

Ho Chi Minh's Ideology on Religious Tolerance and the Value of this Ideology for Religious Unity in Vietnam Today

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Abstract

Ho Chi Minh's ideology of tolerance is a philosophical - ethical category that reflects love, respect, recognition, and protection of all human rights and basic freedoms of everyone; is respect and acceptance of the diversity and richness of political views, cultures, and religions, finding similarities in differences; is the expression of the responsibility to maintain and protect basic human rights in economic development, building political, military, and diplomatic systems to gather and unite different forces towards the goal of liberating people. Ho Chi Minh's ideology of tolerance has a broad connotation, containing many great contents, and is valuable for the practical development of all fields of social life. Within the scope of this study, we analyze the basic content of Ho Chi Minh's ideology on religious tolerance, expressed in a number of aspects, such as: Ho Chi Minh's awareness of religious freedom; Respect the beliefs, freedoms and beliefs of the people; Resolutely fight against those who tarnish the sacredness of religion; Sincerely respect the faith of religious people, affirming the moral and humanistic values of religious founders; Refers to the State's responsibility towards religion. On that basis, the article summarizes some theoretical and practical values of this ideology for the issue of religious unity in Vietnam today.

Keywords: *Ho Chi Minh, tolerant Ho Chi Minh; religious tolerance; religious unity; religious unity in Vietnam.*

Introduction

Ho Chi Minh's ideology of tolerance is an integral part of Ho Chi Minh's ideologies, consisting of a system of theoretical perspectives drawn from revolutionary practices, from the inheritance and development of tolerance values of the national tradition and the era, and culminating in the communist humanitarianism. Ho Chi Minh, a typical image of Vietnamese tolerance, from patriotism to Marxism-Leninism, "He combined the spirit of Marxist tolerance with the Vietnamese tradition of tolerance and kindness to form Ho Chi Minh's spirit of tolerance" (Thanh, 2010: 147). It is the humanistic spirit of Marxism-Leninism that is the factor that creates a qualitative turning point in the process of forming Ho Chi Minh's ideology of tolerance. Tolerance became an important factor for Ho Chi Minh in the process of finding a way to save the country, liberate the nation, and build the country. With broad tolerance, Ho Chi Minh became a communist soldier with a noble international proletarian spirit. Ho Chi Minh's ideology of tolerance has a broad connotation, containing many great and valuable contents for the development of many areas of social life such as: politics, ethics, religion, culture,... In the political field, tolerance is the recognition and protection of all human rights and basic freedoms of everyone. In the field of ethics, this issue is associated with an attitude of generosity, kindness, and mutual respect between people, at the same time, forgiving wrong conduct, sensitizing, and educating people to perfect personality. In the field of religion, tolerance represents respect and acceptance of freedom of belief, freedom to choose beliefs, and opposition to theocracy. In the field of culture, from the perspective of exchange, dialogue and cooperation between cultures and civilizations, on the basis of respecting the differences of each culture. Researching Ho Chi Minh's ideology on religious tolerance helps us better understand Ho Chi Minh's noble personality and draw theoretical value for the practice of religious unity in the context of innovation and national integration of Vietnam today.

Literature Review

Around the topic of Ho Chi Minh's ideology on religious tolerance, a number of scientists have paid attention and researched it. Some of the following projects include:

The article, *Ho Chi Minh on religious tolerance* by author Ho Trong Hoai (Ho, 2003), published in the Journal of Religious Studies, 2003. In the article, the author clearly pointed out that religious tolerance is among the

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important principles in Ho Chi Minh's behavior towards religions. This religious tolerance has been expressed in complete respect for the religious freedom of all believers to achieve the greater goal of independence, freedom and happiness for the Vietnamese people.

Ngo Minh Thuan (Nguyen, 2014) with the article Ho Chi Minh's Humanistic Ideology on religious tolerance. The author believes that Ho Chi Minh was in the spirit of absorbing and inheriting the tolerance tradition of the Vietnamese people combined with independent and creative thinking. Demonstrates Ho Chi Minh's humanistic ideology and depth of cultural behavior. Tolerance became one of Ho Chi Minh's unique cultural values. Ho Chi Minh's culture of tolerance is expressed in all fields, especially tolerance towards religion has become a standard humane and ethical value of communists in their relations with religious compatriots.

