

ROLE OF THE VIETNAM FATHERLAND FRONT FOR BUSINESS DEVELOPING RELIGIOUS RESOURCES IN THE COUNTRY DEVELOPMENT

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Abstract

This study focuses on analyzing the role of the Vietnam Fatherland Front in promoting religious resources in national development. The research results show that over the past time, the Fatherland Front of Vietnam at all levels has shown up good role for promoting religious resources in socio-economic development in Vietnam. The evidence is that religions have certain contributions to politics, economy, culture and society. From research results, solutions are given to further enhance the role of the Vietnam Fatherland Front in promoting religious resources in national development, especially in Vietnam is in the process of accelerating the process of industrialization, modernization, extensive international integration and coping with complicated developments of the Covid-19 pandemic.

Keywords: *Vietnam Fatherland Front, religious resources, national development*

1. Introduction

1.1. An overview of the Vietnam Fatherland Front

The history and traditions of the Vietnam Unified National Front are attached to the history and traditions of the Vietnamese nation's struggle, led by the Communist Party of Vietnam, in order to gain independence for the country and freedom for the people to liberate the people, liberate society, and liberate people [1, p.9]. From the middle of the nineteenth century, the French colonialists invaded, turning our country into a semi-feudal colonial country. The French colonialists carried out cruel policies of rule towards the Vietnamese people. In the society at that time formed two basic contradictions: the conflict between the entire Vietnamese people and the invading imperialism and the conflict between the majority peasants in society and the feudal landlords. There have been many struggles of Vietnamese generations that have emerged, but all have failed.

In the face of the crisis of the way to save the country, the problem at that time was that it was necessary to have a pioneering revolutionary force leading and organizing the masses to gather the entire people in the struggle to liberate the people. In that context, Nguyen Ai Quoc was the first Vietnamese patriot to find the light of national liberation in a new way. Along with the preparation to establish the Communist Party of Vietnam, Nguyen Ai Quoc rekindled the idea of designing a front to gather a large number of social strata to realize the

goal of national independence associated with theism. In 1923, in the Report to the Communist International, Nguyen Ai Quoc suggested that an action plan should be soon to "gather revolutionary ethnic elements" [2, p.204]. At the 22nd session of the Fifth Communist International Congress (in 1924), He again petitioned the Communist International to make the united front of the people of the country and the colony a reality [2, p.282]. Those were important early outlines of the idea of forming a national struggle front.

Resolutions on the problem of treason at the Central Committee of the Communist Party of Indochina in October 1930 clearly stated the urgency to establish the counter-imperial unification Front. On November 18, 1930, the Party Central Standing Committee issued a directive to establish the Anti-Allied Association - the predecessor organization of the Vietnam Fatherland Front, the first form of the National Front for reunification of Vietnam.

Over the past 90 years of establishment and development, the National Union for the Unity of Vietnam has different specific organizational forms and names, suitable to the tasks of each revolutionary period. History has proven that the Vietnam Unified National Front is an indispensable factor, ensuring the Vietnamese people from being a slave to the owner of the country. It is a glorious and very proud history of the nation, a valuable asset that generations of Vietnamese people forever preserve, cherish, inherit and promote [1, p.9].

Currently, the Vietnam Fatherland Front is an organizational form of the National Front for the unification of Vietnam. Since the liberation of the South and reunification of the country, the Vietnam Fatherland Front has gone through 08 congresses and is in the 9th congress (term 2019-2024). It can be seen that the Vietnam Fatherland Front has increasingly enhanced its position and role in the political system in particular and in society in general. Article 1 of the Law on Vietnam Fatherland Front affirms: The Vietnam Fatherland Front is a political alliance, a voluntary union of political organizations, socio-political organizations, social organizations and typical individuals in all classes, social classes, ethnic groups, religions, overseas Vietnamese; is the political basis of the people's government; representing and protecting the legal and legitimate rights and interests of the People; rally, promote the strength of great national solidarity, exercise democracy, strengthen social consensus; social monitoring and criticism; participate in building the Party and State, and participating in people's foreign affairs, contributing to building and defending the Fatherland [3].

