

Promoting The Value Of Vietnamese People Folk Beliefs: Policies And Recommend Solutions

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Abstract :Vietnamese beliefs hold a special place and play an important part in creating the character of Vietnamese culture. However, it also has certain limitations that need to be studied and considered to help authorities make certain adjustments to orient religious activities, and at the same time exploit the inherent values, contributing to the building and preservation of an advanced Vietnamese culture imbued with national identity. On the basis of researching the reality of belief activities of Vietnamese people across the country, the study analyzes the value of beliefs that bring to people's lives, thereby proposing solutions to promote the positive and limit negative aspects in religious activities. Due to many objective and subjective reasons, the study focuses on analyzing only 3 typical Vietnamese folk beliefs: the worship of ancestor belief, the worship of Mother Goddess beliefs, and the worship of Village's Tutelary God belief (Thành Hoàng làng).

Keywords The values of folk belief, the worship of ancestor belief, the worship of Mother Goddess beliefs, the worship of Village's Tutelary God belief, Vietnamese people

1. INTRODUCTION

In the development of the country, the Communist Party of Vietnam always considers culture, together with politics and economy, as three fundamental and important factors to build and develop the country (Communist Party of Vietnam, 1991, 2011 & 2016). Documents through the congresses of the Communist Party of Vietnam repeatedly affirmed the position, role, and importance of culture in the construction of socialism, the implementation of industrialization, and modernization of the country. Our Party affirms that "culture is the spiritual foundation of society, both the goal and the driving force for socio-economic development" (Communist Party of Vietnam, 2016).

The history of the existence and development of the Vietnamese people has always been associated with the preservation and development of traditional culture (Giau, 1973 & 1983). In the history of preserving and developing the traditional culture of the nation, Vietnam has always shown its firm courage before the introduction of foreign cultural trends and great changes of the time. The cultural field itself is very large and people often associate the concept of "cultural preservation" with specific subjects such as preserving traditional culture, preserving physical culture, preserving non-culture objects, preserving cultural heritage, preserving rural cultures, etc. In the most general sense, cultural preservation is preserving and preserving cultural values that have been cultivated and preserved by many

generations of Vietnamese preserve (Anh, 1998).

Vietnam is a multi-ethnic, multi-religious country with many different types of beliefs (Them, 1999 & 2016). However, since its inception, Vietnamese culture has been unified, but still has distinct features, marking the difference between one ethnic group and another. This is clearly shown in the customs and beliefs of 54 ethnic groups, spread over the North, Central, and South of Vietnam.

Religious and beliefs activities hold a special place in the spiritual activities of the Vietnamese people; it is a spiritual need of a part of the people that have existed in history and today. Beliefs such as worship of the Mother Goddess belief (Đạo Mẫu), worship of Thanh Hoang belief (Village's Tutelary god belief), worship of ancestor belief, etc. have become symbols and a living crystallization of the cultural and spiritual life of Vietnamese people. Belief has a special attraction but also poses many problems for many scientists, many researchers interested in many different directions in the whole society. Especially in the transformation of today's society, those communication values have been honored by UNESCO as the intangible cultural heritage, namely "Hung Vuong worship beliefs" and "practices the worship of the Mother Goddess belief".

The national renewal in the past thirty years has achieved many important achievements in all aspects of social life. In the field of belief, religion, after the Politburo's Resolution 24/NQ-TW on "Strengthening religious work in the new situation". On March 21, 1991, the Council of Ministers issued Decree 69/ND/HDBT, regulating religious activities, demonstrating the policy of reforming policies for religious and belief activities. Inheriting the thought of President Ho Chi Minh and aspirations of the majority of the people, Document of the Seventh Central Conference Session IX (4/2001) stated the point of view: "positive values of Vietnamese beliefs".