Author Nguyen Xuan Trung (Nguyen, 2017) with the article Philosophy of life in Ho Chi Minh's religious tolerance ideology published in the Journal of Political Theory, No. 5, 2017. Based on the analysis of human philosophy in Ho Chi Minh's ideology of religious tolerance expressed through a number of aspects, the author affirmed that the philosophy of life in Ho Chi Minh's ideology of religious tolerance is a valuable ideological heritage for the Party and State of Vietnam to inherit and apply to the implementation of religious policies and religious unity during the current period.

Besides, we can mention a number of typical works that mention some general aspects of Ho Chi Minh's ideology on religious tolerance, such as: The kindness and tolerance of Hoang Chi Bao and Tran Thi Minh Tuyet (Hoang & Tran, 2022; Zain et al., 2023); Ho Chi Minh, the outstanding cultural figure of Song Thanh (Song, 2010); Ho Chi Minh's humanistic ideology with the education of current cadres and party members of Hoang Trang - Pham Ngoc Anh (Hoang & Pham, 2008).

In general, the works have more or less analyzed some expressions in Ho Chi Minh's ideology on religious tolerance, and at the same time explained the meaning of this ideology for practice. However, in general, there is no work that fully and systematically studies Ho Chi Minh's ideology on religious tolerance and the value of this ideology for the practice of religious unity in Vietnam today. We will clarify this in the research content of this article.

Research Methodologies

To conduct this research, we approach based on the views of Marxism-Leninism, the views of the Communist Party of Vietnam and the United Nations Educational, Scientific and Cultural Organization on religious tolerance.

The method used in conducting this research is the dialectical method of materialism and historical materialism. In addition, we also use a combination of the following research methods: combining history and logic, practical summary method, structural system method, analysis method, synthesis method. Specifically:

Analytical methods and synthetic methods are used to clarify the basic contents of Ho Chi Minh's ideology on religious tolerance, expressed through specific contents of Ho Chi Minh's ideology and practical activities.

The method of combining history and logic is used to analyze practical documents, draw observations, assessments, and generalizations about the theoretical value of Ho Chi Minh's tolerant ideology on religion for the issue of religious unity in Vietnam today.

We use the structural system method to systematize the arguments and connotations in Ho Chi Minh's ideology on religious tolerance.

The method of summarizing practice aims to generalize the general picture of religion in Vietnam today, point out remaining problems in the practice of religious unity, and at the same time clarify theoretically the value of Ho Chi Minh's ideology on religious tolerance.

Results and Discussion

Some basic contents of Ho Chi Minh's ideology on religious tolerance

Firstly, Ho Chi Minh's awareness of religious freedom

First of all, Ho Chi Minh was aware of freedom of belief and religion. With the concept that all Vietnamese people are descendants of Lac Hong, Ho Chi Minh advocated freedom of belief, regardless of religion or not. From a large heart of tolerance and belief in the good nature of humanity, Ho Chi Minh understood the aspirations of parishioners and other people who wanted to have a peaceful and peaceful life, do business and build a family, homeland and country, that is when "the body is well-fed, the soul is also happy" (Ho, 2011: 462). In a letter to fellow Catholics on the occasion of Christmas 1947, Ho Chi Minh wrote, "We are all people, religious as well as religious, united in the resistance for the independence of the Fatherland and freedom of religion" (Ho, 2011: 373).

As we know, religion is a very sensitive issue, and forces often take advantage of religious issues to divide the great national unity bloc. Through letters of greeting on holidays, through practical actions of Ho Chi Minh, he reminded religious people of the duty of a believer to his beliefs and the duty of citizens to the religion and the country: We must remember the Lord's teachings "to love each other, to protect each other to fight against evil people" (Ho, 2011: 515). However, there are still some compatriots who listen to the enemy's distorted propaganda, causing a large exodus of Catholic compatriots from the North and the South. Regarding this issue, Ho Chi Minh, on behalf of the Government, clearly stated the policy of the revolutionary government: "I would like to remind you clearly: Our government honestly respects freedom of belief. For those believers who mistakenly migrated to the South, the Government ordered the locality to carefully preserve the fields and properties of those compatriots and return them to those who returned" (Ho, 2011: 206). From there, it can be seen that Ho Chi Minh considered religion from the perspective of value and religious activities had the meaning of good direction. On the other hand, Ho Chi Minh's ideology on religious tolerance is not expressed through eloquent speeches or self-edited, academic monographs, but enters people's hearts through words and practical actions, through which exuding a policy of great unity and humanity, conveying the secret ideology of all classes of people.

