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Strive To Implement the Resolution of the Fifth Plenum of the CPF Central Committee (7th Term)

A Socialist Orientation in Socioeconomic Development in Rural Areas

93J0015A Hanoi TAP CHI CONG SAN
in Vietnamese August 93 pp 3-6

[Editorial]

[Text] The Fifth Plenum of the CPV Central Committee (Seventh Term) pointed out guidelines, targets and concrete solutions aimed at greatly expanding agriculture and building the rural area based on a socialist orientation. This concretizes the viewpoints of the seventh congress mentioned in the program and strategy to develop the economy and society by the year 2000. The central idea of the resolution of the fifth plenum is to continue freeing the production strength, strengthening the material and technical base, stepping up the use of scientific and technical advances, gradually industrializing and modernizing agriculture and the rural economy, attracting the surplus laborers, increasing social labor productivity, increasing the incomes and fundamentally improving the material and cultural lives of the peasants, particularly those living in the highlands and ethnic minority areas, building the new rural area having a developed economy, rich cultural life, and strong political system, and manifesting democracy and ensuring fairness and political and social stability.

The decisions of the central echelon are in accord with reality and the hopes of the people and in keeping with the requirements of life, and they manifest the continued renovation of the party's correct economic thinking.

In the struggle to implement the decisions of the central committee, the following viewpoints must be understood thoroughly:

The expansion of agricultural and the development of the rural economy with a commodity production orientation must be viewed as a strategic task of great importance.

Implementing the multi-faceted economic policy, in which the state-operated and cooperative economies have been renovated, in a unified and long-term manner is the basis and condition for solidifying the worker-peasant-intellectual alliance and exploiting the potential of the household economy and other economic elements.

Production must be tied to the markets, production must be expanded along with expanding markets, and there must be appropriate scientific and technical strategies and policies to protect commercial production in an open-door environment and environment in which there is competition on both domestic and foreign markets.

Economic development must be tied to cultural and social development, the people's standard of culture

must be improved, talented people must be trained, our natural resources and environment must be protected and developed, new rural areas must be built, and the economy must be renovated along with renovating the political system.

Thoroughly understanding the above viewpoints will help to ensure a socialist orientation in rural economic and social development during the transition to socialism in our country. It is essential that we expand the production forces. We are striving to free the production strength, exploit the rural economic potential, strengthen the material and technical base, and industrialize and modernize agriculture and the rural economy. Without developed production forces with a modern scientific and technical foundation and high productivity, it will not be possible to have socialism. Socialism based on a scientific viewpoint is not a type of ascetic or poor socialism.

However, socialism does not mean simply having developed production forces. Capitalism reached the level of having developed production forces a long time ago. Along with having developed production forces, there must be progressive production relationships that are in accord with the characteristics and standards of the production forces, and a wonderful relationship between people must be built. This is manifested in the following basic points:

1. The arable land belongs to all the people. The fields cannot be privatized: The party's program and the state's constitution have affirmed that in Vietnam, the arable land belongs to all the people under the unified management of the state. No organization or individual has separate ownership rights to the arable land, and no historical reason can be cited to demand ownership rights to the land. However, in order to ensure that the arable land has specific masters who will make effective use of the land and to create a motive force for freeing the production strength and promoting the process of redividing the labor based on the guideline of employing people in jobs in which they are highly skilled, the party and state advocate turning over land to peasants to use on a long-basis based on the stipulations of the law. Those who are using the land in a stable manner will be issued certificates granting them land use rights. The land can be transferred, rented out, inherited, or mortgaged during this period if it is being used in accord with the proper objectives based on the specific stipulations of the law. The above rights are rather broad, and they are sufficient to set the minds of the peasants at ease and encourage them to invest in expanding commercial operations and make effective use of the land. It should not be thought that turning over land to the peasants for long-term use is privatization of the land, because the state still has the right to make the ultimate decision about the land. If those using the land do not fulfill their obligations or violate the law, the state can take back the land. The state strictly prohibits leasing out land to collect rents and selling land for profit. Transferring land in order to squander the money and obtain money to

drink and gamble must be prevented. We cannot switch to privatizing the land just in order to overcome the previous "ownerless" situation in land use. The land is the fruit of the revolution. It is essential to turn over land to the peasants on a long-term basis and to ensure that land is accumulated and used effectively. But the party and state must actively promote that process, lead and regulate that process, carry on a redivision of the labor, and create jobs for people. This must not be allowed to occur in a spontaneous manner, which would lead to ruining peasants or creating a new class of poor peasants in the rural areas (a land-less class that works for wages and that is greatly exploited). That is something that we cannot accept, because that is contrary to the goals and nature of our system, and that would be detrimental to the interests of the peasants.

2. The multi-faceted economic development policy, the foundation of which is the state and collective economies, must be implemented resolutely and uniformly. The existence of various economic elements is an objective necessity during the transition to socialism. We cannot use the same old methods used in previous years. We cannot expand the state economy everywhere, force collectivization, reject the independent role of the cooperative member families, or discriminate against the private and individual economies. But this does not mean that the economic elements can be allowed to operate on their own. There must be leadership and guidance based on a socialist orientation.

Recently, along with the tendency to maintain the state and collective economies based on the old model of the state subsidies period, there has been a tendency to elevate the individual, private economy, relax things, and slight the state and cooperative economies. We realize that exploiting the independent economic unit role of the peasant households in the past period has been a decisive factor in creating a motive force and bringing about a great change in agricultural production. And in the coming period, this will continue to play an important long-term role. On the other hand, many state enterprises and cooperatives continue to operate at a loss. But using that to eliminate the state and cooperative economies would be a great mistake. Even though the peasant household economy is playing a very important role, it is not all-powerful or limitless. At its best, all it can do is mobilize laborers to increase labor time and intensity. It cannot generate high labor productivity based on applying modern scientific and technical achievements. If we move toward large-scale production but refuse to let go of small-scale activities and backward farming techniques (plowing using buffalo or even hoeing the fields by hand), how can we have high productivity? This decade cannot be called the decade of individual, private production relationships. Instead, it must be the decade of cooperative, joint production relationships, with the state enterprises playing a leading and guiding role. The state economy is an important tool of the state in order to help and attract the peasants and other economic elements in the rural areas so that they

advance quickly to large-scale production. Cooperation (under many forms from the bottom on up) is an economic necessity of the present age. The realities of the past period have shown that a number of state and cooperative economic units have done a good job and operated effectively. This proves that the state and cooperative economies have the ability to serve as the foundation. Without the state economy, how can we build an infrastructure or implement the water conservancy, biological, mechanization, and "chemicalization" processes in agriculture and the rural areas? Without cooperatives how can we guide and provide services for the production activities of the cooperative member households and peasants in general, expand the small industry and handicrafts sector, protect the legitimate interests of the cooperative members, and, participate, together with the authorities, in looking after the welfare of society and building the rural areas?

We cannot maintain the old-style state and cooperative economies. We must fundamentally renovate the activities and management styles of the state and cooperative economies and ensure that these economies achieve results and really play a guiding role in the economy. But clearly, such renovation does not mean narrowing or eliminating the state and cooperative economies.