In recent years, religious activities have tended to develop and have new developments. The festival activities have made positive contributions to the cultural and spiritual life of the people and with the maintenance and development of an advanced Vietnamese culture, imbued with the national identity of the Party and State, and our people in general. However, it also has certain limitations that need to be studied and considered to help authorities make certain adjustments to orient the religious activities, and at the same time exploit capital values. Yes, contribute to traditional education, embrace each other, drink water, and remember the source from thousands of years of our nation.

Due in terms of the length of the article, and the time studying the beliefs, the author only focuses on three typical Vietnamese folk beliefs that are: The worship of the Mother Goddess belief (Đạo Mẫu), the worship of Thanh Hoang (Village's Tutelary god belief), and the worship of ancestors belief .

2. LITERATURE REVIEW

The belief is an important part of the traditional cultural capital of Vietnam. Here, it not only manifests in the form of a ritual, but it also hides many profound meanings about life, roots, lifestyle, etc. that today, every Vietnamese family is still between. Let religious and belief activities come into operation, create legal corridors for religious activities and manage religious activities; help all levels and branches have the basis to manage, seriously and fundamentally ensure and respect the people's right to freedom of belief and religion, and limit religious activities in violation of the law. The country has issued many documents, specifically:

Ordinance on Beliefs and Religions dated June 18, 2004;

Decree No. 22/2005/ND-CP dated 01/3/2005 of the Government guiding the implementation of a number of articles of the Ordinance on Beliefs;

Directive No. 1940/CT-TTg dated December 31, 2008, of the Prime Minister on houses and land-related to religion;

Decree No. 92/2012/ND-CP dated December 8, 2012, of the Government detailing and implementing measures to implement the Ordinance on Beliefs and Religions;

Circular No. 01/2013/TT-BNV dated March 25, 2013, of the Ministry of Home Affairs promulgating and guiding the use of forms on administrative procedures in the fields of belief and religion;

Joint Circular No. 04/2014/TTLT-BVHTTDL-BNV dated May 30, 2014, between the Ministry of Culture, Sports and Tourism and the Ministry of Home Affairs guiding the implementation of a civilized lifestyle at religious establishments, religious basis.

The study of beliefs in general, typical folk beliefs such as the worship of Mother Goddess belief, the worship of ancestors belief, belief of Thanh Hoang has been interested in a long time, including the following:

Vietnamese beliefs (2005), Toan Anh's family worship customs (2005), Hue folk beliefs (2006) by Tran Dai Vinh, Spiritual culture (2002) by Nguyen Dang Duy, Aspects philosophy in the ancestor beliefs of the Vietnamese people in the Northern Delta (2005) by Tran Dang Sinh, Dao Mau in Vietnam (1996) or the book Dao Mau and Shaman forms among the ethnic groups in Vietnam and Asia (2004) by Ngo Duc Thinh (editor). National cultural heritage in beliefs and religions in Vietnam (2000), author Chu Quang Tru, History of Southeast Asian beliefs (2003) by Truong Si Hung (editor), including the article: Vietnamese Mother Worship is a typical belief in Southeast Asia; Mother worship beliefs, origins, morphology, the text of "Châu Văn" (2004) by Le Van Chuong, Vietnamese Thanh Hoang belief (1996), Ha Nam Spirit (2004) of Nguyen Duy Hinh, Thanh Hoang belief and Worshipping King Hung in Vietnam (2001), by author Nguyen Duc Lu, Gods of Hanoi and beliefs of towns (2004) by Nguyen Vinh Phuc, Thanh Hoang in Vietnam and Shinto in Japan (2005) by Trinh Cao Tuong, Thanh Hoang of surnames Dang in Vietnam (2005) Dang Van Loc (eds), Dang Duc Thu and Dang Ngoc Thanh, etc.

In addition to the above works on folk beliefs, there are also a number of studies on Vietnamese folk beliefs such as Ethnic cultural heritage in beliefs and religions in Vietnam (2000) by Chu Quang Tru, Vietnamese folk beliefs (2001) by Vu Ngoc Khanh, Vietnamese folklore - Outlines (2003) by Nguyen Chi Ben, learn traditional beliefs Vietnam (2005) by Mai Thanh Hai, Contributing to the understanding of folk beliefs in Vietnam (2005) by Nguyen Duc Lu (editor), etc.