Secondly, Respect the People's Beliefs, Freedoms, Beliefs and Religions

Ho Chi Minh sincerely respected the beliefs, freedoms and beliefs of the people. Therefore, as early as 1941, Ho Chi Minh affirmed in the Ten Policies of the Viet Minh: "Festivals, beliefs, newspapers, meetings, travel, have the right to freedom" (Ho, 2011: 242). During the launching ceremony of the Vietnam Labor Party in 1951, Ho Chi Minh clearly stated "The Vietnam Labor Party fully respects everyone's right to freedom of belief" (Ho, 2011: 50). In the 1955 Decree on Religious Issues, Ho Chi Minh once again affirmed the right to freedom of religious belief. The decree clearly stipulates the rights and obligations of citizens according to religion. Article 1 (chapter I) states "The Government ensures the people's right to freedom of belief and worship. No one can violate such right to freedom. Every Vietnamese person has the freedom to follow a religion or not follow any religion. Monks are free to preach at religious institutions (such as churches, pagodas, citadels, and catechism schools)" (Institute of Ho Chi Minh and Party leaders 2016: 304). Ho Chi Minh's ideology on religious tolerance was institutionalized in the first Constitution of the Democratic Republic of Vietnam in 1946 and affirmed that this is a fundamental right of the people. In chapter II: Rights and obligations include section B (rights), which affirms that all Vietnamese citizens have rights, including the right to freedom of belief. Thus, the first Constitution of Vietnam legally affirmed that it was the revolution's commitment to the people, expressing a consistent ideology: Respect freedom of belief and resist distortion and slander by enemies.

Respecting people's right to freely choose their beliefs and beliefs, as the UNESCO document later pointed out, is one of the basic principles of Ho Chi Minh's ideology on religious tolerance. The problem is that Ho Chi Minh considered the content of religious doctrine from the perspective of value, and religious activities have the meaning of good. From there, Ho Chi Minh placed those values into the system of values that need to be learned. In the 1960s, the value approach was condensed by Ho Chi Minh, in contrast to the "values" that the invaders brought to our nation through brutal murderous means. Ho Chi Minh concluded: "Jesus taught: Morality is charity. Buddha Shakyamuni taught: Morality is compassion. Confucius taught: Morality is humanity. As for the American empire: morality is murder" (Ho, 2011: 95).

However, according to Ho Chi Minh, religious freedom is not an undisciplined freedom that sabotages all achievements of the revolution and the people, but religious freedom must aim to unite and unify the entire people to reclaim the country. In a letter to Bishop Le Huu from March 2, 1947, Ho Chi Minh frankly expressed his views: "In a civilized country, there is freedom of belief and freedom of speech, but one cannot slander others. Freedom to propagate is not freedom to be disrespectful" (Tran, 1988: 73). Ho Chi Minh made a very correct point of view: "The fatherland is liberated, religion is free" (Ho, 2011: 243). For Ho Chi Minh, a Marxist not only affirmed the right to freedom of belief, but also clearly demonstrated the communist stance towards religion, exposing the enemy's slander that religion and communism are opposites as water with fire; Communism and religion cannot coexist peacefully.

Thirdly, Resolutely Fight Against Those Who Tarnish the Sacredness of Religion

Respect for belief, respect for people's freedom and beliefs, and the right to freedom of religious and non-religious belief is also shown in resolutely fighting against those who tarnish the "sacred" in religion. Ho Chi Minh recognized the negatives in religion: when religion goes hand in hand with politics, when religion is exploited by reactionary forces. Ho Chi Minh's writings harshly criticized the Church and religious organizations that followed in the footsteps of invaders into Vietnam, not only proselytizing but also turning religion into a tool of colonialism to participate in exploiting even his followers. Ho Chi Minh clearly distinguished the nature of religion from organizations or individuals that take advantage of religion. With decisive words and specific data for dignitaries to ponder, believers must recognize and resolve to wipe out the acts that pollute religion. Just as Father Tran Tam Tinh commented, "His words criticizing the Church never touch on the aspect of faith, but only on the scope of institutional and political issues" (Tran, 1988: 76).

