



Religious Issues and Religious Problem Solving in the Transition Period to Socialism in Vietnam

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Abstract: Since the implementation of the country's renovation until now (starting in 1986), Vietnam's religious awareness has undergone many changes and developments. An important turning point opening a new phase in Vietnam's awareness was marked by Resolution No. 24-NQ/TW, dated October 16, 1990, of the Politburo on reforming religious work in the new situation. The XIII Congress (1996) defined "religion as a social resource", affirming the contribution to the development of the country by religious dignitaries and followers. Vietnam's religious life has many bright spots, promoting religion to go hand in hand with the nation and socialism, people of all religions increasingly trust in the leadership of the Party and the State of Vietnam. The article clarifies the current religious issues in Vietnam, the process of developing the Party's awareness and solving of religion in the Innovation period, and proposes some solutions to continue building a healthy religious life in the future.

Keywords: Religious issues, religious problem solving, transition period, socialism, Vietnam.

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INTRODUCTION

Religion is a sensitive field, attracting the attention of domestic and international public opinion. Marxism-Leninism considers religion as an idealistic and limited form of social consciousness, but Marxism-Leninism also acknowledges the role of religion, admits that religion still exists. long-term, respecting the people's right to freedom of belief and non-belief. Solving the problem of religion takes a long time, associated with the process of revolutionary mobilization, social transformation, and raising public awareness.

Religion is a form of social consciousness, so to change it, it is necessary to change the social existence itself (Marx & Engel, vol 12, 1995). In order to erase the illusions in the human mind, it is

necessary to remove the source of that illusion. In order to repel dreams of an illusory paradise in the afterlife, people need to build a real "paradise" right here on earth. It is a long-term process to renovate the old society and build a new one, improve the material and spiritual life of the people, and through this process, create the ability to get rid of the negative influences of the people. poles of religion in social life.

With its geographical position located in Southeast Asia with three sides facing the sea, Vietnam is very convenient in interacting with countries around the world and is also a place where it is very easy to penetrate cultural flows, religious education (Trung & Van, 2020). With the diversity of beliefs and religions, Vietnam is likened to the

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“religious museum” of the world. That has contributed to making Vietnamese culture more rich and unique. Currently, in Vietnam, there are 43 organizations belonging to 16 religions recognized as legal entities; 60 religious training institutions belonging to Buddhism, Catholicism, Protestantism, and Hoa Hao Buddhism. Over thousands of years of nation-building and defense, people of all ethnicities and religions have always united and joined hands to fight against “natural disasters and enemy sabotage”, building the country to become richer and stronger (Van & Dao, 2020).

During the revolutionary leadership process, our Party always affirmed that ethnic issues, religious issues, and ethnic affairs, religious work are strategic issues of special importance; Well implementing the policy of ethnicity and religion, promoting the traditions and strength of the great national unity bloc is an important guarantee for the victory of the revolutionary cause of the entire Party, people and army of Vietnam.

RESEARCH RESULTS AND DISCUSSION

The Views Of Marxism-Leninism On Religion

Marxism-Leninism holds that religion is a distorted, false, and illusory reflection of the natural and human world, and of social relations. In other words, religion is the personification of nature, the “loss of human nature”. It is a man who has clothed the gods with supernatural powers different from his own nature so that from then on he has support, protection, and comfort - even if it is just “fictitious” support. Pointing out the profound nature of that phenomenon, Ph. Engel (1995) wrote: “People still do not understand that they have bowed down to their own nature and have deified it as some alien nature. there”. Describing the nature of religion, he said, “religion is nothing but an illusory reflection - in the minds of people - of external forces that govern their daily lives; merely a reflection in which earthly forces take the form of super-mundane forces” (Marx & Engel, vol 20, p.347).

The question here is, what causes the reflection of “myth”, “illusion” of religion? Why do people have such a need for religion and have such great faith in religion? Standing firmly on the historical materialist stance, Marx and Engels (1995) argued that the emergence and existence of religion derive from objective reality and the most important source of mainstream religion. economic and social conditions.