The above works have clearly stated the history of some Vietnamese folk beliefs at the same time showed some values as well as the human significance of Vietnamese folk beliefs in general and each typical folk belief in particular.

Regarding the role of belief and religion in social life for many years, many workshops have been held, specifically:

On March 29, 2012, in Can Tho city, the Southwestern Steering Committee coordinated with the religious research institute (under the Vietnam Academy of Koa Social Studies) and the Department of Home Affairs of Can Tho city organized a seminar. Study with the theme: "Changes in religious beliefs in the modernization of industrialization" (a case study of the

Mekong Delta River);

On March 30 and 31, 2015, in Da Nang city, the Government Committee for Religious Affairs in collaboration with the American Institute for Global Links (IGE) organized a seminar on “Contributions of religions in the life of the commune festival”;

Most recently, on December 4, 2016, the Government Committee for Religious Affairs held a Workshop on “beliefs and the management of religious activities in Vietnam today”.

The seminars emphasized the importance of protecting and promoting the values that religious activities bring while avoiding the use of beliefs, being commercialized to affect the security situation social order.

3. RESULTS AND DISCUSSION

The worship of ancestor belief

It can be said: Ancestor worship is the most popular belief among Vietnamese people. It stems from a belief that the souls of the dead still exist in our world and affect the lives of our children and grandchildren (Ngoc, 2002; Duy, 2002; Anh, 2005; Binh, 2005). “This form of worship finds in Vietnam the most common and complete expression. It is the most popular, because Vietnamese people, whether they follow Confucianism, Buddhism, or Taoism, worship their parents. The altar of parents is present in every home, including in communist or Catholic families. Every family invites relatives to attend the day of their parents’ death” (Ngoc, 2002, p.129). Being Vietnamese, “everyone worshiped ancestors, everyone worshiped grandparents”. Ancestor worship has become a traditional custom, has a very special position in the spiritual life of the Vietnamese people, and is one of the elements that make up the cultural identity of Vietnam. The beliefs of ancestor worship are very simple: believing that their ancestors are sacred, ancestors go into eternity but still live next to their descendants, they bless their children when they encounter troubles and difficulties; when their children get lucky, ancestors so happy, encourage them when they have good things, and also rebuke them when doing bad things, etc.

For Vietnamese people, this belief almost becomes a system of values that cannot be changed; no family does not have an ancestor altar in the house. In poor families, the altar is simple, with few objects to display, and in the rich families, the altar is made very large, has many objects, and is decorated very sophisticatedly. Our people have the phrase “Parents raise their children by the sky, by the sea”, which is not only the spiritual meaning of parents giving birth to raising children but also from a patriarchal agricultural economy. From the concept of spiritual sentiment, any Vietnamese, respect their parents when they live and worship when they die. Just like that, from generation to generation, he towards his father, father to children, successive from generation to generation, into social life, an ancestor worship belief. Ancestor worship was rooted in the internal of the nation (Giau 1973 & 1983; Binh, 2005), after which foreign religions (Confucianism (Kim, 1919; Thu, 1997, Buddhism (Lang, 1974; Ngoc, 2002), Taoism (Hinh, 2007; Van, 2019 & 2020) introduced, especially Confucianism that made ancestor worship beliefs put into practice, effectively serving the patriarchal feudal regime.

It can be said: “ancestor worship belief is the most common belief of Vietnamese people. It stems from the belief that the souls of the dead still exist in our world and affect the lives of our descendants” (Ngoc, 2002, p. 204). From the real-life, the worship and gratitude for the deceased gave birth to the worship of ancestors, widespread in the Vietnamese people.