Distinguishing between genuine religious organizations and organizations and individuals impersonating religions that go against "the Buddha's great compassion" is also a way to express a decisive principle: There cannot be tolerance "in general", tolerance does not mean concessions, but must be fought for, so that this ideology itself is not distorted and tarnished by Ho Chi Minh. Many times Ho Chi Minh has pointed out as a guide that the revolution that our nation carried out under the leadership of the Communist Party is the realistic path to restoring sacred values. It would not be surprising to read the following lines written by Nguyen Ai Quoc about how colonial powers and disguised monks took refuge in the shadow of God to fight against humans: "... God's messengers are equally active. Just like the criminals who lie in wait when people are panicking to jump into the loot after a house burns..." (Ho, 2011: 110) and according to Ho Chi Minh: "God is merciful and almighty. As the Supreme Creator, He created a race called superior to place on the back of a race called inferior, also created by Him" (Ho, 2011: 112). Those are the bitter lines in "The verdict of the French colonial regime" (1925). More than twenty years later, the Vietnamese people won independence, humanistic and enlightened values were restored and popularized in new conditions. The people's democratic state unites all people, regardless of belief or religion, towards a common goal in which Buddhists and Catholics are equal members. After peace was restored in the North, almost every year Ho Chi Minh sent letters to fellow Catholics and Buddhist monks and nuns on important religious holidays.

Fourthly, Sincerely Respect the Faith of Religious People, Affirming the Moral and Humanistic Values of Religious Founders

Ho Chi Minh sincerely respected the faith of religious people, affirming the noble way of life and moral and humane values of the founders, Ho Chi Minh wrote: "Buddha is great compassion, saves suffering, wants to save sentient beings from suffering, he must sacrifice, fight, and destroy evil demons" (Ho, 2011: 228). He also showed appreciation for Jesus: "Nearly 20 centuries ago, a saint was born. All his life, Ho Chi Minh only worried about saving the world, saving the people, and sacrificing for freedom and equality" (Ho, 2011: 544). On the other hand, Ho Chi Minh did not deny or reject the existence of religion. On the contrary, Ho Chi Minh skillfully directed the ideals of religions toward the goal of national liberation and the pursuit of happiness for the people. This is confirmed at the end of his Christmas greeting letter, Ho Chi Minh wrote: "Long live God and Fatherland" (Ho, 2011: 544). In the summer of 1946 in Paris, Ho Chi Minh received a group of visiting Catholic priests, including Father Cao Van Luan, a convinced Catholic and anti-communist. He later recounted in his memoirs Ho Chi Minh's words during the meeting: "The purpose of our Government is to pursue the fight for independence and bring happiness to the people. To achieve that happiness, people need to build socialism. If Jesus were born in our time and had to put himself

before people's pain, he would certainly be a socialist seeking to save human suffering" (Tran, 1988: 79). Talking about Ho Chi Minh's religious tolerance, J. Saiteny admitted, "For my part, I must say that I have never had reason to see in Ho Chi Minh's programs any trace, no matter how small, of attack, suspicion, or ridicule of any religion" (Song, 2003: 156).

Furthermore, Ho Chi Minh's tolerance is associated with patriotism, taking patriotism as the basis for determining the nature of tolerance in religion. In a letter sent to the Vietnam Buddhist Association dated August 30, 1947, there is a paragraph: "Since the day our country became a democratic republic and the constitution respected freedom of belief, Buddhism also developed conveniently. The French colonialists want to rob our country. They burned pagodas, destroyed Buddha statues, tortured monks and nuns, and massacred fellow monks. They want to destroy Buddhism...Now our people are united, sacrificing their wealth, blood,... to follow the great compassion of Buddha Shakyamuni, fighting to bring the race out of the suffering of slavery." (Ho, 2011: 228). Also in a letter to fellow Catholics on the occasion of Christmas 1947, Ho Chi Minh wrote: "Nearly 2,000 years ago, God gave humanity freedom and taught humanity charity. Yet the reactionary French colonialists massacred our people, destroyed public churches, and despised religion. They disobey God...We are all people, religious as well as religious, united in resistance so that the Fatherland can be independent and religion can be free" Ho, 2011: 373).