1.2. Be aware of religious resources

Religion as a form of social consciousness, an entity that affects society both positively and negatively. In that context, "peaceful coexistence", proactive identification of religious resources to promote and serve the cause of national construction and development has become the attitude of dealing with religion of many countries with different political institutions in the world, including Vietnam. There are many approaches to religious resources. According to author Nguyen Hong Duong, religious resources, after all, have: spiritual resources and material resources [4, pp.9-10]. The author Chu Van Tuan also thinks

that religious resources have a quite broad connotation, not only spiritual resources but also material resources. From the perspective of spiritual resources, it is ideological, philosophical, worldview value, human-life, moral value, culture, educational values, humanistic philosophies, good direction ..., these values have been participating in all fields of social life, in building the cultural and spiritual foundation of society. . In terms of material resources, religions in Vietnam have a system of worship facilities with many valuable legacies that have great potential for exploitation. Religions can attract huge social resources such as economic resources, human resources, cultural resources ... From here, religions transfer these attracted resources into society. , in areas such as social security, charity, health, education ... Religious resources are formed from spiritual and material factors as mentioned above are religious resources. Religious resources can be exploited in a sustainable way to serve the development of the country. The correct awareness of religious resources and promotion of religious resources will contribute to preserving, preserving and developing the values of religion itself; preventing wastage of religious resources, avoiding negative impacts on society; providing a scientific basis for the formulation of religious policies participating in social service provision [5].

Religion is the spiritual need of a part of the people, which is and will exist with the nation in the process of building socialism in our country [6]. The reality shows the continuous development of religion in the number of followers, dignitaries, and jobs; the activities of religions are increasingly diversified and plentiful. According to the Government Committee for Religious Affairs, by the end of December 2020, the State of Vietnam recognized 36 religious organizations of 16 religions and 04 organizations, 01 dharma subject was granted the certificate of registration of religious activities [7]. Incomplete statistics show that the whole country has nearly 27 million followers of all religions, accounting for about 27% of the population; more than 55,000 dignitaries, 145,000 positions and 29,000 worshipping facilities. Promoting the resources of religions in development will contribute to accelerating the process of industrialization, modernization, international integration and sustainable development of the country.

2. Method

To do this research, on the theoretical basis, the author has based on the views of Marxism-Leninism, Ho Chi Minh's thought, the views of the Communist Party of Vietnam on religion and based on regulations of Vietnamese law on the rights and responsibilities of the Vietnam Fatherland Front. Regarding scientific research methods, the author uses the scientific inheritance method from the authors who have researched before; the method of synthesizing and analyzing information and data to give an objective view of the issue demonstrating the role of the Vietnam Fatherland Front in promoting religious resources in national development.

3. Results

The Vietnam Fatherland Front shows its role in promoting religious resources through gathering, propagating, and mobilizing - the Front's basic and important functions up to now. The Vietnam Fatherland Front has gathered and gathered religions in the great national unity bloc; propagate, mobilize and bring into full play the resources of religions to develop the country, towards the successful realization of the goal of "rich people, strong countries, a democratic, fair and civilized society". Gathering, propagating, and mobilizing and promoting religious resources of the Vietnam Fatherland Front in recent years has achieved good results, reflected in the contribution of religions to political stability, security, order and strengthen the block of great national unity and People's diplomacy; in economic development; cultural development and social problem solving.

3.1. The role of the Vietnam Fatherland Front in promoting religious resources in political stability, security and order, strengthening the block of great national unity and People's diplomacy

The Vietnam Fatherland Front gathers and unites religions in the great national unity bloc, propagates and mobilizes religions to comply with the Party's lines and guidelines, and the House's policies and laws; well implemented patriotic emulation movements, campaigns such as: "All people unite to build a new countryside and a civilized city", "The whole country joins hands For the poor - No one will be left behind". The Vietnam Fatherland Front Committee in localities across the country regularly propagates and popularizes movements and campaigns for people of all religions to respond, implement, and contribute to the movements. The people of all religions always ensure the full and serious implementation of the Party's and State's lines, undertakings, policies and laws. In fact, very few religious people commit criminal crimes.

The Vietnam Fatherland Front Committee at all levels has mobilized religion actively join the world, contribute more in all areas of social life. Religions have built the path of practice in close association with the nation; gather a large number of believers in the great national unity bloc, contribute to building the homeland, a rich and beautiful country, such as: "Dharma - Nationality - Socialism" of Buddhism; "Live the gospel in the heart of the people" of Catholicism; "Living the gospel in service of God, of service to the Fatherland and people" of Protestantism; "Glorious country, bright religion" of Cao Dai religion; "For the Dharma, for the nation" of Hoa Hao Buddhism, ...