3. The economy must be strengthened along with implementing the social policies, ensuring social fairness, and narrowing the gap between rich and poor and limiting exploitation in the rural areas. Switching to expanding the market economy is an objective requirement. The positive aspect of a market economy is that it stimulates economic growth. But its negative aspect is blind spontaneity and ruthless competition, which can lead to bankruptcy, unemployment, polarization between rich and poor, and the rise of many other evil phenomena. We must foresee these negative aspects and implement active measures to prevent and limit them. Our party advocates encouraging everyone to emulate in becoming prosperous legally. At the same time, it stresses eliminating hunger, reducing poverty, and striving so that every family can become prosperous. Specifically, the peasants must be encouraged to participate in various forms of production and life insurance in order to deal with natural disasters and risks. Everyone must be encouraged to engage in charitable activities. Those who are experiencing difficulties (regarding capital, experience, production conditions, and so on) must be given help so that they can escape from poverty. Those who loan money at usurious rates of interests, who buy rice paddy just after the green seedlings have been planted, or who beat or otherwise mistreat laborers must be dealt with resolutely. The advanced and civilized nature of our system as compared with the capitalist system is manifested in the fact that in this transitional stage, even though our economy is not highly developed and the production forces still have many limitations, we have given attention to the lives of the great majority of laboring people, narrowed the gap between rich and

poor, limited excessive exploitation of the laborers, and ensured social fairness in accord with present economic conditions.

Furthermore, in conditions in which our country has experienced many years of war and difficult revolutionary struggle, there are many families and individuals who have, without regret, sacrificed their property and blood and given all for the independence and freedom of the fatherland. We must implement the social policies well, repay the debt owed those people who have served the country and people, and look after the poor and disabled. This is both a responsibility and obligation and a feeling manifesting the wonderful traditions of our nation. At the same time, this is also a requirement having to do with the nature of our system.

4. The leadership of the party and the managerial and regulatory role of the state must be ensured: All of the things mentioned above can be carried out only with the leadership of the communist party and the management and control of the socialist state, a state that is truly of the people, by the people, and for the people. Socialism differs from capitalism in that the regime really is of the great majority of the laboring people. The authorities are directly elected by the people, they look after and protect the interests of the great majority of people, they are monitored by the people, and they can be removed if they fail to fulfill their responsibilities.

In the world today, there is no country and no economy that can develop without state management. State management contents include investment measures for building the infrastructure, expanding a number of important production and service sectors, creating a favorable environment, particularly a strict and fair legal environment and a stable financial and monetary environment, and promulgating laws and a system of complete policies to orient and aid economic and social activities in agriculture and the rural areas. As for Vietnam, we advocate developing a market economy on the path to socialism. In this, the managerial and regulatory role of the state is particularly important. The state must intervene in the markets at the right time and right place. Today, the state must give particular attention to formulating investment policies, policies on creating capital and granting loans, tax policies, price policies, and policies on markets that sell agricultural products. Market forecast organizations must be formed, economic information forms must be expanded, projects must be built, and guideline must be set for production allocations. The markets can't be allowed to control everything. Not intervening at all or intervening in an arbitrary manner will block development.

Efforts must be concentrated on carrying out the state management functions in each locality and in each rural

area. Socioeconomic development projects and plans must be formulated and implemented, national defense and security must be ensured, the necessary infrastructure must be built, and social order and safety must be maintained.

The leadership of the communist party is the decisive factor for ensuring that the market economy has a socialist orientation. Without the leadership of the communist party, it will not be possible to build socialism. This is a law learned from the realities of life. In countries where the communist party has been smashed or where it has lost power and lost its leadership role, those countries are no longer following the socialist path. The enemy forces that want to eliminate socialism will try above all to smash the communist parties or render the leadership of the communist parties ineffective. Thus, we must strive to solidify, renovate, and reorganize the party, strengthen the leadership role and combat strength of the party organizations, and ensure that every party organization truly plays a key role in leading every sphere of social life. The party organizations in the rural areas must play a leadership role in carrying on the renovation movement in the rural areas, expanding agriculture, forestry, and fishing, and building the rural areas based on the viewpoints and guidelines set by the central committee. Laxity, localism, and guild ideas must be opposed.

Macrocconomic Solution To Eliminate Hunger and Reduce Poverty

00000000 Hanoi TAP CHI CONG SAN in Vietnamese
No. 8, Aug 93 pp 7-10

[Article by Nguyen Thi Hang; not translated]

Bank Credits in a Market Mechanism

00000000 Hanoi TAP CHI CONG SAN in Vietnamese
No. 8, Aug 93 pp 11-14

[Article by Cao Sy Kiem; not translated]

Investment Policies and Results in Using Investment Capital

00000000 Hanoi TAP CHI CONG SAN in Vietnamese
No. 8, Aug 93 pp 15-17

[Article by Tao Huu Phung; not translated]

A Number of Ideas on Agricultural Products Support Policies

00000000 Hanoi TAP CHI CONG SAN in Vietnamese
No. 8, Aug 93 pp 18-20

[Article by Nguyen Dac Hung; not translated]

Reality-Experience

To Quickly Strengthen Grain Production in the Mekong Delta

00000000 Hanoi TAP CHI CONG SAN in Vietnamese
No. 8, Aug 93 pp 21,22

[Article by Tran Quoc Khai; not translated]

Chau Giang and the Five 'Transformations'

00000000 Hanoi TAP CHI CONG SAN in Vietnamese
No. 8, Aug 93 pp 23-26

[Article by Nguyen Dinh Phach; not translated]

An Giang Party Organization's Experiences in Renovation

933E0015B Hanoi TAP CHI CONG SAN
in Vietnamese Aug 93 pp 27-29, 26

Article by Do Ngoc Ninh, instructor, and Nguyen Ngoc Can, Ho Chi Minh Institute of National Politics]

[Text] Previously, An Giang was a province with weak economic, technical, and infrastructural standards. But since the Sixth Party Congress, particularly in recent years, An Giang has advanced and become one of the leading provinces in renovation, particularly in renovating the economic management mechanism. An Giang has actively and creatively put forth correct policies and solutions to develop the economy and society in accord with the real situation of the locality, and because of this, it has scored notable achievements. During the period 1981-1987, the province's average annual grain yield was 810,000 tons, and the average annual increase in grain production was 3.4 percent. Since 1988, An Giang's agriculture has expanded rapidly. The average annual increase in grain production has been 12.38 percent, and grain yields rose from 1 million tons in 1988 to 1.75 million tons in 1991. In 1992, the per capita grain yield was about 1 ton, rice yields reached 10.23 tons per hectare, and exports reached \$90 million, an increase of 63 percent as compared with 1991. Of this, unhusked rice accounted for 80 percent (350,000 tons). An Giang has become one of the leading provinces in the country with respect to productivity, grain yields, and rate of economic growth.

Along with the expansion of the grain crops, the livestock herds and poultry flocks have also expanded gradually, and the small industry and handicrafts and agricultural machine sectors have gradually expanded, creating jobs for more than 130,000 laborers. The value of industrial products accounts for 20-24 percent of the province's gross product. (The province's gross product was 3,500 billion dong.)

