chi Minh's ideology on freedom of belief and religion are truly the ideological foundation and guideline for improving the effectiveness of implementing freedom of belief and religion in Vietnam today; Ensuring freedom of belief and religion truly becomes a fundamental factor for building and promoting the strength of the great national unity bloc - a driving force for the country's socio-economic development, in order to build our country more and more prosperous and happy according to the will of President Ho Chi Minh.

*Second, continue to improve the law on freedom of belief and religion.*

This is an important direction in improving the effectiveness of exercising freedom of belief and religion in Vietnam today. Because, if the law on freedom of belief and religion is not perfected, then of course the effectiveness of exercising the right to freedom of belief and religion will still be limited, hindering the implementation of policies on belief and religion of the Party and State of Vietnam.

Therefore, continuing to improve the law on freedom of belief and religion must be based on imbuing Ho Chi Minh's views on freedom of belief and religion, to constantly improve the law on freedom of beliefs and religions in Vietnam; ensuring that freedom of belief and religion is fully regulated, closely following the practical spiritual life of all classes of people. At the same time, overcome loopholes in the law that hostile forces can take advantage of to sabotage the views, policies and laws on freedom of belief and religion of the Party and State of Vietnam.

*Third, strengthen propaganda and education about freedom of belief and religion.*

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<sup>20</sup> Government Committee for Religious Affairs (2022), Religion and religious policies in Vietnam (White Paper), Religion Publishing House, Hanoi, p.78

<sup>21</sup> Government Committee for Religious Affairs (2022), Religion and religious policies in Vietnam (White Paper), Religion Publishing House, Hanoi, p.80

<sup>22</sup> Government Committee for Religious Affairs (2022), Religion and religious policies in Vietnam (White Paper), Religion Publishing House, Hanoi, p.82

<sup>23</sup> Nguyen Van Long (2023), "Never before have religions in Vietnam had favorable operating conditions like today", VOV Electronic Newspaper March 24, 2023

<sup>24</sup> Government Committee for Religious Affairs (2022), Religion and religious policies in Vietnam (White Paper), Religion Publishing House, Hanoi, p.103

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On the basis of Ho Chi Minh's scientific and revolutionary instructions on freedom of belief and religion and the results implemented in Vietnam recently, the Government Committee for Religious Affairs and the Executive Committee of Churches of Religions in each locality, it is necessary to research and organize lessons learned, consult with experts, scientists and the people's opinions to have plans to strengthen propaganda and education about rights and obligations responsibility in exercising freedom of belief and religion.

It is necessary to combine synchronously and effectively with propaganda and education on freedom of belief and religion on media such as radio, television, newspapers and in cyberspace. At the same time, it is necessary to attach importance to promoting propaganda and education on freedom of belief and religion by grassroots governments (communes, wards, towns) and worship facilities; Promote the role of dignitaries and officials in propaganda and education on freedom of belief and religion. In addition, it is necessary to innovate the content and methods of propaganda and education in the direction of focusing on propaganda and education of cultural values and freedom of belief and religion; Respecting and ensuring the exercise of freedom of belief and religion is not only the responsibility of the government and religious organizations, but also the responsibility of each person, especially the laity.

*Fourth, ensure good implementation of the right to freedom of belief and religion in practice.*

From Ho Chi Minh's fundamental viewpoint on freedom of belief and religion, party committees and governments at all levels in Vietnam need to research, thoroughly grasp and implement synchronously, to ensure good exercise the right to freedom of belief and religion in practice. Accordingly, all levels and sectors, especially the Government Committee for Religious Affairs, the Executive Board of local religious churches, the Fatherland Front, and socio-political organizations at all levels must pay attention and take action responsibility in research, implementation, and ensuring that belief and religious life is truly free in accordance with the provisions of policies and laws on freedom of belief and religion.

Especially in difficult areas, remote areas, border areas, and islands, governments and functional agencies monitor, direct and strictly implement policies and laws on freedom of belief, religion. Constantly raise revolutionary vigilance and be ready to defeat all plots and actions of hostile forces that take advantage of beliefs and religions to harm the common interests of the country. Therefore, it is necessary to monitor and take strict and timely measures to handle elements that take advantage of freedom of belief and religion to propagate, distort, and incite Catholics to sabotage the government and cause political stability, social order and safety, harming the interests of the people in the area, especially people's livelihoods.

*Fifth, renew international integration activities on belief and religion, focusing on dialogue to affirm achievements in exercising freedom of belief and religion.*

From Ho Chi Minh's basic views on freedom of belief and religion, the Vietnamese Party and State and all levels related to belief and religious activities need to research and apply to foreign affairs activities of beliefs and religions in accordance with current social life practices. Pay attention to dialogue with the world's Holy Sees, and with agencies assessing the situation of freedom of belief and religion of the United Nations, the US, and the EU. In dialogue activities with international organizations related to belief and religious activities, it is necessary to highlight the comprehensive achievements of the Party and State of Vietnam in ensuring the implementation of freedom of belief and religion in practice. At the same time, closely coordinate with major religious organizations and agencies to monitor and evaluate the implementation of freedom of belief and religion to condemn acts of taking advantage of freedom of belief and religion to sabotage the Party, State and People of Vietnam, harming the prestige, position and interests of Vietnam in the international arena.

## 5. CONCLUDE

Mastering Marxist-Leninist theory on human rights in general and religion in particular, Ho Chi Minh believed that belief and religion are the spiritual needs of a part of the people, therefore respecting human rights is a respect the right to freedom of belief and religion. Ho Chi Minh's ideology on freedom of belief and religion aims to promote good cultural and ethical values of belief and religion in the nation's revolutionary cause. At the same time, he respects the right to freedom of belief and religion, but strictly prohibits any act of taking advantage of the right to freedom of belief and religion to sabotage the revolution and go against the interests of the nation. Ho Chi Minh skillfully combined religious beliefs with revolutionary beliefs and ideals and the country's future to advocate unity of religions and religions, striving for a peaceful, unified, prosperous, happy.

Ho Chi Minh's ideology on freedom of belief and religion has affirmed its profound theoretical and practical value for the Vietnamese revolutionary process. To effectively apply Ho Chi Minh's ideology on freedom of belief and religion, it is necessary to synchronously implement some of the basic solutions above, making a practical contribution to research, study, acquisition and development of Ho Chi Minh's valuable instructions on freedom of belief and religion, to meet the requirements of building and protecting the socialist Vietnamese Fatherland in the new situation

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