In recent years, together with the authorities, the Vietnam Fatherland Front has mobilized and supported religions to promote their role and position, strengthened foreign affairs and hosted many national religious events. economic and regional; attend multilateral and bilateral conferences, seminars and forums; actively contribute to the common initiative to reduce violent conflicts due to religious and ethnic reasons; contribute to introduce the image of the country and people of Vietnam, and promote People's diplomacy. Specifically, the 500-year Reformation Ceremony was held in Vietnam in 2017; Great Buddha United

Nation Day - Vesak has been held in Vietnam over the years 2008,2014,2019; The Catholic Church organized the World Dominican Congregation in Dong Nai, Vietnam in 2019, etc. In recent years, Vietnam has been known as a country for peace and political stability. Having this is not to mention the efforts of religions in Vietnam in promoting resources and contributing to the overall development of the nation. One of the actors playing an important role in promoting religious resources in political stability, security and order, strengthening the great national unity bloc and People's diplomacy is the Fatherland Front of Vietnam.

3.2. The role of the Vietnam Fatherland Front in promoting religious resources in economic development

The Vietnam Fatherland Front propagates and mobilizes religions to actively promote resources in organizing religious activities. Today, spiritual tourism is strongly developed, contributing to economic promotion, creating jobs and income for people. Reality proves that localities with famous religious places often attract a large number of tourists, thereby bringing economic benefits and creating jobs for local people. The festival of Huong pagoda, Bai Dinh pagoda, Yen Tu pagoda, Ba Vang pagoda, etc. of Buddhism are typical examples of this problem. In addition, the Vietnam Fatherland Front Committee at all levels supports religious organizations to create products that contribute to the life of the community. Products made by religion are also easy to win the hearts of society and are trusted by many people, such as: Buddhist vegetarian food,

In the movement of economic development, hunger eradication and poverty reduction, the Vietnam Fatherland Front Committee in many localities encourages people of all religions to boldly renew their ways of thinking, doing, and having bright ways, creating to improve the lives of individuals and families, contributing to poverty reduction in the locality. Typically in Quang Binh province in recent years, there are many fishing households in Tan My parishes (Quang Phuc, Ba Don), Van Phu (Quang Van, Ba Don), Xuan Hoa (Quang Xuan, Quang Trach), Trung Hai (Quang Phu, Quang Trach) has invested funding in building new large and modern fishing ships to cling to the sea. With the aim of getting rich, many lay households in the hilly and mountainous areas of Bo Trach and Tuyen Hoa districts of Quang Binh province have taken advantage of and promoted the development of high-income breeding models such as livestock models. wild boar, pepper planting, ... Along with that, the cooperative groups for growing sim-fruit trees, the cooperative groups for growing saffron and processing commercial turmeric starch of the Nguon Son parish; the forest tree breeding complex of Cho Sang parish (Quang Lien commune); flower growing village of Tuong Son sect (Quang Long ward); household seafood and seafood processing complexes in Nhan Tho parish (Quang Tho)... have bravely applied science and technology, developed highly competitive chains, bringing stable income for the people [8].

3.3. The role of the Vietnam Fatherland Front in promoting religious resources in cultural development

The diversity of religious forms is an important factor contributing to the formation

of the national cultural identity. In the process of leading the revolution, the Party and State not only affirmed a consistent policy of respecting and ensuring freedom of belief and religion, but also advocated promoting cultural and ethical values of the goodness of religion in the cause of building and defending the country. In the history of the Vietnamese nation, religious culture and morality are not constant, but always have been adjusted to suit social life and accepted by society. Buddhism has deepened and enriched the traditional values of Vietnamese culture such as: the concept of compassion, bliss, selflessness, the six republics, or the law of cause and effect. The moral value of Catholicism is expressed in the 10 commandments, of which there are 7 moral ones about human morality such as: be respectful of parents, must not kill people, cannot lewd, do not covet others, do not testify lies, hide deception, must not desire another's wife (or husband), must not lust for wealth. The Islamic ethics has brought about valuable and unique values about the culture and customs of the Cham people ... These standards contribute significantly to the principle of appropriate behavior in society, very useful in maintaining social morality [9].

Recognizing that, for many years, the Vietnam Fatherland Front Committee at all levels has propagated and mobilized religious organizations, dignitaries, and job organizations for religious organizations and dignitaries. mobilize believers to actively participate in movements "All people build cultural life", live a good life - be beautiful, build residential areas free of social evils ...; building models of "streets, neighborhoods without rubbish", propagating on "Traffic Safety Year" for believers and people to raise awareness of law observance when participating in traffic. Religious organizations have step by step improved the self-governance of the community, a sense of civic responsibility, contributing to the elimination of outdated practices, limiting the youth violation of the law.