A number of the key corporations and enterprises in the state economic sector have achieved good results and gradually manifested a guiding role with respect to the other economic elements. The economic elements outside the state sector have expanded well and become more varied.

Efforts have been concentrated on building water conservancy projects. Electricity has reached 81 of the 135 villages and subwards. Most of the villages and hamlets have bridges and roads (almost 500 km of rural roads have been built). The public health and educational networks have been expanded quickly. The number of prosperous households has increased, and the number of poor households has gradually dropped, from 16 percent to 12 percent in 1990 and to 9.5 percent in 1991.

Political security, order, and social safety have been maintained, and all-people solidarity has been solidified and strengthened. The lives of the people, particularly those in the rural areas, have stabilized and improved somewhat. Some elements have improved notably. The people's confidence in the party and regime is being solidified.

The reasons for the above achievements are as follows:

First, the party organization has put forth correct policies and solutions.

An Giang's policies and solutions are in accord with the laws and the legitimate wishes of the people, and because of this they can be implemented. In making preparations and issuing resolutions, the An Giang party organization has given attention to improving the quality and results of ideological work, the core of which is to increase the understanding of the cadres and party members, thoroughly understanding the viewpoints, lines, positions, and policies of the party, solidifying internal solidarity and unity, teaching revolutionary morals, awakening and exploiting the intelligence, creativity, and sense of responsibility of the people and of the cadres and party members, and so on. The An Giang party organization has developed a new way of looking at and understanding the agricultural problems, peasants, and rural areas and regards this as a unified entity. The party organization has affirmed that the peasant households are the basic economic unit in the rural areas. It has affirmed labor strength commodities, it encourages people to become prosperous legitimately, and regards the villages as the budget echelon and the districts as the planning echelon.

In order to have correct policies and solutions, the party committee echelons have correctly understood the following principal laws: the biological laws of agricultural production, the laws of meteorology and hydrology, the law that production relationships must be in accord with the characteristics and standards of the production forces, and the laws of production and commodity circulation (the law of supply and demand, the law of value, the laws of competition, and so on). The An Giang Party organization has realized the positive and negative aspects of a market economy and actively and creatively looked for ways to exploit the positive aspects and limit the negative aspects as much as possible. This is one of the major points that clearly manifests the socialist orientation in implementing the market mechanism.

An important factor for the An Giang party organization is that it has promptly grasped and thoroughly understood the legitimate aspirations of the people. Looking

for ways to answer the questions frequently posed by the people has been regarded as a regular task of the entire party organization. This has to do with the land issue and the issue of the widespread collectivization of the equipment and machinery during the previous period of collectivization. This also has to do with the issue of capital and agricultural materials, the issue of science and technology to protect crops and livestock, the issue of independence in production and business, the issue of stabilizing the price of materials and agricultural products, and the issue of handling the "outputs" of agricultural products. The party organization has also given attention to satisfying the people's needs concerning travel, medical treatment, and education. It has given attention to providing equipment to support spiritual life and to maintain political security, order, and social safety. The striking policies and solutions of An Giang are: It has solved the agricultural problem along with solving the peasant and rural area problems. It has provided land based on Decision 303 of the provincial people's committee and issued long-term and stable land use certificates to the people. It has established joint production teams, with the motto of things being fully voluntary, to replace the production collectives. It has resold machinery to the people, made loans, unified management of the agricultural materials, disbanded the Level-3 (district level) and Level-4 (village level) corporations, solidified the large, provincial-level corporations, managed the sectors on a vertical basis, and taken foreign loans in order to purchase rice from the people at above-market prices.

Second, the quality of the activities of the administrative organizations and mass organization has been solidified and improved.

The party organization has led the administrative and mass organizations by issuing correct resolutions. It has organized things so that all the cadres and party members can fully understand the resolutions, selected and assigned cadres, and checked the organization and implementation of things. The people's council has turned the resolutions of the party organization into resolutions of its own and checked and monitored their implementation. The people's committee has issued legal documents in order to manage and control the implementation of the party organization's resolutions. The people's mass organizations have disseminated the party organization's resolutions to their members for discussion and implementation and, at the same time, brought the hopes and desires of the people to the attention of the party committee echelons and authorities at various echelons in order to adjust or continue to determine positions and policies and look for suitable solutions.

Based on clearly defining the functions and tasks of each organization in the political system, the An Giang party organization has solidified and improved the quality of the activities of the organizations in the political system from the provincial to the primary level. It has built and gradually perfected work regulations between the party committee echelons and these organizations. Thanks to

this, the party organization has exploited the dynamism of each organization in the political system and created an integrated strength to carry out the political tasks of the party organization.

Focusing on the primary level and amassing strength for the primary level with the aim of generating a powerful change here, the party organization has determined that the key point is to solidify the party bases politically, ideologically, and organizationally and improve the leadership capabilities and increase the combat strength of the party bases.

In order to solidify the party bases, the An Giang party organization has concentrated on solidifying and improving the quality of the party chapters and primary-level party committees, particularly in leading the implementation of the political tasks. It has concentrated on renovating the ranks of cadres, particularly the key cadres, and lowering the average age of the ranks of cadres. It has emphasized stabilizing the cadres and making full use of their abilities in order to use the cadres on the spot. It has given attention to strengthening the key cadres at the bases and to withdrawing them at the right time, and it has ensured that the primary-level party organizations and party chapters carry on activities regularly with practical contents. All party members must participate in the work. The party base organizations have assigned tasks to each party member based on the motto: party members must be close to the population centers, clusters, hamlets, independent people's committees, and people's security teams. This has enabled the party members to clearly manifest their role. It has enabled the party to become closer to the people and enabled the resolutions, policies, and solutions of the party organization to reach the people more quickly. And this has enabled the party to promptly grasp and better understand the hopes and dreams of the people.

The An Giang party organization has given attention to expanding the party. At the same time, it has dealt with and sternly disciplined those party members who have made mistakes and exhibited shortcomings. Even though the number of party members as a percentage of the province's total population is still low, the party organization has boldly expelled party members who lack the proper standards.

The party organization decided that renovating the contents and formulas for mobilizing and assembling the people is a central aspect of leadership. The people's mass organizations have used giving attention to production and living conditions, implementing ownership rights, and gradually improving the standards of the members as the operating themes. Tying the activities of the mass organizations to the economic and social development projects of the province and bringing people into the associations in accord with the needs concerning production, daily life, and the formation and use of social aid funds have proven to be effective methods of mobilizing people in An Giang.

Third, correct "situational solutions" have been found, and new problems that have arisen in practice have been promptly solved.

The An Giang party organization has taken quick action on the problems that have arisen in practice and promptly put forth correct "situational solutions." It has put forth solutions to control smuggling, to deal with the fertilizer "fevers" and infestations of brown planthoppers, to disband the district- and village-level corporations and organize provincial-level corporations, and to take foreign loans in order to buy the rice of the people at above-market prices. These have been very effective and valuable "situational solutions" that have been applauded by the people.

