

**MAO TSE-TUNG'S
THOUGHT
IS THE
INVINCIBLE
WEAPON**

FOREIGN LANGUAGES PRESS PEKING

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PUBLISHER'S NOTE

A new epoch in which the workers, peasants and soldiers are mastering Marxism-Leninism, Mao Tse-tung's thought, is emerging in China. Here we collect four articles written by the People's Liberation Army men who study and apply Mao Tse-tung's thought in a living way.

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MAO TSE-TUNG'S THOUGHT IS THE INVINCIBLE WEAPON

by the Party Branch of the *Sea Tiger*, a gunboat of the
P.L.A. Navy

In 1958, the *Sea Tiger*, along with other gunboats of our navy, sank the U.S.-built Chiang warship *Tuochiang*. In an engagement off Chungwu, Fukien Province, in 1965 our vessel and other gunboats sank the frigate *Yungchang* and seriously damaged the submarine chaser *Yungtai*, both U.S.-built vessels of the Chiang gang.

What did we rely on when our small ships smashed up the enemy's larger vessels? We relied on Mao Tse-tung's thought and on the revolutionary spirit of people armed with Mao Tse-tung's thought.

COMPUTERS CAN WORK OUT THE TECHNICAL CAPABILITIES OF WARSHIPS BUT NOT THE POWER OF MAO TSE-TUNG'S THOUGHT

As soon as naval warfare is mentioned, some people think that victory must go to the side which has ships of greater displacement, speed, firepower, and therefore greater fighting potential. Our practice proves that this is fallacious. No

matter how complicated the technique used in naval warfare may be or how modern the equipment, fighting power is the sum of man plus material — and man is always the decisive factor. In naval warfare, warships are used to defeat the enemy. However, these vessels must be controlled and used by man. Ships are inanimate while men are living beings. However well-equipped a vessel may be, its potential cannot be fully brought into play unless manned by a class-conscious crew. The technical capabilities of a naval ship are limited and can be worked out with computers, but the power of men armed with Mao Tse-tung's thought is incalculable. With this power the capability of a weapon is tripled or even multiplied scores of times. With this power miracles can be performed and the enemy, no matter how strong, can be defeated.

In the Chungwu naval battle the enemy used their technical superiority and advantage in equipment to open concentrated fire on us, lighting up the sea and sending shells screaming over our heads. We paid no attention to this. We dashed fiercely forward and, when we had closed in, opening fire at almost point-blank range, we pinned the enemy down. When the battle was over, one of the prisoners we took aboard stared about him, looked at our guns and the piles of empty shell cases and then peered cautiously below decks. Terror, incredulity and suspicion showed in his face. He was wondering whether we had "new weapons" below. Our men told him that the best

weapon we had was not a gun but something far more powerful than a gun, a plane or an atom bomb and that that something is man armed with Mao Tse-tung's thought, man's proletarian class consciousness, man's courageous spirit.

**HATE THE ENEMY, LOVE THE PEOPLE;
DESTROY SELF-INTEREST, PROMOTE
DEVOTION TO THE PUBLIC INTEREST,
STRENGTHEN THE DETERMINATION TO
DEDICATE ONESELF TO THE
REVOLUTIONARY STRUGGLE**

Where do the class consciousness of the fighters and their courageous spirit come from? Were they born with them? No! They are the result of being nurtured on Mao Tse-tung's great thought. From our practice in revolutionary struggles we have come to realize that without an understanding of class and class struggle there can be no understanding of revolution, and a muddle-head who does not view things from the angle of class struggle will not acquire the true quality of great wisdom and courage. We regard the creative study and application of Chairman Mao's thesis on class and class struggle as a basic lesson in ideological work. It should be studied and applied over and over again so that our officers and men will deepen their hatred for imperialism and the exploiting classes, and strengthen their determination to dedicate themselves to the revolutionary struggle.

Most of our men are from poor or lower-middle peasant families who suffered at the hands of the predatory classes and the reactionaries in the old society. As they studied Chairman Mao's works they linked the past sufferings of their families with the class sufferings of countless working people and this gave birth to their revolutionary spirit of daring to dedicate themselves to the complete liberation of mankind. Sacrifices are bound to occur in fighting, but the fighters know that to die for the revolution is a death in the right cause, a death which in its significance is "weightier than Mount Tai". "Life and death," our men said, "are at once opposites and a unity. Without death there would be no life; without the martyrs' death in the cause of revolution there would be no life of happiness for the people of the whole country today, no good life for the generations to come." We hold no brief for death which is to no purpose. But whenever the people of our country need us to give up our lives we will do so without hesitation.