Ancestor worship activities usually take place on the anniversary of death, holidays, Lunar New Year, etc., to commemorate the deceased, express admiration, respect, etc., and wish to “bless” for all good things. Vietnamese people take gratitude as a moral foundation, and descendants must be grateful to those who were born. The death anniversary of parents, grandparents, etc. is the day to meet the children, grandchildren, descendants gather together enough to create a strong relationship for family relations. In fact, whether or not there is a soul is unknown, but one thing is for sure, that the descendants must be grateful to their

A very special thing in the Vietnamese ancestor worship, and perhaps only Viet people have, is ancestor worship throughout the country. Our people have a saying:

“Dù ai đi ngược về xuôi,

Nhớ ngày giỗ tổ mừng mười tháng ba”.

(Whoever goes go and back everywhere,

Remember the 10th anniversary of March is the anniversary of ancestors).

As for our people, whether they are Kinh people, ethnic minorities, in lowland or upland areas have the same time, the anniversary of the death anniversary. We used to call each other the words “compatriots and descendants together in a bundle”. The spiritual meaning of the country also includes ancestry and bloodline in the family and clan. Later, Phan Boi Chau in the National History wrote: water is a big house, the house is a small country to indicate the relationship between home and water, water and house. According to the Vietnamese people’s conception, together with the territory and sovereignty, there is also sacred space for worship. In that family is the altar, in that family, it is their church, and for the ancestor worship of the whole country, that sacred space is Linh mountain, Hung Temple (Phu Tho province). To this day, Hung Temple has become “back and forth” of many Vietnamese people, especially on the anniversary of the death anniversary, people everywhere come back eagerly; to meet the “ancestors” again, to pray for blessings, to pray for peace, and also as a part to commemorate those who have “made the country”, opened the land, and formed the foundation of an eternal nation has gone through many ups and downs of the times.

Thus, ancestor worship has carried out spiritual and cultural life. Both show our ancestors’ memory and maintain the ancestral spiritual beliefs for us. That cultural lifestyle is not from a religious belief, because it does not have a doctrine, a church, a church, or a priest. It also does not cause the end of death to heaven, or to hell, but only causes confidence in the pleasing or rebuke of the ancestors. It facilitates the maintenance of sacred spaces, traditional cultural environments, and great educational significance whenever descendants remember their ancestors.

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The worship of Mother Goddess belief (Đạo Mẫu)

The worship of Mother Goddess belief is a pure, popular, long-standing folk tradition, adapted to the changes of Vietnamese society (Thinh, 1996). Mother worship is the belief, admiration, honor, and worship of Goddess associated with natural and cosmic phenomena; were believed by the people to have the power to create, sponsor, and protect human life such as heaven, earth, water, mountains, forests, etc., worship of queens and princesses were those who when living skillfully, with meritorious services to the people and the country when die, epiphany the spirit of support people to the peaceful and prosperous (Duy, 2002; Ngoc, 2002; Van, 2020). Experiencing formation and development, the cult of Mother Goddess worship in Vietnam has developed and formed the “Tam Phủ” (Three Realms), the “Tứ Phủ” (Four Realms) faith. Four Realms include four regions of the universe: “Thiên Phủ” (Heaven), “Nhạc Phủ” (Mountains Forests), “Thỏa Phủ (Water), “Đại Phủ” (Earth). The worship of Mother Goddess belief is close to nature, heaven, and earth, tied to the fate of Vietnamese women (Thinh, 1996 & 20024). 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 belief is preserved through festivals, beliefs, and spiritual life to last forever in the spiritual life of Vietnamese people.

The worship of Mother Goddess belief is relatively complex and difficult to study the social phenomenon because it integrates many beliefs and religions and is expressed in many different forms (Thinh, 1996 & 2004). Judged from a divine perspective, the worship of Mother Goddess belief has formed a system of holies, gods with many different functions and duties. In terms of the spirit of worship, the worship of Mother Goddess formed a system of worship space and had typical rituals such as “Hầu Bổng”, “Lên Đồng” that other folk beliefs do not have. There is a view that Goddess worship has become an early religion (Thinh, 1996 & 2004, Ngoc, 2002)), but there are disagreements, only asserting that the worship of Mother Goddess is a folk belief (Ngoc, 2002; Duy, 2002; Thuan 2003; Van, 2020). This attracts much research interest of many scientists, especially those who are interested in the fields of belief, religion, and culture.