As for new and complex problems with which there is no experience, the An Giang party organization has proceeded cautiously and refrained from doing many things on a broad sphere. Instead, it has experimented, working, studying, gaining experience, and drawing conclusions. This has enabled the party organization to avoid making mistakes and losing cadres and party members, and this has not wasted the money of the people.

Fourth, the ranks of cadres have been built up and renovated.

The An Giang party organization has concentrated its efforts on building up the ranks of cadres, particularly the key leadership and management cadres in the various sectors and at the various echelons. Thus, the ranks of key cadres in the various sectors and at the various echelons in An Giang are rather synchronized and they have good quality, particularly at the district, city, and provincial echelons. These cadres are loyal to the party, they are intelligent, they know how to exploit the collective intelligence, they are sensitive to what is new, they are ready to struggle resolutely against the old, they dare to think and act, they do what they say, and they dare to accept responsibility before the people. The party organization executive committee, the center of which is the standing committee of the Provincial CPV Committee, has actively, creatively, and boldly taken the initiative and formulated correct resolutions, policies, and solutions aimed at developing the province's economy and society. At the same time, this is a collective consisting of prestigious cadres who have assembled cadres under their authority, who have the confidence of the people, and who have the ability to skillfully control the apparatus.

The fact that such ranks of cadres exist is the result of having renovated cadre work, from evaluating, training, organizing, and using cadres to implementing suitable cadre compensation policies. Based on decentralizing cadre management, the party committee echelons have put the work of observing and evaluating cadres on the right track. This is done on a regular basis and is usually coordinated with the campaigns to evaluate and categorize party members. The party committee echelons evaluate the cadres in a democratic and collective way, using the results achieved in carrying out the assigned tasks as the primary basis for evaluation. But much attention is also given to the ideas of the other cadres and party members and to the views of the masses. This has

contributed to limiting subjective manifestations and prejudices when evaluating cadres and made cadre evaluations more accurate.

The provincial CPV committee has assigned functions to the key cadres in the districts, cities, villages, committees, and sectors of the province in a rational manner. This is clearly manifested by the fact that the provincial CPV committee has adhered to the principle of assigning cadres by starting from the need to carry out the political tasks of the province. It has not established organizations just for people. The aim in assigning cadres must be to exploit the strengths of the entire rank and to exploit the capabilities and talents of each period in order to maintain collective leadership and elevate individual responsibility. An Giang has been successful in selecting the right cadres and the right times and places in order to send key cadres to the weak points. At the same time, it has resolved the relationship between the cadres who have been sent in and the cadres on the spot. This can be seen clearly from the fact that the party organization sent key cadres to Phu Tan and Chau Thanh districts.

The An Giang party organization has decided that investing in cadre training is the most important task. Thus, the party organization has invested appropriate amounts and sent cadres to party and state schools for long-term training. It has taken steps to enable the key cadres and sector heads in the province and districts to visit and gain experience in other provinces and other countries. At the same time, the party organization has promoted on-the-job training and short-term training classes for the cadres in the province. Thanks to this, the standards of the cadres have risen.

Along with making good use of the province's ranks of cadres, the An Giang party organization has implemented rational policies to attract talented people in other places to support the province's renovation work.

Fifth, solidarity and unity have been created among the party organization and people.

The solidarity and unity of the people of An Giang have been strengthened thanks to the fact that it has been possible to implement the resolutions, policies, and economic and social development solutions of the party organization and that these are in accord with the laws and legitimate aspirations of the people. Thus, they have quickly been accepted by the people and put into effect, and they have benefited the people. The solidarity and unity of the people of An Giang have been solidified and strengthened above all by the fact that the party organization, whose center is the party organization executive committee and the standing committee of the An Giang Provincial CPV Committee, have solidarity and unity.

The An Giang party organization has strengthened solidarity and unity based on the lines, positions, and policies of the party and the correct resolutions, policies, and solutions of the party organization. And it has implemented the principle of democratic centralism,

promoted self-criticism and criticism, put self-criticism and criticism on the right track, formulated work regulations and done things in accord with the regulations, fostered a sense of comradeship and mutual understanding, and renovated the work formulas and methods.

Thanks to the solidarity and unity within the party organization and among the people, An Giang has overcome great challenges, particularly the switch from the old mechanism to the new mechanism and the damage done by the floods of 1989.

With the valuable initial lessons that have been learned from actual practice, the party organization and people of An Giang will certainly continue to advance on the renovation path.

Publishing—Problems and Solutions

00000000 Hanoi TAP CHI CONG SAN in Vietnamese
No. 8, Aug 93 pp 30-33

Article by Duong Vinh Suong; not translated]

Books and the Responsibilities of Those Who Publish Books (Ideas on 'Noi Loan' [Rise in Rebellion])

00000000 Hanoi TAP CHI CONG SAN in Vietnamese
No 8, Aug 93 pp 34-36

[Article by Dao Hieu; not translated]

Research-Exchange of Opinions

On the Legislative, Administrative, and Judicial Apparatus

00000000 Hanoi TAP CHI CONG SAN in Vietnamese
No 8, Aug 93 pp 37-40

[Article by Nguyen Van Thao; not translated]

Formulate Laws To Protect Jobs and Interests of Laborers

00000000 Hanoi TAP CHI CONG SAN in Vietnamese
No 8, Aug 93 pp 41-43

[Article by Hoang The Lien; not translated]

Reflections on Current Religious Activities

933E0015C Hanoi TAP CHI CONG SAN
in Vietnamese Aug 93 pp 44, 45

Article by Vu Huy Anh, writer]

[Text] One truth that everyone recognizes is that in recent years in Vietnam, religious activities have increased greatly as compared with before. The number of people who have entered monasteries and who go to temples has increased quite a bit. Buddhist study classes and schools to train Buddhist monks have been opened

in almost every province, and hundreds of people are enrolled in these classes and schools. In the cities and localities, there are large numbers of Buddhists, and on the 1st and 15th days of the lunar month, large numbers go to light incense and make Buddhist offerings. Many of these people are youths. In the central and southern provinces, Buddhist family activities have been revived, and thousands of youths have been assembled. Catholic activities have increased, too. In the Catholic parishes, more ceremonies are being performed and more people are attending than in the past. Some ceremonies, such as those in Phat Diem (Ninh Binh, 1989) and La Vang (Quang Tri, 1980), have attracted tens of thousands of people. The number of people to whom the various echelon authorities have given permission to become monks and attend seminaries has increased. Each year in the Catholic dioceses, new priests are appointed in favorable conditions; however, there are still "corrupt appointments." The state has permitted many delegations of bishops to visit the Vatican and have an audience with the pope or attend conferences convened by the Vatican. A number of protestant churches in the south that ceased carrying on activities after 1975 have recently sought permission or simply gone ahead and opened their doors again. The number of protestants in the Central Highlands has increased greatly. In the northern mountain areas, Catholic and protestant ideas are being propagated in the Hmong areas. The Hoa Hao and Cao Dai sects are expanding the scope of their activities. Spiritual activities, religious ceremonies, and such superstitious activities as witchcraft and divination have increased greatly as compared with before. The building and repairing of pagodas, religious sites, and churches, either with or without permission from the authorities, is going on everywhere. This is consuming much of the money, labor, and time of the people.