In addition to a deep philosophical system, religions also contribute to national culture by works with profound human values such as architecture, painting, and sculpture. Buddhism has contributed to the creation of unique art works in Vietnamese pagodas, towers and statues. The integration of Western style and architecture of Catholic and Muslim has contributed to the integration and integration of the national culture. The creation of the Catholic national script is a great contribution to Vietnamese culture; the birth and development of religious newspapers have contributed to conveying religious values and national cultural values, making religious culture closer, more familiar with Vietnamese culture and vice versa. Vietnam is expressed in religious rites [9]. These are achieved by the Party organization, the State and the Vietnam Fatherland Front, from the central to local levels, regularly coordinate closely with each other in the gathering, propagation, advocacy and management of religion, creating all favorable conditions for religion to maximize resources, contributing to the preservation, inheritance and development of national culture in particular and the development of the country in general.

Cultural values, religious ethics contribute to the creation of social unity and consensus, religious beliefs have influenced the behavior and conduct of each believer and

religious community. The close connection with people of the same faith always has a stable vitality and spreads to the community, creating relationships in social relationships, contributing to consensus and social progress.

3.4. The role of the Vietnam Fatherland Front in promoting religious resources in solving social problems

In the religious community, dignitaries and priests always play the role of mediating disputes, conflicts in families, communities, and even mediating conflicts between social institutions. The Vietnam Fatherland Front Committee at all levels regularly focuses on mobilizing religious dignitaries and monks, orienting them to advise believers to work hard, obey the law, avoid evils, and comply with the guidelines and policies in the locality; build village friendship, respect and unite religions, national solidarity. Those jobs have created stability and created cohesion, inner strength in the religious community and made religion always have a certain place in social life. In addition, the Vietnam Fatherland Front Committees at all levels also monitor and closely follow the political situation, Timely propaganda and mobilization, not allowing activities to take advantage of religion, superstition, self-seeking, causing social frustration, separating the people, undermining the national unity bloc, religious solidarity; raising the spirit of vigilance, not allowing anti-revolutionary forces to take advantage of the destruction.

In recent years, the Vietnam Fatherland Front at all levels has mobilized and supported religions to contribute resources that are considered the strength of religion in the cause of health, education and charity work, social security, and environmental protection. Specifically:

Educational activities are both strengths and interested by religions in the missionary process and are often carried out in the following models: preschool, vocational training and study promotion activities, establishment of relics, support poor students, students in remote areas. Currently, the country has 270 kindergartens, about 1,000 groups, independent preschools established by religious individuals, accounting for 2% of the total number of public and non-public kindergartens, accounting for 15% of the total. the number of non-public preschools in the country, mobilizing about 125,594 children to go to school/class, accounting for 3.06% of the total number of preschool children nationwide (public and non-public), accounting for 18, 3% compared to children going to non-public preschools. Religious organizations have established 12 vocational training institutions nationwide, including: 01 vocational college, 01 vocational secondary school and 10 vocational training centers.

In the health sector, with the spirit of charity, religions clearly show their influence through free medical examination and treatment, opening charity clinics, building a system of ambulances to transport patients. . Raising awareness for believers to organize a hygienic life, prevent disease, go to the hospital when sick, take medicine instead of praying, and advise people to eliminate backward practices that affect their health. Religions have opened 185 medical examination and treatment establishments, including 143 medical examination and treatment establishments combined with traditional oriental medicine or traditional

medicine; 42 western medicine establishments (33 medicine cabinets, 9 pharmacies) and 01 clinic. In the three years from 2011 to 2014, the total number of people receiving medical examination, treatment and health care at humanitarian medical examination and treatment establishments of all religions was over 1.5 million [10, p.7].

The whole country currently has 113 social assistance institutions belonging to religious organizations (with permits) taking care of and nurturing 11,800 social protection beneficiaries with a total of 2,600 employees, on average, 01 support facility. Society belongs to religious organizations to care for and nurture 104 objects of social protection [10, p.7]. In the campaign "Day for the Poor", "Fund for the poor" of religions has actively participated. The total value of social charity activities of religions in 2016 is more than 3,146 billion VND [10, p.27].

