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UNITY

Hanoi TAP CHI CONG SAN in Vietnamese No 9, Sep 77 pp 61-64 BK

["Party Life" section article by Nguoi Xay Dung (The Builder) previously published in FBIS Asia and Pacific DAILY REPORT, Vol IV, No 190, 30 Sep 77 pp K7-K11]

[Text] In the history of our country building and national defense, unity has always been a great force and one of the factors contributing to our victories.

It is thanks to the unity between our army and people, and the singlemindedness prevailing from the upper to the lower echelon that our nation has been able to conquer nature, open new land, defeat foreign aggressors and stand firm in the face of all trials and dangers. Upholding this fine tradition of our nation, since its birth our party has attached special importance to fostering unity, both within the party and among all the people. Unity within the party is the nucleus of all-people unity. In order to unite all the people, first of all the party itself must be united. Our party's unity is built on the basis of Marxism-Leninism and on its own political line and organizational principles. This unity also relies on the profound, true and comradely love among communists. President Ho was a symbol of our party's unity. Throughout his life, President Ho worked endlessly to foster national unity and party unity. He devised the eternally true motto of action, "unity, unity, great unity; success, success, great success"...

In his testament, President Ho instructed us that "UNITY is an extremely precious tradition of our party and people. All comrades from the Central Committee to the party chapters must preserve the solidarity and unity of the party like the apples of their eyes."

Learning from President Ho and following his example, our entire party has increasingly closed its ranks and joined hearts and hands, working million as one for the common cause. Even in the most dangerous hours, so many of our comrades have stayed side by side in the fight, displaying sacred camaraderie. For a very large number of our cadres and party members, sharing food and clothing in imperialist prisons, facing personal difficulty and conceding advantages to one's comrades, competing for the honor of making the most sacrifices in fierce fighting, abolishing prejudices and overcoming discord in order to jointly struggle for the great cause, and so forth, have become commonplace. The close spiritual and sentimental ties among the Vietnamese communists have enabled our party to always remain united and to avoid organizational disunity. It is thanks to its sincere unity with its comrades and friends on all continents that our party has won the love and trust of communists and progressive people throughout the world.

Now that our party has become the leader of the administration throughout the country, the strength of its unity should be all the more enhanced. This is because only by fostering high singlemindedness and deep mutual affection among its members that our party can rally it millions and millions of people and encourage them to voluntarily join the socialist revolution, the greatest but also the most difficult revolution in history. As the leader of the administration, our party plays a very important role and has very great responsibility. Only by firmly maintaining its unity and singlemindedness can our party successfully and widely exert its leadership in carrying out its many complex and difficult tasks in all fields of social activities.

While affirming that OUR PARTY'S UNITY AND SINGLEMINDEDNESS ARE BEING INCREASINGLY ENHANCED AND THAT UNITY IS AN IMPORTANT SOURCE OF STRENGTH OF OUR PARTY, we must admit that party unity in some places still leaves something to be desired. Of course, we understand that there is nothing unusual in the differences among party members concerning their manners, their private lives, their skills and their professional experience, provided that these differences do not affect the mutual affection and trust among the party members and the singlemindedness of the party organizations. However, in some units and localities, there have been some comrades who, although working and living together, for one reason or another, treat one another with indifference, show only feigned liking for one another, and lack mutual trust and respect.

These comrades remain indifferent and show absolutely no concern or sympathy when their fellow party members encounter difficulty, are jealous of one another's progress and even seek to deny one another due recognition or to harm one another. Some cadres and party members speak ill of or slander their own comrades. Some gang up against those with whom they do not see eye to eye. Some are utterly localistic, departmentalistic and parochial-minded and often stir up disputes and cause clashes in party organizations and party committees, and in relationships between the upper and lower echelon, and so forth.

The lack of unity in these units and localities has certainly affected the party's leadership and fighting capacity. In these units and localities, party organizations have to disperse and devote their strength to solving internal problems. They are thus unable to fully implement party policies and resolutions, which may sometimes even be distorted, the state of affairs in which "each sings his own tune" is usually not limited to a small group of persons but is also prevalent in party committees, party organizations, and even among the masses, causing incalculable harm, weakening party organizations, eroding the people's confidence in party members, and allowing bad elements "to fish in troubled waters"...for this reason, it can be said that causing internal disunity in the party is A CRIME, an offense against the party's fine traditions, a violation of its organizational principles and discipline, and an act injurious to its strength.

Making use of its collective intellectual power, the party has succeeded in laying down a correct political line which serves as the basis for achieving solid unity throughout the party, from the upper to the lower echelon. In implementing the party line, party members may have different opinions in specific fields of work, but they must strive to achieve unanimity of view through democratic discussion. In our society, and even in our party, there takes place the daily struggle between the new and the old, the progressive and the backward, and between proletarian and nonproletarian ideology in actual work, because of their uneven levels and knowledge, cadres and party members may hold different views and follow different policies. However, if these differences are subject to thorough, comradely and candid discussion, they will certainly shed light on the truth and help heighten everyone's level. Such differences do not harm the party's internal unity; they only help to further strengthen it.

Then, what is the cause of disunity in some places?