The above situation poses questions that must be given attention:

1. Perceptions of religious activities today: What is the real situation with respect to religious activities today? From a dialectical standpoint, we can see that the religious activities today have clearly increased. On one hand, this is quite normal, but on the other hand, there is something abnormal about this. This is normal in the sense that these involve the daily religious activities of the people. But what is not normal is that in religious activities today, there are factors that are not purely religious activities. Religion and freedom of belief are being used to carry on reactionary political activities and spread superstition.

In our country's and the world's present situation, views and policies on religion must be fair. There must be respect, unity, and renovation. The lack of such a viewpoint could easily lead to a voluntaristic, unreal, and even outmoded meditative response that could easily be made use of. The unified policy of our party and state is to respect and guarantee the people's freedom to believe or not believe and to give attention to spiritual values and both traditional and modern cultural activities. The

religious life of the people originated far in the past and will certainly continue to exist far into the future. Coexistence between believers and unbelievers and between the followers of different religions in each national collective and among the people is an on-going need. Only by perceiving and accepting this coexistence and the rights and obligations of citizens and Christians will it be possible to overcome the differences, forge solidarity, and reach the major goals of the nation and people. Actually, religious differences (differences between believers and unbelievers and between different religions) are not unique to this century. Such differences go back to the time when man first felt a need to believe in something. Because of one group's desire to defeat other groups that hold different religious beliefs, such antagonisms still exist today. The bloody and tearful lessons of history have taught people of today to look for a wiser and more rational way to deal with things, that is, to respect spiritual differences, to not let those differences have a bad effect on what we have in common, and to accept and prepare for the coexistence of the collective with the many existing arrangements and responsibilities. While the collective is striving to hit the common targets, the various religions are achieving their most basic aims. And thanks to respecting religious differences, the collective has been able to mobilize people on a broad scale in order to implement various ideas and hit the national and international targets of the present age, with the immediate target being to have a prosperous people, a strong country, and a civilized society.

While living his religious life, each religious follower also lives his life as a citizen and as a member of the collective with all the arrangements and responsibilities and shares the results of those arrangements and responsibilities. If a person removes himself from collective life, he will not be able to enjoy a good life in the world of men in order to live a religious life. A truly religious life with philanthropic objectives will contribute to making the life of the collective more wholesome. Looking at things in such a two-way manner, each element as well as the collective will be able to improve its concept of respect, coexistence, and integration.

Religious doctrine is aimed at coordinating religious beliefs and forms and organizations in order to manifest, maintain, and develop those religious beliefs. In order to keep one's religion from blocking the progress of the collective, each religion must change in accord with its forms and organizations. For the common interest, the collective must guide, accept, and encourage those changes based on providing good support for the collective and the development of mankind.

2. Views regarding religion today:

In a relative division, religion consists of two integral factors, religious beliefs and the organization of the religion. In order to help the religions follow the patriotic and progressive path, be vigilant, and prevent attitudes and actions aimed at making use of religion for evil political purposes, we must examine and have

an effect on the religious organizations, priests, monks, and laymen instead of simply focusing on religious beliefs and religious dogma. There are countless things in nature and in society that the scientific accomplishments of man still can't fully understand or explain and so it is impossible to prevent some people from thinking about and believing in supernatural powers. It is not only their fears that have turned people to religion but also their needs concerning faith, spirit, and movement toward what is better.

Furthermore, following a war, the people in the country often try to seek happiness, comfort, and peace in their spiritual activities, mainly religion. In recent years, in their views and in their way of examining and handling things, many cadres and party members, particularly those who are responsible for solving the problems directly related to religious activities, have opened up and renovated things. We have issued directives and documents to provide guidance and manifest a spirit of renovation in the religious policies. The government's "Regulations on Religious Activities" contain new points that are in accord with the present situation. This has created favorable conditions, engendered psychological openness, and enabled religious activities to increase.

We must also mention a type of activity that is closely related to religion and that originates from traditional religion and traditional cultural activities, that is, ceremonies. In Vietnam, these sometimes have greater attractive power than religion, and they control many aspects of the life of the collective, particularly cultural life. Guiding and encouraging things based on a spirit of history and culture and wholesome amusements of the people during ceremonies is the common responsibility of the collective, particularly the organizations responsible. In a number of places, there is still prejudice, narrowmindedness, and lack of renovation with respect to religious activities and ceremonies. But there are also many places that are lax with respect to negative phenomena, particularly the use of these activities. Unless steps are taken to reorganize things and promptly block these deviations and destructive acts, they will do much damage to religious activities and daily life. Fostering the religious activities of the people will strengthen the people's confidence in the party and state and in the renovation movement, enable us to avoid unnecessary tensions, and prevent bad elements from making use of and inciting believers. Naturally, with respect to the acts of a number of elements that have sought to make use of religion, such as in Bui Chu-Phat Diem in the past and in Thua Thien-Hue recently, those who commit acts that are contrary to moral law and who oppose the regime must be dealt with harshly in accord with the law.

This is essential to ensure that believers act properly in their daily lives and religious activities and to maintain stability for our renovation movement.

Some Perceptions on Human Rights Issue

XUENHUU HANH TAP CHU CHINH SAN
in Hanoi, Aug 93 pp 40-49

[Article by Huang Cong]

[Text] In recent years, the human rights issue has become a burning issue in the political and ideological struggle in the world. At one time or another, people have launched a human rights campaign against a number of countries for political goals. In "The Great Defeat—the Birth and Death of Communism in the Twentieth Century" by Brezinski (a [former] American national security advisor), the author clearly states the hope that raising the banner of human rights will drive communism into a corner.

People reserve for themselves the right to judge countries in implementing human rights and try to force countries to adhere to their human rights standards. Their usual method is to tie the human rights issue to development aid, investments, trade, and the expansion of their form of democracy. At the world human rights conference that was held in June, many Western countries demanded the establishment of a United Nations High Commissioner and a United Nations Human Rights Court in order to investigate and deal with human rights violations throughout the world. Many times, the premier of Malaysia voiced opposition to the plan to impose the human rights standards of the West on Asian countries in general and Malaysia in particular. The "Bangkok Declaration," which was issued at the conclusion of the Asian Human Rights Conference in April, clearly states that Asian countries oppose all plans to tie human rights to development aid. In reality, Indonesia recently rejected aid from a number of Western countries because those countries wanted to tie that aid to human rights in Indonesia.

At present, a fundamental difference has arisen between a number of developed countries and the developing countries concerning human rights issues such as human rights and national sovereignty, human rights and development, and human rights and peace and security. A number of Western countries say that human rights must be ensured at all times and in all places. Even if the country is a developing country with low socioeconomic standards, it must still respect and implement human rights just like the countries that are highly developed economically. But the developing countries regard human rights as the right to be free and independent and as the right to develop. Blocking or restricting those rights is a violation of human rights. Indian Prime Minister N. Rao said: For the developing countries, human rights mean above all the right to develop. The Bangkok Declaration issued at the recent Asian Human Rights Conference described the right to develop as an inalienable right.