Fifthly, refers to the State's responsibility towards religion

Ho Chi Minh not only had an attitude of respect for the value of religions, but also mentioned the State's responsibility towards religion; At the same time, determine the position of religion and the laity in the common cause of the nation, directing the dialectical combination of religion, dharma - nation, towards the goal of "good life, beautiful religion". The tradition of tolerance has been vividly realized in specific historical conditions, showing the consistent source of Vietnamese character, demonstrating a synergy that no foreign or reactionary forces can destroy. Ho Chi Minh pointed out that our ideals and therefore only when the just cause of the entire nation achieves victory can the wage and Catholic compatriots live in peace and freely express their beliefs. The policy of great religious unity was not only implemented during the resistance period but also during times of peace. Once President of an independent, sovereign country, Ho Chi Minh always attached great importance to this issue. Almost every year, on major religious holidays, even though he was busy with many tasks, Ho Chi Minh always wrote letters to visit fellow religious people and encourage parishioners who had just completed their duties towards the Fatherland, and fulfilling the duty of a believer towards his religion. To implement religious unity, Ho Chi Minh outlined a policy of respecting the people's freedom of belief, uniting religious beliefs, uniting the entire people, arousing and promoting the spirit of patriotism and responsibility of the people with the Fatherland. Ho Chi Minh's concern, consistency in ideology and correct policies on religious unity failed all enemy plots to take advantage of religious issues to divide the national unity.

Thus, Ho Chi Minh's ideology on religious tolerance has expressed a comprehensive perspective and a specific historical perspective. Ho Chi Minh considered religion not only from the socio-political aspect, but also from the aspect of moral and human values - these forms of spiritual activity are a necessary way to reveal "humanity", and at the same time determine its position in the country's development history. Ho Chi Minh's ideology on religious tolerance is not only expressed in tolerance and generosity, but also in persistently explaining to everyone the Party and Government's policies. This is exactly as commented by Pham Van Dong: "For those who have lost their way, President Ho Chi Minh's heart is wider than the ocean. He taught us to be lenient and joyfully welcome children who strayed from the fold due to circumstances. Jesus said: Meeting one person who has made a mistake and repented is more joyful in heaven than meeting 99 monks. He said that all Vietnamese people love their country and want independence and unity. If we cleverly light that ember, it will burn into a fire" (Hoang & Pham, 2008: 142).

The suggestive value of Ho Chi Minh's ideology on religious tolerance for religious unity in Vietnam today

Vietnam is a multi-religious country, to date there are "43 organizations belonging to 16 religions that have been recognized and registered to operate with about 57,000 dignitaries, 157,000 positions and more than 29,000 places of worship" (Hoang, 2021: 223). Most religions in Vietnam were imported from abroad, such as: Buddhism, Catholicism, Protestantism, Islam, besides there are some endogenous religions such as: Cao Dai, Hoa Hao Buddhism. In general, religions in Vietnam are diverse, interwoven, and live together

peacefully. However, in the cause of national liberation and national unification, especially in recent years, especially since Vietnam implemented the policy of innovation, developing a market economy, and deeply integrating internationally, the credit life Vietnamese people's beliefs and religions have developed, in which a number of new religious phenomena have appeared, organizations masquerading as religions, taking advantage of religious beliefs to divide religious unity. On the other hand, hostile forces always take advantage of issues of freedom, belief, democracy, human rights to distort, incite, etc. to divide the great national unity bloc and often falsely accuse Vietnam of repressing religions. Their plots and tricks are not only to divide people from different regions, between urban and rural areas, Kinh people and ethnic minorities, but also to thoroughly implement the policy of dividing people of different ethnic groups with non-religious people, between people of different religions, even causing division among people within a religion. Therefore, religious unity plays a particularly important role, contributing to gathering and uniting the entire nation, creating synergy, and successfully implementing the cause of industrialization, modernization, and land renewal of Vietnam to follow a socialist orientation.

Ho Chi Minh's ideology on religious tolerance has profound theoretical and practical value for the issue of religious unity, in order to promote the strength of great national unity in Vietnam today, expressed in a number of the following basic content:

Firstly, it is Necessary to Continue to Effectively and Consistently Implement the Policy of Respecting and Ensuring the People's Religious Freedom.