First of all, we must mention the manifestations of individualism in some cadres and party members, such as selfish calculations, coveting of positions, enmity, envy and jealousy, overexaltation of past achievements and self-complacency, claiming merits for oneself while blaming others' shortcomings, etc. "It is precisely these evils--and not any serious differences of viewpoints and work policies--that are the main causes for disunity here and there in the party." (TAP CHI CONG SAN footnote: Political report by the party Central Committee on the fourth national congress of delegates, Su That Publishing House, Hanoi, 1977, page 204) People motivated by these evil thoughts often run after fame, position and fortune; forget the interests of the party and community; and foster enmity and jealousy among cadres and party members. These people often overestimate themselves and are very tolerant of themselves but very harsh with and critical of others. Their enmity, jealousy and personal desires often prevent them from developing objective, scientific judgment, and cause them to forget sacred camaraderie and the lofty ideals of communists.

In the face of these errors, the ideological struggle in the form of self-criticism and criticism of others has become imperative. To ignore or condone these errors is to create conditions for them to become more prevalent and serious. However, because of the loss of temper or, in some cases, because of personal motives, of the lack of comradely love, or of the failure to realize that curing the disease is for the purpose of saving the patient, some comrades have resorted to brutal measures to deal with errors. Far from helping to eliminating disunity, this method of rectifying an error by committing another error will only make it more serious. Such a method is not in keeping with the educational line of our party, which considers ideological struggle as a means to promote unity, and self-criticism and criticism of others as a basic method of strengthening solidarity and unity in the party.

Of course, while looking into a state of disunity at a certain place, we do not close our eyes to all of the shortcomings and the causes of that state; it is impossible to let a matter stand as it does because both sides have their own shortcomings. Each comrade as well as each collective should strictly and correctly assess his or its own responsibility and voluntarily make his or its most active contribution to the redress of shortcomings and errors with a view to building solidarity.

Another cause of the state of disunity is bureaucratism. Some leading comrades do not respect internal democracy; they fail to listen attentively to the views offered by their subordinates and party members, thinking that they can do what they wish with their position and authority, and they even become authoritarian, arrogant and arbitrary. Their attitude has caused dissatisfaction among cadres and party members and troubles in their organizations. These leading comrades forget that all party members are equal in the party organization, irrespective of their positions. Arbitrariness, authoritarianism, atavism, ideological oppression and so forth are totally alien to the activities of our party. The higher one's position and the greater one's authority, the more one must love and respect his subordinates and associates. In our party, democratic centralism is neither contradictory with the freedom of thought in the party nor with the development to the highest extent of the mastery of intelligence and creativity of all cadres and party members. Only through the development of their right to mastery will cadres and party members become enthusiastic and confident; and in this way, internal unity will be strengthened and proper relations between the high and low echelons will be insured.

A state of disunity may also stem from other causes such as conservatism, narrow-mindedness, prejudice and so forth. However, no matter what the cause, to allow such a state to occur is to commit a crime against the party and the revolution.

Our party is one will, and only one. Each party organization and each cadre or party member must consider the solidarity and unity within the party its or his MOST SACRED DUTY. This duty calls for efforts in many respects from every member and organization of the party. An effective way to PREVENT RIGHT FROM THE START the outbreak of disunity is to strive to train and forge oneself, avoid all individualistic calculations, promote self-criticism and criticism of others and promptly overcome all shortcomings and misunderstanding. Constantly improving the awareness of cadres and party members is a regular and necessary task that must be done to FORGE AN EVER GREATER IDENTITY OF VIEWS throughout the party

Moreover, it is also necessary to constantly foster communist solidarity which, as clearly defined by our party, is characterized by "sincerity and openmindedness; mutual love and respect; modesty, concern for and understanding of one another; and whole-hearted assistance for one another to fulfill tasks and achieve progress." (TAP CHI CONG SAN footnote: Political report by the party Central Committee at the fourth national congress of delegates, Su That Publishing House, Hanoi, 1977, page 203)

These tasks, if simultaneously carried out with communist sincerity, will certainly enable our party, in the new stage of the revolution, to firmly maintain and develop to a high degree the strength of its solidarity and unity, and thus become worthy of President Ho's expectations and teachings.

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CZECHOSLOVAKIA PROMOTES AGRICULTURAL DEVELOPMENT IN DEPTH

Hanoi TAP CHI CONG SAN in Vietnamese No 9, Sep 77 pp 65-70

[Article by Thanh Nam]

[Summary] After basically achieving cooperativization in 1959, Czechoslovak agriculture adopted the methods of integration and specialization to develop production by merging cooperatives into large-scale agricultural enterprises with adequate material and technical facilities and by mobilizing to a high degree mechanized means to carry out agricultural activities. Cooperation and production specialization have been further improved and developed and the productivity and volume of production have been constantly increased.

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THE ETHIOPIAN REVOLUTION IS ADVANCING

Hanoi TAP CHI CONG SAN in Vietnamese No 9, Sep 77 pp 71-75

[Article by Doan Tran Canh and Le Tinh]

[Summary] Along with the victories won in toppling the feudal rulers and reforming society, the Ethiopian revolutionary leaders have striven to devise sound action programs aimed at founding a stable people's administration. However, in implementing these programs, the Ethiopian revolution is encountering many difficulties caused by acts of sabotage of counter-revolutionaries in collusion with U.S.-led imperialism. The Vietnamese people have followed the Ethiopian revolution with profound sympathy. The people and government of the SRV are determined to stand side by side with and wholeheartedly support the Ethiopian people and revolutionary government.

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