Today's developing countries are very concerned about economic, social, and cultural rights. But a number of developed countries in the West are concerned only

about political and civil rights, particularly freedom of speech. The "Taymash" Declaration issued at the African Human Rights Conference stated that unless economic, social, and cultural rights are respected, it will not be possible to guarantee any political right.

A number of countries have demanded that human rights standards be popularized because they view those standards as absolute. They think that if the citizens in a Western country enjoy some right, the citizens in every other country, no matter how poor, should also enjoy the same right. Conversely, the developing countries, particularly countries in Asia, oppose this. In their view, spreading human rights standards actually means imposing Western standards and values on Eastern countries, which have very different standards and values. The view of the developing countries in Asia is that the use of international human rights standards must be in accord with the special cultural, religious, and ideological characteristics of each country and that not everything can be put into the same mold. The former prime minister of Singapore, Lee Kuan Yew, said: "There should be no doubt about that fact that the viewpoint that social interests are above individual interests is more appropriate for Asian countries than American individualism." At the ASEAN foreign ministers conference held in July 1991, Malaysian Prime Minister Mahathir Mohamad said that "in adhering to human rights standards and concepts, we must be different, and the various periods of a single country are very different. No one can say that he can decide what is rational for other countries."

Thus, from Asia to Africa and Latin America, people are voicing their support for national sovereignty in the human rights issue and opposing the stratagem of using human rights as a political tool to put pressure on the developing countries.

Clearly, the struggle on the human rights issue today has not only a theoretical aspect but also a political aspect. Thus, on one hand, we must increase our scientific understanding of human rights, and on the other hand, we must oppose the use of human rights to implement a political agenda.

Above all, we support the viewpoint of the developing countries in demanding that the Western countries respect the right of all countries to be independent and free and to develop. They must respect the national sovereignty of other countries and adhere to the principle of non-interference in the internal affairs of other countries. They must not tie the issue of relations between countries to the issue of human rights. Article 1 of the Agreement on Political and Civil Rights and the Agreement on Economic, Cultural, and Social Rights states: "All nations have the right to self-determination. Based on that right, all nations are free to determine their own political system and develop their economy, society, and culture."

It's true that only a country with a strong socioeconomic and cultural base can guarantee human rights in general. If a country is poor and backward, it will not be able to fully guarantee human rights. The introduction to the agreements mentioned above states: "According to the Declaration on Human Rights, the ideal of man free to live without fear and deprivation can be turned into reality only if each person enjoys economic, social and cultural rights as well as his political and civil rights." Thus, each nation must carry out its own tasks. With respect to the human rights issue and the economic development issue, outside forces can only create favorable conditions. They cannot serve as a replacement or provide advice on what to do in specific situations. Ethics cannot be cited on this issue in the name of protecting human rights in order to create difficulties and block the economic development of a country, particularly in view of the fact that economic development is the primary condition for guaranteeing human rights.

Looking at the situation in various countries today, it can be seen that many countries have human rights problems that must be solved. Depending on the actual situation and the special characteristics of each country, they can solve the human rights problems using their own methods. In Vietnam, the party and state are making a great effort to overcome the shortcomings and creating the conditions to improve human rights, particularly civil rights, which are less dependent on the political and economic situation than are political, economic, and cultural rights. Steps must be taken to soon overcome the lack of concrete legal stipulations on the basic rights of man in general and of citizens in particular.

However, we can be proud of the things that we have done on behalf of human rights. The protracted and difficult struggle waged by our people against colonialism and imperialism based on the ideal that there is nothing more precious than independence and freedom has aroused and stimulated hundreds of millions of people all over the world to struggle against the yoke of colonialism and imperialism, win national independence, and demand the right to develop... to establish a new international order with justice and equality. This tide of national independence was recognized in 1954 international agreements on the right of all nations to self-determination and the freedom to develop.

We are proud of the Declaration of Independence read by President Ho Chi Minh on 2 August 1945, which is based on the American Declaration of Independence of 1776 and the French declaration of 1789. At the very beginning, it solemnly states the basic rights and freedoms of man: the right to liberty, equality, and happiness. Furthermore, this declaration formally expands the human rights concept: "All people are born equal and have the right to life, happiness, and freedom." As for the legal aspect, the constitutions of 1946, 1959, 1960, and 1962 have all affirmed and perfected human rights and the rights of citizens (the primary element of human

rights). More important than this, namely, the Communist Party and Government of Vietnam have been promulgated and maintained an effort in protecting civil and political rights of citizens.

Based on a special international agreement, Vietnam has been encouraged, political democracy rights have been protected, and freedom of the press and freedom of speech have been notably increased.

We are proud of the fact that after the war, contrary to the propaganda spread by the West, there was no blood bath in the south. Our entire country has successfully implemented the policy of national reconciliation and concord. It can be said that this is a rarity in the world. This was certainly not the case in Europe following the Second World War.

As for the refugees, recently, international opinion and the United Nations High Commissioner have accused that Vietnam has hindered the returnees. Those who left the country illegally and who have now returned have been allowed to study and look for jobs, and they have been treated fairly. This is the result of Vietnam's humanitarian policies.

Respect and respect for democracy and mankind, so-called respect for the human rights, can be achieved somewhat and achieved some important results. The nature, contents, and dimensions of human rights have been clarified. We can distinguish the class nature of human rights and the political objectives of the human rights issue. But we also realize that the human rights issue is a problem of man in general and that human rights concepts are the democratic, equal and universal achievement of mankind. The important problem today is to further the relationship between recognizing the general human values of human rights and putting these into practice in each country.

Human rights ideas have had a history for a long time. They are tied to ideas on man in general. They are man's recognition of his value in the universe. They reflect man's universal longing for freedom, fairness, equality, and happiness. As society develops, those needs will increase. The greater the social limitations concerning those needs, the greater the hunger will be. Although there is always a desire for freedom, fairness, and happiness, in each age that desire has new and specific themes that are richer and more complex, meaning that there are qualitative and quantitative differences between specific needs. Because of this, among the many rights of man, there are minimum rights that apply to all people and that make clear the dignity of man. Examples are civil rights such as inviolability of the body, inviolability of the mail, the right not to be arrested or jailed without cause, the right not to be tortured or subjected to physical abuse and so on. But there are also rights whose specific contents and whose boundaries between the freedoms and responsibilities of man depend on the socioeconomic situation and other circumstances. Examples are political rights such as the right to vote

and run for office, freedom of speech and assembly and so on), economic rights (such as the right to work), and cultural and social rights (such as the right to attend school and the right to be provided with medical care). Such rights reflect not only the present needs that need to be satisfied now but also the ever-growing hopes and ideals of man. Thus, even the highly developed countries cannot say that they have fully implemented human rights. In the United States, there are millions of people who do not have jobs, there are tens of millions of people living below the poverty level whose public health and educational needs are not being looked after, and there are hundreds of thousands of homeless people.

With the credentials of generalizations in legal form of the widespread and varied needs of man through the ages, the international agreements that have been and that will be signed are a summation of mankind's knowledge on human rights. They are not the separate products of the bourgeoisie as many people think. Rather, they are the common product of man through thousands of years of evolution and struggle against nature and struggle against himself. The bourgeois class was just the spokesman and developer during an important period of human rights ideas.