According to the point of view of Marxism-Leninism, in its evolutionary history, people first of all had the need to renovate nature to create material wealth to meet their increasing needs. But due to the low level and ability to improve nature,

people always feel weak and helpless in the face of natural phenomena and have attached supernatural powers to nature. That is the basis for the emergence of the phenomenon of worship. Especially, when the society has class division and oppression, the social relationships are more complicated, a part of the people fall into poverty, helpless before the dominant forces. In addition, the spontaneous, random, unexpected risk factors that are beyond the will of people cause them fear, anxiety, and loss of feeling of security. That is also the reason why people seek and rely on religion for protection.

Thus, religion has its origin in reality and reflects that reality itself - a reality that requires religion and has conditions for religion to appear and exist. In the Critique of Hegel’s philosophy of law, Marx wrote: “Religious poverty is both an expression of real poverty and a protest against that real poverty. Religion is the sign of oppressed beings, the heart of a heartless world, just as it is the spirit of spiritless orders. Religion is the opium of the people” (Marx & Engel, vol. 12, 1995, p. 350). The above thesis of Marx clearly shows the origin, nature, and function of religion on the historical materialist stance. For Marx, religion is like an illusory “halo”, a wonderfully beautiful and colorful fake wreath, a dream, a hope, and a great spiritual fulcrum for the people. small fates, helpless before real life. Because, in real life, when people are powerless before nature, helpless before the phenomena of oppression and injustice of society, they can only “sigh” and silently, patiently endure. In the same real life, they could not find “a heart” to love and protect, so they had to find a “heart” in the imagination of religion. That heart will be ready to tolerate, forgive, protect and give them strength so that they can overcome all difficulties in life.

Religious Issues In Vietnam Today

Religion still exists objectively in the transitional period to socialism in Vietnam today: The conditions of existence of religion still exist; Therefore, its existence is still an objective necessity (Communist Party of Vietnam, 1996). These conditions are the level of development of the productive forces, of science - technology is still low, so the ability to improve the world is not high; the level of awareness is still limited, so it is not allowed to fully and scientifically explain natural and social phenomena; the level of economic development is still low, so people’s lives are still facing many difficulties; In the transitional period with old and new production relations intertwined, it was not possible to eliminate the phenomena of exploitation and inequality in society. Moreover, wars, especially epidemics and natural disasters, still occur, making people feel insecure about life; Therefore, part of

people will still have the need for religious beliefs as a necessity. The problem is, what attitude should we have towards religion (Van, 2021).

Reality shows that it is necessary to realize that many religions coexist in Vietnam (Van & Dao, 2020; Van, 2020 & 2021); Therefore, the resolution of religious issues is not a religion and religious activities or all religious believers in general, but only a part of people who take advantage of religion to practice superstition. or oppose the revolution, disrupt order, and go against the interests of the nation and nation. Therefore, solving the religious problem is solving the negative phenomena of religion.

To overcome the negative effects of religion, it is not possible to use administrative orders or educational propaganda alone, but to focus on renovating the old society and building a new one (Trung & Van, 2020). Gradually eliminate the backward small-scale farmer production method, improve and enhance the material and spiritual life of the people, combined with propaganda, education, raising awareness and cultural level so that people are aware of the real role of religion in their real life and it is they, not anyone else, who decide to follow or not to follow a certain religion.

In recent years, creatively applying Marxist-Leninist viewpoints to Vietnam's revolutionary practice, the Communist Party of Vietnam (2016 & 2021) has made important changes in the perception of religion and solving religious problems, giving many correct and appropriate undertakings and policies. With that policy, it has helped us to properly solve religious issues, contribute to stabilizing the country's political situation, to develop the country.

Religious Policy Of The Communist Party Of Vietnam In History

Since its inception, the Communist Party of Vietnam has built up the principles of the ethnic policy in Vietnam: equality, solidarity, mutual assistance, and mutual assistance among ethnic groups. These principles are thoroughly and consistently and effectively implemented in all revolutionary periods.

During the period of struggle for power (1930 - 1945), the Party's line and viewpoint to solve ethnic problems were to ensure the right of ethnic groups to self-determination and equal rights among ethnic groups. At this time, the ethnic problem is essentially a peasant problem, and the national policy task is "land for the plowmen". That correct national line and policy of the Party have

captured the hearts and minds of many ethnic people, contributing to the great victory of the August Revolution in 1945.