In the current period, it is necessary to combine the consideration and resolution of religious issues with national issues and the issue of great national unity. Resolving religious issues to promote the strength of the great national unity bloc is a consistent policy in the viewpoints and religious and religious policies of the Party and State of Vietnam. The policies of the Party and State of Vietnam need to continue to thoroughly grasp Ho Chi Minh's views on religious tolerance, and must determine that religious belief is a spiritual need of a part of the people that exists and will continue to exist in the same nation during the process of building socialism. In the country's development path, Vietnam needs to consistently implement the policy of respecting and ensuring the people's right to freedom of belief, to follow or not follow any religion; the right to normal religious activities in accordance with the law; at the same time determine: "Unite people of different religions; unite religious and non-religious people" (Communist Party of Vietnam, 2006: 42). This is clearly shown in Clause 1, Article 14 of the Constitution of the Socialist Republic of Vietnam amended and supplemented in 2013: "In the Socialist Republic of Vietnam, human rights, political, civil, economic, cultural and social rights are recognized, respected, protected and guaranteed according to the Constitution and the law". Religions operate within the framework of the law and are equal before the law.

The very religious diversity in Vietnam today requires the inevitable practice of religious tolerance according to Ho Chi Minh's ideology (tolerance in both the lines and policies of the Party and State, and in the behavior of every Vietnamese community today). Although historically, Vietnam has not had major discrimination, conflicts or conflicts related to beliefs and religions. This is a different feature of Vietnamese beliefs and religions compared to some countries in the region and in the world today. However, the potential risks of religious conflict, especially the exploitation of hostile forces to divide religions, divide the great religious unity, and national unity still exist, especially are in the Northwest, Central Highlands and Southwest regions. Therefore, it is necessary to implement the views in Ho Chi Minh's ideology on religious tolerance, thereby contributing to orienting relationships in the community of religious and non-religious people, between different religions - It is cooperation, help, respect, and mutual equality.

Secondly, the Value of Ho Chi Minh's Ideology on Religious Tolerance Is Guidance in Unity, Conflict Resolution, and Building Social Consensus in Inter-Religious Relations in the Vietnamese Religious Community.

Historically, Vietnamese religions have stood side by side in the process of building and protecting the socialist Fatherland. Vietnamese people of all religions have a tradition of unity in the fight against natural disasters and foreign invaders. Each religion has its own doctrines, canons, and cultural nuances, contributing to the diversity and richness of Vietnamese religion and culture. Therefore, the issue of religious unity has strategic significance in the current context in Vietnam. Religious work plays an important role in building great national unity. Great national unity is the main source of strength,

motivation and a decisive factor in ensuring the sustainable victory of the cause of building and defending the Fatherland.

Resolution No. 25- NQ/TW, the Communist Party of Vietnam affirms: "Religious activities and religious work must aim to strengthen the unity of people of all religions in the great national unity bloc, promote the combined strength of the entire nation, and successfully carry out the cause of industrialization, modernize the country, build and firmly defend the Fatherland, for the goal of rich people, strong country, fair, democratic and civilized society" (Communist Party of Vietnam, 2003: 48). The Party and State's religious policies need to create consensus among a large number of people, especially those with beliefs, religions, dignitaries, and positions. Religion is a spiritual need of a large segment of the population. Religious ethics has many positive points, is consistent with the work of building socialism, and is a thread with a certain ability to create close social bonds, consolidate and enhance community. However, community cohesion within religions also has the potential for local division, even leading to conflicts between religions, between believers and non-believers, etc. In the long run, it can lead to division of the great national unity bloc, weakening national strength. Therefore, correct policies of the Party and State need to promote positive values and limit negative aspects of religion; unifying similarities as a basis for community cohesion and the ability of religion to connect society to consolidate and strengthen the great national unity bloc.

Currently, the trend of democratization and globalization is creating opportunities for old religions to recover, new religions to be introduced and many religious transformations to arise. Hostile forces take advantage of the vibrant activities of religions at home and abroad to incite religious conflicts to destroy Vietnam. Faced with that reality, religious unity becomes a very important task, because the reality of religion in Vietnam today still has many hidden complications in the Central Highlands, Northwest and Southwest of Vietnam. Notably, a number of religious extremists at home and abroad have thoroughly taken advantage of land disputes and complaints related to religion to incite opposition activities, causing division between government and religion. More seriously, they also deliberately politicized the incident, distorted and slandered the government. Therefore, it is necessary to focus on ensuring freedom of belief and religion for all people. In particular, the orientation for religious freedom to become more authentic, operating in accordance with the law and in accordance with the actual circumstances of the country, resolutely fighting and gradually repelling, moving towards eliminating unreasonable acts of religious intolerance that currently exist, affecting the development of the country and humanity. On the other hand, we need to have a tolerant and generous attitude toward those who violate religious policies. Especially for priests, dignitaries, officials, and misguided parishioners, we must use affection to convert them. Thereby, attracting a large number of compatriots and religious dignitaries into the great unity of the nation, successfully realizing the goals of the Vietnamese revolution.