However, there are a number of points here that need to be given attention. First, the ideas contained in the agreements mentioned above have a universal nature because they are a unified body and reinforce each other. For example, if the freedoms of individuals are elevated, the obligations and dependence of the individual on the collective are elevated too. The rights of individuals cannot surpass the rights of the collective or the rights of the nation. The political and civil rights of man are raised at the same time as their economic, cultural, and social rights. Because of this, cutting out certain ideas and stressing only a number of ideas in an arbitrary manner, imposing these on others, and regarding this as adhering to the common standards of human rights is something that cannot be accepted.

Second, the international agreements on human rights are an acknowledgment of the judicial ideas of man in general on the needs that must be turned into rights. There are minimum rights that can be applied immediately such as civil rights. But there are also rights whose minimum and maximum limits depend on history and on the country's specific situation (the actual political, economic, and cultural situation). The uneven development among nations is a reality. Because of this, the needs in each place are different. And for each need, the limits are different. This can be seen very clearly with respect to political, economic, cultural, and social rights. For example, the needs of Americans are greater and more varied than those of Somalis or Ethiopians, because Americans participate more in social relationships that do not exist in those other countries. Everyone has the right to live, but in the developed countries, the right to live refers to the desire to live in a wholesome environment free from pollution. In the poor countries, however, the right to live refers to a desire for adequate

food to prevent starvation and freedom from war. The burning nature of the needs, meaning the burning nature of rights, is different in countries with different levels of development. Emphasizing economic, cultural, and social rights does not mean that these rights are more important than political or civil rights. With the credentials of human rights, combining the values of mankind, they are of equal importance. It's just that when economic standards are still very low, economic, cultural, and social rights will be given greater priority. Moreover, this is the basis for satisfying other rights. Because of this, this is not a rejection of the human rights mentioned in the international agreements. The problem is that human rights are recognized as an integrated, indivisible entity, but they must somehow be implemented by giving different priority to these rights depending on the time and place. There should be no interference in the individual solutions implemented by each country, and this should not be regarded as conditions for relations between countries. We respect those countries that have reached a high level in guaranteeing human rights, but it must be understood that that is the result of hundreds of years of development that has been paid for with the blood and tears of many generations.

We welcome the good intentions and humanitarian objectives of foreign individuals and organizations on the human rights issue. We are ready to engage in a dialogue and explain our views and circumstances to them. But we oppose those who want to use the human rights issue to disrupt the stability and block the development process of our country.

Ideological Life

The Heart of Kindness

***** Hanoi TAP CHI CONG SAN in Vietnamese
No 8, Aug 93 pp 50, 51

[Article by Duong Tung, not translated]

Read Books

Two Races—the Words Revival and Open Up

***** Hanoi TAP CHI CONG SAN in Vietnamese
No 8, Aug 93 pp 52, 54

[Article by Vu Dang and Chu Giang, not translated]

What Can Be Learned From Capitalism

93E0015E Hanoi TAP CHI CONG SAN
in Vietnamese Aug 93 pp 55, 58

[Article by Trinh Dan]

[Text] Building socialism requires that we enrich ourselves with the experiences and values accumulated by mankind. In particular, this includes the achievements of capitalist civilization. Throughout his life, President Ho Chi Minh thought about how to get the advanced

Western countries to share their cultural and technical achievements and successful experiences with Vietnam. He once told some Americans, "our goal is full independence and complete cooperation with the United States. We will do everything possible to ensure that that independence and cooperation benefits the entire world." [Footnote 1] ["President Ho Chi Minh, the Staunch Fighter of the National Liberation Movement and Communist and International Workers' Movement," Thong Tin Ly Luan Publishing House, Hanoi, 1990, page 313]

In Russia, after the Soviet regime was established, particularly after the New Economic Policy was implemented, Lenin often affirmed the need to study capitalism in order to build socialism. [Footnote 2] [All of Lenin's ideas mentioned in this article come from the works "Discussion on Grain Taxes," "The New Age, Old Mistakes Under a New Form," and "The 11th Congress of the Russian Communist Party (b)," V.I. Lenin, "Collected Works," Progress Publishing House, Moscow, volumes 43, 44, and 45] Lenin said: socialists should not be "afraid" to learn from capitalists, and they should not regret having to "pay tuition" and "fees" to study with bourgeois specialists. "Don't fear having to pay a high price provided that you can achieve good results." In Lenin's analysis, capitalism is bad as compared with socialism, but it is much better as compared with small-scale production, as compared with the conservative, disorderly, dispersed, and anarchic ideas of small-scale production, and as compared with the bureaucratic situation of feudalism. Furthermore, even though socialism in Russia at that time was the most progressive political system of the age, because it had come into being just recently, Russia was "even more backward than the most backwards countries in Western Europe" in terms of its state apparatus and cultural standards, particularly the management and organization of production and business. At that time, capitalism in Western Europe, as Lenin said, was the "most civilized" and "most progressive" capitalism. Naturally, he was speaking primarily about the economic and trade development of capitalism. Concerning this, Lenin did not hesitate to conclude that "looking only to communists to build communism is a very naive idea." Lenin called on communist party members, leadership cadres, and even workers and peasants to study market mechanisms and commerce. He stressed the need to resolutely implement capitalist business forms such as leases, rental contracts, joint business ventures, and marketing agents.

In studying capitalism, Lenin said that very important conditions are not to make political mistakes, [to maintain] communist steadfastness, and to strengthen control.

Capitalism is one of the stages of development in human history. Thanks to scientific and technical development, particularly the use of effective measures concerning market and business mechanisms and progressive production management and organization forms, capitalism has reached a high level with respect to the development

of a commodity economy, the socialization of production, and the modernization of the economy. These factors manifest general laws and the objective requirements of the historical process. They are not the special characteristics of capitalism. When pointing out the principles of a market mechanism, Adam Smith constantly said that this mechanism is a characteristic feature of capitalism alone. Naturally, the commercial management mechanisms and production organization forms that exist under capitalism are there to serve the interests of capitalism, and they are an element of capitalist production relationships. But once socialism has sorted those mechanisms and forms and used them to serve the interests of socialism, they fall within the realm of socialist production relationships.

Along with development on the economic front, capitalism has also scored very great achievements with respect to education, culture, science, and a number of other aspects in ethics and human relations. All of the factors just mentioned belong to the sphere of social science. The social sciences always have an ideological and class nature and political orientation. The guiding theoretical and ideological basis of social science under capitalism definitely belongs to the capitalist political sphere. Thus, when examining the empirical factors concerning capitalist social science, we must eliminate those things belonging to bourgeois political and philosophical viewpoints. We can use only those factors that are useful in building a just society and a progressive education, culture, and science that will serve the great majority of people. These factors are not unique to capitalism.