During the resistance wars against the colonialists and imperialists, our Party continued to implement the policy of national unity, on the principle of equality and mutual assistance for the resistance war and national construction, helping each other make progress in all aspects. The Party and State promulgate many regulations in order to well implement the ethnic policy, mobilize the strength of ethnic minorities to participate in the construction of revolutionary war zones, resistance wars, and national construction. The thorough grasping and well-organized implementation of the Party's ethnic policy during this period has made a great change in the material and spiritual life of ethnic minorities, contributing to strengthening the strength of the union bloc. unite the entire people, defeat the invading forces.

Since the country's reunification (1975), the transition to socialism, especially the process of carrying out the renovation process, accelerating industrialization and modernization, building and defending the Vietnamese Fatherland. socialist, our Party continues to consistently implement viewpoints and principles on national policy; at the same time supplement and develop new contents suitable to the requirements of the task of national construction and defense in the new period. The resolutions and socio-economic development plans of the Party and the State through the Party congresses are deeply concerned with the economic, cultural, and social development in mountainous areas and ethnic minority areas. minorities.

However, due to inadequate awareness, there was a time when we made serious mistakes in the fight against religion. We have been too impatient and extreme in our dealings with religions as well as with religious establishments. Many churches, temples, and shrines have been destroyed, religious activities are banned, and religious people are discriminated against. Freedom of belief and religion is not guaranteed. It is that haste that has led to bad political and ideological consequences, which is the basis for reactionary forces to take advantage of to oppose our country's revolution. Here, it is clear that we have not made good use of the Marxist-Leninist views on religion. Therefore, at the 6th Congress (1986), with the point of view of "looking directly at the truth, stating the truth", our Party had a fundamental change in its line and policy on religion.

Resolving Religious Issues During The Transition To Socialism In Vietnam

After the renovation and creative application of the Marxism-Leninism viewpoints to the reality of Vietnam's revolution, our Party has made important changes in its perception of religion and in solving religious problems. the right guidelines and policies, suitable to the new situation.

Communist Party's position on solving religious issues is reflected in many documents of congresses and concretized by central resolutions and directives, such as Resolution No. 24/NQ-TW. October 16, 1990) of the Politburo on strengthening religious work in the new situation, etc. Directive No. 37 CT-TW (July 2, 1998) of the Politburo on religious work in the new situation... In addition, there are many other directives and resolutions of the Party on all aspects of work for religion in general and each religion in particular in each period. In particular, the Seventh Conference of the IX Central Committee issued Resolution No. 25/NQ-TW (March 12, 2003) on religious work. The views of our Party on religious work are concretized in the Ordinance on Belief and Religion No. 21/2004/PL-UBTVQH11 dated June 18, 2004.

At the 7th Central Conference (Term IX), the Party issued Resolution No. 24-NQ/TW on ethnic work, which clearly stated the basic viewpoints, specific objectives, and tasks of the people's work. race in the new era. At the 10th National Congress (2006), our Party continued to affirm: "Ethnic issues and national unity have a long-term strategic position in the revolutionary cause of our country. Ethnic groups in the great Vietnamese family are equal, united, respectful, etc., and help each other to progress. The Party's point of view is a summary of many years' practice in implementing the ethnic lines and policies and ethnic work of the Party and State; has both long-term directing value and practical significance, closely associated with the period of accelerating industrialization, modernization, national construction and defense in the new period. Among these important contents, our Party especially emphasizes the strategy, principles, and requirements for the comprehensive development of ethnic minority and mountainous areas; the priority of investment in socio-economic development and ethnic affairs is the responsibility of the entire political system.

Following the achievements in religion policy, in the Report of the 12th Party Central Committee (2016) on the documents submitted to the XIII Congress (2021) of the Party, in the system of central tasks. The fifth main focus and solution, our Party emphasized: "Focus on perfecting and well-implementing policies on ethnicity and religion;

have specific policies to deal with difficulties for ethnic minorities; well implement religious solidarity and great national unity. Strictly punish all conspiracies and acts of division, undermining the great national unity bloc, and hindering the development of the country" (Communist Party of Vietnam, 2021). In the Political Report of the 12th Party Central Committee at the 13th National Congress of the Party, in the section on building and promoting the cultural values and strength of the Vietnamese people, our Party stated, clearly: "Promoting positive and humane factors in religions and beliefs. Criticize and prevent negative manifestations, superstition, and superstition" (Communist Party of Vietnam, 2021). The above policies of the Party have clearly demonstrated the thorough settlement of religious issues, specifically:

First, respect and ensure the people's right to freedom of belief and non-belief:

Freedom of belief is a progressive thought in the development history of human society. In socialism, respecting and guaranteeing the right to freedom of religion is a principle. That right is not only expressed in legal terms but also in the practice of social life. The basic content of the right to freedom of religion is:

Everyone is entitled to complete freedom to follow or not to follow any religion. The right to convert, convert or abstain from religion according to the legal framework is the freedom of each person. All citizens, regardless of religion or non-religion, are equal before the law in terms of obligations and rights. All religions recognized by the state are equal before the law. Churches of all religions have the responsibility to encourage believers to strive to live a "good life and good faith". Everyone has a sense of respect for the freedom of religion of others and at the same time resolutely opposes elements who take advantage of religion to commit acts contrary to the common interests of the nation.

The State strictly prohibits those who take advantage of religion and beliefs to practice superstition and plots to use religion for political activities or disrupt peace and order.

Second, there must be a specific historical perspective when dealing with religious issues:

In different historical periods, the role and impact of each religion on society are not the same, and the views and attitudes of clergy and laity towards social fields are not completely unified. Best. Therefore, when consistently implementing the principle of equality and non-discrimination, it is necessary to have a specific historical perspective when considering, evaluating, and dealing with issues related to religion.

There are many religions that were born as a movement to protect and defend the rights of the poor and the oppressed. After a period of existence, that religion turned into a tool of the ruling and exploiting class. There are clerics who practice their religion all their life and always accompany the nation, but there are also people who cooperate with hostile external forces that go against the national interests, etc. Therefore, the social state is required. must have attitudes and behaviors appropriate to each specific case.

Third, it is necessary to clearly distinguish between political and ideological aspects in solving religious problems:

In primitive communal society, religion was purely ideological, reflecting man's naive perception of the natural world. When society appears class, religion is not only ideological but also political.

The ideological side expresses belief in religion. The political side, besides the desire to liberate the masses against the enslavement of the exploiting ruling forces, the political side is also reflected in the use of religion to oppose the revolutionary cause of the elements. reactionary disguised as religion.

In fact, the political and ideological aspects of religion are often intertwined. There are times when political contradictions are disguised by reactionary forces by ideological differences and vice versa (Dao & Van, 2020). Eliminating reactionary politics in religion, especially when international reactionary forces are taking advantage of religion to implement the strategy of peaceful evolution, is necessary. When carrying out such activities, it is necessary to rely on the strength of religious believers (Van, 2020 & 2021). When implementing, the method must be timely and resolute but must avoid impatience. Ensure the requirements: widely unite people of faith and non-believers, promote the patriotism of true monastics, and resolutely punish those who take advantage of religious beliefs to destroy national unity and sabotage the revolutionary cause.

CONCLUSION

For Vietnam, in addition to respecting and guaranteeing the right to freedom of belief and religion, it is also strictly forbidden to take advantage of religious issues to violate the law, infringe upon the legitimate rights and interests of the State. country and citizens. Anyone who violates the law for any reason will be strictly handled according to the law.

It can be affirmed that the allegations that Vietnam violates freedom of belief and religion are

just subjective and one-sided assessments of some people who lack goodwill towards Vietnam. These false claims cannot make it difficult for Vietnam on the road to building a rich, beautiful and civilized country, expanding cooperation and exchange in the international arena.

The contents related to religion, and the resolution of religious issues during the transition to socialism in Vietnam, mentioned in the document of the XIII Congress (2021), show that our Party has inherited, supplemented, and continued to collect valuable contributions from organizations and individuals at home and abroad, especially the aspirations of religious compatriots, in line with the vivid reality of religious and belief life in our country. This is the directional basis in awareness and effective implementation of religious work, continuing to promote "resources of religions" for the cause of national construction and defense in the new situation, at the same time. struggle to defeat all plots and activities of hostile and reactionary forces taking advantage of beliefs and religions to oppose our country's revolution.

In order to effectively promote the resources of religions, we must use a combination of appropriate methods of impact, objectively recognize the impacts of religion on society, both positive and negative. negative, neither exaggerating nor denying the contributions of religions; have proper and timely mechanisms and policies, create all favorable conditions for religions to use their resources to participate in activities serving the cause of national construction and defense.

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