As many researchers have identified (Tocarev, 1994; Tylor, 2000; Hinh, 2007), from primitive times, people had a sense of proliferation. The mother with heavy pain, nurturing, and protecting her child, raising and protecting her children before the effects of externalities are all mothers (Habenstein, 1963; Thinh, 1996, Duy, 2002). The mother has become the first symbol of the survival of the race (Taylor, 2000). The mother tree is the most typical symbol of that survival. Because the plants give germs, roots, fruits for the human to live, the tree gives branches to intertwine roots so that people hang on them to avoid evil animals overnight, through danger (Hoa, 2006; Hinh, 2007).

Following the development of “Đạo Mẫu” is the mother of land, mother of water. The people who work in the field of wet rice farming are the two most important objects of land and water (Huy, 1995; Giang, 2000). But deciding that water must be falling from the sky, the people think that rain is decided by heaven; from then on, the heavenly mother was honored. From that, forming “Tứ Phủ” in “Đạo Mẫu”.

Belief comes from real life, people set out mystical forces to honor and worship in accordance with their lives (Roszko, 2012). And so, Mother of the tree, Mother of the earth, Mother of the water, Mother of the heaven, or Chinese language called “Mẫu Thượng Ngàn”, “Mẫu Đại”, “Mẫu Thoải” and “Mẫu Thiên” were born. It was the first basic model system of the worship of the Mother Goddess belief. Thus, “Mẫu” is in Chinese and Vietnamese called “mạ”, “mợ”, “mẹ”, etc. The problem is that the worship of Mother Goddess comes from the

lowland and then spreads to the mountains or vice versa?

As the analysis above, the tree is the first place to ensure the survival of human beings, so the awareness of the human tree mother is also first. In Vietnam, the tree with the most roots is banyan tree, sapling, roots of the trees are likened to the mother's hand is woven into a hammock net, into the cradles to protect the old people. Therefore, the first of the Worship of Mother Goddess is worshipping mother of trees (Ngoc, 2002; Duy, 2002).

The faith above has proved the predominance theory of women over men of Vietnamese people (Ngoc, 2002). But, since Confucianism entered Vietnam, with the emphasis on men, women have been pushed out of government, out of mainstream literature. In general, the ruling authorities and the upper classes of society no longer value women (Thu, 1997). But in fact, in the life of ordinary Vietnamese, the role of women still holds a special place. In the mind of ordinary people, the mother (Mẫu) is still considered to have force majeure. Mother became a standing symbol in all behavior of Vietnamese people. Therefore, in Vietnam, belief in the mother is honored as separate from the worship of Mother Goddess belief (Đạo Mẫu).

The Mother Worship religion also clearly shows the mind of the Vietnamese people. A people that always long for peace, a simple life, to live under the family's home with the love of their mother (Mẫu), mothers who have both immortal powers but are very ordinary. In particular, their immense love for their children, their immortal strength was meant to protect them, and the spiritual values of the nation.

The worship of “Thành Hoàng làng” belief (The Village’ Tutelary god belief)

Along with the belief of worship ancestors, worship of Mother Goddesses belief, and many other typical folk beliefs, in the worship of the Vietnamese, Thành Hoàng làng (the Village's Tutelary god) is one of the popular beliefs throughout the country (Hinh, 2007). In Vietnamese villages and communes, the Village's Tutelary god is a sacred belief, spiritual support for village communities for generations. Through the ups and downs of the times, the belief of worshipping the Village's Tutelary god had many changes, however, along with other folk beliefs, the belief of the Village's Tutelary god has played an important part in creating the character of beliefs and the culture of Vietnam of Vietnamese people.