In sustainable development, religion plays a special role in environmental protection, and promotes living in harmony with nature. The Vietnam Fatherland Front regularly strengthens the mobilization of religious organizations, dignitaries and religious organizations to mobilize believers and people to actively respond and take practical actions in the program "All people participate in environmental protection". In 2015, at the National Conference on "Promoting the role of religions participating in environmental protection and responding to climate change" held in Hue city, representatives of 14 religions were presenting the Message on environmental protection and climate change response. Leaders of religious organizations in Vietnam together with the Standing Committee of Central Committee of the Vietnam Fatherland Front.

In particular, over the past time, religions have made many positive contributions to the prevention and control of Covid-19 pandemic with many practical activities in religious communities and establishments, making an important contribution to the whole country to control the first effective control against the spread of pandemics in Vietnam. Facing the complicated situation of the Covid-19 pandemic, spreading rapidly in a number of countries, with the number of infected and fatalities continuing to increase, on March 3, 2020, the Standing Committee of the Committee. The Central Committee of the Vietnam Fatherland Front has issued Official Letter No. 603/MTTW-BTT requesting religious organizations and religious organizations to continue to coordinate with agencies, departments, branches, and the Fatherland Front, national organizations and mass organizations to step up activities to participate in pandemic prevention and control.

4. Discussion and Conclusion

All religions in Vietnam have a spiritual direction and motto that is closely related to the nation, actively participates in patriotic emulation campaigns and movements, together with the government to resolve people's difficulties. The oriented development of religious resources has brought into full play, serving the cause of national construction and defense. To get those good results, it is impossible not to mention the important role of the Vietnam Fatherland Front. In addition to the achieved results, the Vietnam Fatherland Front still has

a number of limitations, such as the contents and forms of propaganda and advocacy are not yet diversified and plentiful; sometimes not fully proactive in promoting religious resources in national development, waiting for the direction of the Party or the coordination of the State and other organizations.

Vietnam is in the period of accelerating the process of industrialization, modernization, extensive international integration and coping with complicated developments of the Covid-19 pandemic. To maximize the mobilization of religious resources in the country's development in the current period, it is necessary to pay attention to the specific characteristics, strengths and capabilities of each type of religion and religious organization to exploit and promote in an effective way. In the coming time, in order to further enhance the performance of the Vietnam Fatherland Front's role in promoting religious resources in the country's sustainable development, the author of the article gives the following notes:

- *Firstly*, continue to propose to the Party and State the completion of guidelines, policies and laws related to religion in order to promote well religious resources.

- *Secondly*, proactively, creatively and renovate the contents and modes of operation of the Vietnam Fatherland Front at all levels for the promotion of religious resources in particular, for the implementation of other political tasks in general.

- *Thirdly*, actively coordinate with the Government and related agencies to formulate and soon issue specific policies to promote the role of representative in religions; increase religious communication activities; organize praise conferences to replicate models and typical in religions.

- *Fourthly*, to pay more attention to the training and retraining of religious officials and civil servants to improve their skills and understanding of religions in Vietnam, thereby making it easier to promote their resources towards sustainable development of the country.

- *Fifthly*, improve operational efficiency, promote roles and responsibilities of Advisory Council, Advisory Board, Advisory Group, members of the Vietnam Fatherland Front Committee, dignitaries, intellectuals, ethnic groups, religions, scientists, religious experts, practices.

- *Sixthly*, strengthen the task of social supervision and criticism of the Front and socio-political organizations in religious work. Well implementing the motto "People know, people discuss, people do, people check" in areas where people have faith.

- *Sevently*, promote the role of media agencies to participate in and support propaganda about the advocacy and solidarity of religions, attaching importance to propaganda about good people, good deeds, collectives and individuals. People do well religious work in order to gather, unite, promote the aggregate strength of religions in the great national unity bloc, to build and defend the Fatherland.

The development path of the Vietnam Fatherland Front and the outstanding contributions of religions in Vietnam recently affirmed:

- *Firstly*, the more revolutionary career progressed, the more successful the innovation was, the more the position and role of the Vietnam Fatherland Front and the religious resources were increasingly confirmed, contributing significantly to the realization to present democracy and strengthen social consensus.

- *Secondly*, the more extensive and developed the innovation cause, the deeper the international integration, the heavier the Front's mission. One of the important tasks is to promote religious resources in sustainable development of the country. One of the factors contributing to the country's sustainable development is the resources of religions in Vietnam.

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