In the sphere of social management, capitalism has reached a high level in administrative civilization, public civilization, mutual relations civilization, and commercial civilization. As for the function of state management, the nature of the capitalist state is different from that of the socialist state. Our socialist system cannot accept parliamentary democracy, political pluralism, or a separation of powers mechanism. Those political mechanisms have a bourgeois character and are closely tied to the interests of the bourgeoisie. However, we can and must examine the useful experiences in the management forms of a modern society. Marx stressed that the state power of the people is the power of an improved capitalist state. "This is a matter of the masses seizing state power. They are the people who must replace the organized power used to oppress them with their own power." [Footnote 3] [Marx-Engels, "Selected Works," Su That Publishing House, volume 4, page 33] Lenin said that if groups from the "bourgeois and imperialist states" are replaced by groups from the "soviet state," we "will have all the conditions necessary to build socialism." During the time of Marx and Lenin, capitalism had developed like that. Today, in managing a society that is highly developed with respect to the production forces, science, education, and technology, in maintaining public order in a varied and civilized society, and in dividing the work in a rational and

scientific manner among the various-echelon organizations with power, capitalism has efficient measures and mechanisms. Reality shows that in all developed societies, an objective requirement is to establish division of labor relationships and implement mutual control with respect to powers at each echelon. Thus, based on its own principled orientation, socialism can certainly examine the rational factors in the electoral judicial, and legislative processes, civil servant system, and the mass oversight system of capitalism.

Along with modernizing the economy and society, capitalist society has also formed modern and scientific methods of thought. These can be divided into several types:

1. Scientific and rational thought: scientific, creative, and dynamic labor methods and attitudes, constant renovation, opposition to conservatism, erosion, and the old order, respect for public order, and so on.
2. Views and ideas on benefits: sensitivity to values, effectiveness, and markets and concepts concerning competition, time and money, productivity, information theory, and exploitation of the leading scientific spheres.
3. Views on democracy: individual freedom and equality in business.

In general, the viewpoints and ideas of capitalists today are the result of eliminating the viewpoints and ideas concerning small-scale production, a self-sufficient economy, a product economy, bureaucratic centralism, authoritarianism, average-ism, and feudal paternalism.

Here, we can clearly state that the high point of scientific thought is Marx, Engels, Lenin, and their theories. However, in talking about the spread of modern modes of thought that are suited to a highly developed commodity production, we must study and examine the useful things in capitalist modes of thought, particularly the ideas of the bourgeois specialists. M. Weber, a famous German scholar at the beginning of the Twentieth Century, concluded: "The factors that have given rise to capitalism are: constant and efficient business activities, rational accounting, rational techniques, and rational laws. But those things alone are not enough. A rational way of thinking, a rational way of life, and rational business ethics must also be included."

Naturally, socialism cannot accept extreme individualism, selfishness harmful to others, a reverence for money, opportunism, competitive stratagems in which the "big fish eat the small fish," "no one cares about anything except money," and other negative factors in bourgeois life. Socialism cannot accept bourgeois life, because that way of life is based on bourgeois views concerning human values, individualism, and extreme individual interests and uses individual interests as the foundation. We can accept only the positive factors in modes of thought that represent what is progressive concerning the perception of man with respect to the

modern objective world, a world that is greatly different from that during the time of Marx and Lenin.

Regarding Western bourgeois theories, ideas, and philosophy, in studying these things with a critical attitude, we must look for those factors of research value. This is similar to what Marx did. He used the dialectical laws in Hegel's system of idealism and the idea of materialism in the metaphysical system of Feuerbach. In modern bourgeois theories and ideas, we can look for the rational factors based on promoting ideological and social advances, liberating man and society, and implementing social fairness. In particular, in the sphere of arts and letters, bourgeois scholars, writers, and artists have reached creative high points. Even though bourgeois literary works are based on bourgeois ideas and serve the interests of the bourgeoisie, those works still contain many new aesthetic discoveries and reflect the vital relationship between the TRUE, the GOOD, and the BEAUTIFUL. They are the result of a constant creative process and a constant effort by writers and artists to break new ground, and they point out man's inexhaustible investigative capabilities.

Finally, the material and technical base and progressive technology of capitalism are factors that do not have an ideological or class character. Making use of modern machinery and progressive technology is one of the most important conditions for all countries. Chinese Premier Li Peng has used the slogan: "Transform foreign goods into national products." Japanese use the phrase: "Study foreign things and make them Japanese." Within the past 30 years, Japan has become one of the leading scientific and technical powers in the world, mainly by "buying more innovations than it sells." [Footnote 4] [Dao Huy Ngoc, "Thoughts on the Japanese 'Miracle,'" Su That-Institute of International Relations Publishing House, Hanoi, 1991, pages 23, 24]

Vietnam is regarded as one of the world's untapped markets. Thus, Vietnam has many favorable conditions for tapping the capital, technology, and progressive commercial management experience of the world. In Vietnamese trade circles, there is the saying: "People give each other gold. They don't point out the way for each other to trade." That's correct. People are usually more concerned about and even guard the secrets of success more than loaning capital. But with respect to Vietnam, many countries, even those with different social system, have clearly said that they are ready to help and share their development experiences with us. Is this because Vietnam is still not a competitor of theirs and they need investment and distribution markets? Regardless, the readiness of many countries to cooperate shows that we face both opportunities and challenges. This means that we must elevate our spirit of self-reliance and make an effort to study the experiences of other countries, particularly those of countries that are prepared to help us build and defend the country. Perhaps this is a new standard for recognizing who our true friends are without distinguishing social systems. This requires that we have new perceptions and get rid of old dogmas.

Vietnam is implementing a pluralistic policy and pluralizing foreign economic relations. But we are doing this within the context of a very complex international situation. Imperialism continues to use a policy of "peaceful change" in the hope of eliminating the remaining socialist countries. That is the immutable target of the enemies of socialism. Furthermore, when we opened the door to economic and cultural cooperation with the outside, the negative factors of the outside began to flow into the country. The instability of the economy and society, the weakness of the socialist economic elements and of the national economy, and the loopholes and negative aspects in state management have created favorable conditions for that penetration. This is one of the main reasons for the decline in social morals in our country. Unless we stay vigilant and have timely and effective solutions, the price we will have to pay will be very high. Besides this, in today's complex international environment, there are people whose political perceptions are fuzzy and unsteady, who have lost confidence in the socialist orientation, and who praise everything having to do with capitalism. That is a deviate and dangerous ideological tendency.

Thus, in examining and accepting the valuable factors of capitalism, we must know where we are. We must know our strengths and weaknesses, what we need and don't need, and what we need to do. In that way, we will certainly be successful.

From Foreign Publications

A Miracle That Is Difficult To Understand

00000000 Hanoi TAP CHI CONG SAN in Vietnamese
No 8, Aug 93 pp 59, 60

[Article by Ha Ky; not translated]

Understanding Concepts

Ownership and Ownership Forms

00000000 Hanoi TAP CHI CONG SAN in Vietnamese
No 8, Aug 93 pp 61, 62

[Article not translated]

News of Theoretical Activities

A Delegation From the (Lao) Journal A LUN MAY Visits Vietnam. The Issue of Professional Ethics of Journalists

00000000 Hanoi TAP CHI CONG SAN in Vietnamese
No 8, Aug 93 pp 63, 64

[Article not translated]

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