Within the family, Vietnamese people worshipping ancestors and some gods such as “Táo Công” (Kitchen god), “Thổ Công” (Earth god), “Thần Tài”(god of Wealth), etc.; in the villages, Vietnamese people worshipping the Village's Tutelary god. The Village's Tutelary god is a common noun to refer to a god worshiped in a Vietnamese village. Like “Táo Công”, “Thổ Công”, and “Thần Tài”, the Village's Tutelary god ruled and decided the blessing of a village and was often worshiped in the village communal house. Therefore, almost every village or street (where the city is) establishes a communal house (or temple, shrine) to worship the Village's Tutelary god of the village or guild. The Village's Tutelary god was a man with meritorious services to the people and the country.

The custom of worship the Village's Tutelary god in Vietnam was due to the influence of Chinese culture that was transmitted from the Tang Dynasty. However, according to Phan Ke Binh (2005), before that, our people also had folk beliefs. After being introduced into the Vietnamese village, it quickly became rooted in Vietnamese farmers' minds and was became very diverse, expressing the tradition of “drinking water to remember its source”.

In the history of the development of feudal dynasties in Vietnam, since the Ly and Tran dynasties, the “deification” is due to the merits of “supporting” the gods. But those gods were only “supporting” for kings (Vuong & Tan, 1960). But starting in the Le Dynasty, due to the monopoly of Confucianism, the central government was more centralized and more

sovereign, taking all the power of the country into the hands of the court, governing society to the village (Thu, 1997; Giau, 1983). Therefore, spiritually, conferring the “king” to the village spirit (to become the village king and become the head of the village about spiritual - Thành Hoàng làng), becoming a court official, the “Thành Hoàng làng” on behalf of the king could guard the locality, was “Phân Phong” (allocated land) exactly as the feudalism’s regime of godly deification.

The feeling of religion and belief is inevitable in the face of phenomena that cannot be explained by humans (Taylor, 2000), but that sentiment towards Vietnamese people does not speak out, but it still contains rational elements, a combination. Between the sensory and rationality factors in Vietnamese thinking has created a difference for the religions that the Vietnamese have come into contact with.

In a central feudal society, the rule of the upper class was purely through imposition (Giau, 1983). It is difficult for people, especially farmers, to protest. The best way is to accept, but they are not completely stereotyped with that opposing opinion. Is there a way to be able to both retain one’s valuable ego while not being suppressed by the ruling class? The best way is to combine foreign religions, adjust to the general consciousness of the community, ideas for the poor part of society, and restructure according to the nationalist mind of Vietnamese people so that reconcile with the ruling class.

The Thanh Hoang belief is essentially a “Phúc Thần” belief (god always supports people) that plays a role in connecting the community of people in a territorial community limited by the village bamboo rows, serving as a spiritual refuge for villagers (Hinh, 2007). That belief has Vietnamese color in its nature, no matter how many elements and other cultures it has been absorbed. That is the identity of belief, religion, as the foundation for the existence and development of the nation in thousands of years. “It is not superstition, it is not (universal) religion. Only bringing blessings to farmers, not causing bad consequences like religious war or religious discrimination” (Hinh, 2007, p. 326).

The worship of Village’s Tutelary god belief is a Vietnamese farmer’s creativity that has been tested for generations. However, when Vietnamese society has entered the period of industrialization and modernization, the worship of Village’s Tutelary god belief no longer plays a leading role in the spiritual activities of the village anymore, and basically, it ceases to exist keep original. But, the values it brings to the spiritual life of the villagers are undeniable.

Recommend Some Solutions

Along with the renovation, first of all, renewing thinking, the Communist Party of Vietnam has gradually renewed religious issues and religious work. In the process, the Party’s theoretical thinking on the issue of beliefs and religion has been increasingly fully and completely expressed in the viewpoint of Marxism-Leninism and Ho Chi Minh’s thought. Therefore, the XI Congress of the Party (2001) clearly stated: “Continue to improve policies and laws on beliefs and religions in accordance with the Party’s views” (Communist Party of Vietnam, 2001).