Thirdly, Respect the Differences Between Religions and People Who Follow Religions, Find A Common Denominator to Gather and Unite Religions.

During his lifetime, Ho Chi Minh affirmed that religion is idealistic and communism is materialistic, so his views on interests, positions, roles and ways to resolve various types of interests between religious and non-religious people are inevitably different. However, the Communist Party of Vietnam affirms that if that difference is not contrary to the common interest, does not harm national and ethnic interests, then that difference needs to be respected, even under certain conditions. , certain circumstances must be "accepted" to consolidate and strengthen the strength of national unity. The views of the Communist Party of Vietnam demonstrate its revolutionary, scientific nature and consistency in harmoniously resolving interests, always placing national and ethnic interests above sectional interests; is the inheritance and development to a new level of the nation's tradition of benevolence and tolerance in order to eliminate past prejudices, complexes, and hatreds, building a spirit of openness, trust, and unity, towards the bright future of the nation among all walks of life, including religious people. That viewpoint is also the scientific theoretical basis in the struggle to defeat all plots of hostile forces that have been taking advantage of religious guises to divide the great national unity bloc and sabotage the revolution in the country today. Respecting differences, not contrary to common interests, in order to more closely connect people of all religions with the great national unity bloc is a new perspective that needs to be promoted and implemented effectively in Vietnam in the coming time.

To achieve religious unity in Vietnam today, we must find a common denominator that brings together the will and unity of different classes, strata, ethnicities, and religions in society, or In other words, social consensus must be established. From the instructions of Ho Chi Minh's ideology on religious tolerance, the Party and State of Vietnam now need to continue to affirm a consistent viewpoint in guidelines and policies, taking into account the interests of the entire nation and the fundamental rights of the human nature as a common denominator in dealing with religions, dignitaries, positions and believers. This is also the clearest expression of the spirit of Ho Chi Minh's ideology on religious tolerance. In the current period, the "common denominator" that needs to be determined is: A Vietnam with peace, independence, unity, territorial integrity, rich people, strong country, democracy, justice, and civilization. Religious people are first and foremost citizens of Vietnam; although they have different religious beliefs and beliefs, all Vietnamese people take the above goal as a common point to unite together to build and protect the Fatherland.

The reality of the Vietnamese revolution has affirmed that: Tolerance is the condition for implementing the strategy of unity at all scales, the basis of religious unity, of a culture of peace, and a way for people to become happy when living together. Therefore, Ho Chi Minh's ideology on religious tolerance are theoretical orientations for the entire Party and people in building and implementing correct religious policies, in accordance with the country's realities, contributing to the development and implementation of religious tolerance, an important part of social unity and is the basis for creating peace and maintaining social stability in every country and territory in the world today.

Conclusion

Currently, the world situation has many changes, globalization has become an objective trend of the era, attracting countries and peoples to international integration. The 4.0 industrial revolution has been bringing opportunities but at the same time also poses challenges in the development process of each country in all fields, including Vietnam. To find a common denominator towards a world of peace among countries and peoples. With the consensus of member countries, UNESCO adopted the Declaration of Principles of Tolerance. As a member, for that reason, seriously implementing UNESCO's principles of tolerance is also an objective necessity. As a member, for that reason, seriously implementing UNESCO's principles of tolerance is also an objective necessity.

In Vietnam, through nearly 40 years of innovation, we have achieved many encouraging achievements. However, many economic, political, cultural, ethical, religious issues... have been causing certain frustrations, the risk of falling behind the country,... In that context, the ideology Ho Chi Minh's tolerance in general and religious tolerance in particular still retain their theoretical and practical value. Applying Ho Chi Minh's ideology of tolerance to current Vietnamese practice will contribute to orientation and be an important solution in the context of national innovation and international integration. Especially in building democratic and civilized politics; in building and developing an advanced culture rich in national identity; in building modern Vietnamese human morality; in building the great unity of all religions. Because Ho Chi Minh's ideology on religious tolerance is genuine and positive tolerance that is recognized and appreciated by humanity, and is the basis for maintaining independence for the Fatherland, national sovereignty, and freedom, happiness, and peace for our compatriots and for all humanity.

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