After more than 35 years of national renewal (Starting in 1986), the renewing view of the Communist Party of Vietnam on the issue of beliefs and religions has been increasingly developed and completed and came to 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 breakthrough issues of religion and belief: Firstly, religion is a long-standing problem; second, belief threshold, religion is

the spiritual need of a part of the people and thirdly, religious ethics has many things suitable for the work of building a new society. religious work: Firstly, 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. To have the above “breakthrough” innovative ideas, the Party 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 renovation, 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” 2. 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:” Promoting the idea of justice, charity, good direction ... in religion “At the XII Congress (2016), the Communist Party of Vietnam once again affirmed,” need to further encourage the unique cultural values of Vietnam, in which beliefs and religions hold a particularly important position “. In order to further promote the value of Vietnamese folk beliefs in building a Vietnamese culture “advanced and imbued with national identity”, it is necessary to focus on the following specific solutions:

Firstly, there are forms of propaganda and education on the Party’s policy lines and the State’s laws on respect for freedom of belief and freedom of belief. At the same time, we seek to make people understand and realize the line between religious practice and superstitious activities.

Resolutely strictly punish those who take advantage of the freedom of belief and religion to disrupt socio-political stability, disturb public order, divide the great national unity bloc, etc. Belief is a delicate need. An essential spirit of a part of the population, it is and will exist with the Vietnamese people in the process of building Vietnam “a rich people, a strong country, a democratic, just and civilized society”. Freedom of belief was determined from the early years of the nation’s founding and expressed in the Constitution of 1946, as well as later, the connotation of freedom of belief was expanded, continued to be recognized and developed in Constitutions.

In recent years, a number of legal documents continue to concretize our country’s constitution on beliefs and religions such as Resolution No. 25 -NQ/TW dated March 12, 2003, of the Executive Committee of China. Party Central Committee; Ordinance on Beliefs and Religions of the Standing Committee of the National Assembly (2004), etc. In addition, we must have plans and measures to propagate legal documents, under the law, etc. to exhaust the people so that they can understand. Party policies and State laws on freedom of belief and religion.

In terms of the way, we have the Party’s religious and belief policy publicly announced and increasingly concretized. Such religious and belief policies are derived from scientific awareness, objective rationale, and based on each political task of each period, so they should be consistent and correct. However, the problem is that the impregnation of the content and meaning of the policy is not paid enough attention.

Secondly, step by step improves people’s material and spiritual life. The purpose of this measure is to raise the level of awareness of culture, science, technology, etc. from which to distinguish right, wrong, good, and bad, etc., and then voluntarily eliminate the negative phenomena positive and promoting positive elements in today’s religious activities.

In order to limit the negative in religious activities, we must step by step improve the people's material life, must protect the people's needs for food, clothing, accommodation, and jobs. At the same time, it is necessary to fully exploit the strengths in traditional craft villages, folk festivals, and healthy religious activities, and even in the daily life of each family and clan people have conditions to improve their culture, scientific knowledge, get rid of backward customs and superstitious thoughts. Not only improving the material life but also improving the spiritual life of the people at the same time. Caring for and building the spiritual life for the people, based on preserving and promoting good traditional spiritual values, selectively absorbing the cultural quintessence of humanity, "integrating but insoluble", etc (Communist Party of Vietnam, 2016);

Improving the cultural and spiritual life for the people but with the leadership of the Party, ensuring the freedom and democracy of the people, etc. Restoring traditional festivals to promote positive values of beliefs such as human kindness, human love, mutual affection, sincerity, altruism, meaningful living, more significant than money, altruism, in Good meeting, etc. In addition, it is necessary to raise the public's awareness level in all aspects such as raising the cultural level, understanding of Marxism-Leninism, Ho Chi Minh's thought, and raising proper awareness on beliefs, religions, and consistent lines and policies of our Party and State on the right to freedom of belief of all people. At the same time, educate the ethics of drinking water, remember the source, patriotism, cultural identity, etc. of Vietnam nation.

Thirdly, build a healthy cultural - social environment. Specifically, building a healthy cultural environment at religious works.

Building a healthy socio-cultural environment within the belief bases has been set out into national action programs undertaken by the Ministry of Culture, Sports, and Tourism (Van & Long, 2019). However, this is a difficult and complicated issue, so it is necessary to finish each stage, with close coordination between relevant branches from the central to local levels.

Build a healthy socio-cultural environment and preserve a culture rich in national identity along with our nation's traditional festivals. We must know how to combine three factors: belief, culture, and ethnicity. The ceremony is the first reason that leads to the formation of festivals (Them, 2016). Want to develop more than the festival element, but if the traditional elements and the belief or "sacred" of the ceremony are lost, it is difficult for the association to survive for long.

We must not forget to foster scientific knowledge, foster atheism to direct religious activities to build new people, build an advanced culture imbued with national identity, and contribute to the building to build the country industrialization and modernization. Religious activities are places that attract many people to participate in spiritual activities, community cultural activities. In order to have a healthy socio-cultural environment, right from these places, there must be the arrangement, guidance, and management plans of all levels of government. In folk festivals, superstition is always interwoven. To properly conceive of a belief and distinguish it from superstition is not a simple matter. Therefore, we must be skillful, flexible, but not lose the solemnity of the law, at the same time we must be alert and struggle with the tactics of "peaceful evolution".

Fourthly, Strengthening team training and scientific research on belief and religion. For this solution to be implemented, we must first further research and invest both knowledge and matter in the current theoretical problems of beliefs. It is necessary to open more short-term classes to update information and provide knowledge about beliefs for people working in beliefs and religions. It is possible to build more centers, institutes, institutes for training and

research on beliefs and religions; writing references for different types of beliefs. Bring books and documents to the local basis for reference, to have better management measures, avoid arbitrary things that make it difficult for the implementation of the people's right to freedom of belief.

Currently, there are a number of scientific research institutions on religion and belief. In 1998, the Human Potential Research Center was established with the purpose of understanding, researching the body, the human potential ability to clarify the phenomena that have appeared in real life. At the same time, this center also aims to exploit all the "miraculous" abilities of humans to serve the community and society's benefit. This is new progress in the construction of scientific, progressive, and humanistic thought of our State and needs to develop more research centers for "strange" human phenomena, to avoid explanations skepticism and suspicion of the people.

Beliefs and religions persist for a long time with the nation. Therefore, it is necessary to have a plan to train and foster a contingent of cadres working in beliefs and religions not only for the present requirement but also for the future. In today's context, When the great social upheavals have had a significant impact on the career choices of many people (especially for the young generation), having adequate remuneration policies also contributes a significant part to the training create a research and propaganda team. In addition, it is necessary to have a mechanism for a regular refresher and fostering and practical penetration of the research team in order to improve the team's theory, grasp the practice and propaganda practice.

4. CONCLUSION

Religious activities have long been associated with many folklore traditions. It is the symbols, symbols of the cultural and spiritual life of the Vietnamese people. These religious activities had a special attraction. Religious activities have met the indispensable needs and aspirations of human daily life. Today, when the trend of globalization is present in all countries and our country is undergoing profound changes in economy, politics, culture, and society, people's beliefs are also changing both theoretically and cognitively as well as an expression form

The Party and the State of Vietnam always grasp the viewpoints of Marxism-Leninism and Ho Chi Minh's thought to build and implement the lines and policies on beliefs and religions. In addition, it is necessary to thoroughly grasp and strictly comply with the Party's consistent guidelines and guidelines and the State's laws on beliefs and religions. Properly assess the cultural and ethical values of Vietnamese folk beliefs. We have been and will be, together with our traditional cultural values, actively integrating and implementing well the national renewal for the goal of "the rich people, a strong country, a democratic, equitable society, civilization" (Communist Party of Vietnam, 2001, 2011 & 2016).

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