"This change in world outlook is something fundamental," Chairman Mao has said. To establish a communist world outlook is a repeated struggle towards destroying self-interest and fostering devotion to the public interest. A tradition has been established over the years in our ship of not assigning new comrades to a gun or giving them a weapon at once but of presenting them with copies of "Three Good Old Articles" by Chairman Mao — "Serve the People", "In Memory of Norman

Bethune" and "The Foolish Old Man Who Removed the Mountains". The first lesson is not "Capabilities of a Gunboat" but "Serve the People". In everyday life, fighters must consciously use these articles as weapons to get rid of bourgeois ideas and foster proletarian ones; in battle they must fight with conscious courage in the spirit of these articles. Numerous facts categorically prove that he who has destroyed the concept of private ownership most thoroughly will most firmly establish the concept of public ownership, become most courageous and resourceful, and serve the people in a most complete and thoroughgoing way.

Courage comes with selflessness, with the great thought of Mao Tse-tung. Only when a revolutionary fighter has established a world outlook, when he is ready to live and die for the revolution, can he consciously in battle put eliminating the enemy in the first place and preserving himself in the second place; and not until then can he really understand that it is only by destroying the enemy in large numbers that he can effectively preserve himself; and only when he is unafraid of sacrifice can he minimize sacrifices. The braver we are, the keener and more cool-headed we become, and the greater is the skill with which we fight and the better we fight. The braver we are, the more afraid our enemy become and the harder it is for them to make use of their technical capabilities. The braver we are, the quicker is the enemy destroyed and so the better we are able to preserve

ourselves. As we moved in to attack in the Chung-wu battle, the enemy ships laid down a heavy barrage to hold us off, but one of our gunboats nimbly wove through, shot up to the very jaws of the enemy and shelled them fiercely. This threw the enemy into confusion, beat down their fire and created conditions favourable for us to press home the attack. That gunboat of ours came through unscathed. This was irrefutable evidence that to dare to destroy the enemy is an effective way to preserve ourselves. When we muster up our courage, the enemy will go soft. The blows dealt by our dauntless fighters who are filled with deep-rooted hatred for the enemy will break down his resistance, no matter how tough he is.

**THOSE WHO STUDY CHAIRMAN MAO'S
WORKS THE BEST ARE THE MOST
COURAGEOUS, STAUCHEST AND MOST
RESOURCEFUL**

For revolutionary fighters to defy death in battle is an extension in a concentrated form of not fearing hardships and difficulties in everyday life. The one who has the resolution to face severe hardships and to work very hard in daily life is the one who in battle will dare to charge forward in the forefront.

The navy's battlefield is the wide ocean and apart from struggling against the class enemy, we often have to battle the elements as well. Our men get sea-sick in rough weather but they stick resolutely to their posts. In winter, the sea winds

and rain cut like knives. In summer the decks are burning hot while down below it is stifling and muggy. With a life so arduous, we teach our fighters to face up to difficulties and take them as a test for steeling their revolutionary spirit. Resolute revolutionary fighters grow up amidst difficulties and hardships and are tempered by storm and stress. Radio operator Ni Yung-hsiang keeps on practising in his cramped room with a temperature of 40°C or higher in summer. When comrades urge him to take a break or to find a cooler place he says bluntly: "If I experience no hardships under normal conditions, how will I pass the test in battle?"

Why is it that our cadres and fighters are willing to train by choice under the most trying conditions? The answer is: They all study Chairman Mao's works, and from these absorb the basic principle of serving the people wholeheartedly. They say: "It is for the Chinese revolution and the world revolution that we undergo all possible hardships and work very hard, and for the happiness of the great majority stay at our posts and patrol in the roughest weather. It was the suffering of our revolutionary forbears which created the new China; today we are prepared to endure in order to create a new, communist world." Signalman Yang Jui-sung wrote in his notebook what he had learnt from Chairman Mao: "We've been on patrol for several nights on end, getting only three hours' sleep a day, but by sleeping a few hours less we ensure that countless people throughout our

motherland can sleep a few hours more. Even if I have to sacrifice my sleep for several more nights, I will do it."

People who readily accept hardships and difficulties for months and years for the sake of the revolution and who are able to die bravely when called upon by the revolution are certainly not acting on some passing impulse. Experience bears out that those fighters who are the best students of Chairman Mao's works have the least selfish ideas and concern themselves least with personal considerations; that they are the ones who best stand the test of hardship and fight most courageously in battle. Sailor Yang Chin-hsing has studied "Serve the People" more than thirty times since he joined the navy and each time his ideological level has been raised. In the battle off Chungwu he fulfilled his signalling duty meritoriously in spite of the deafening guns and the continuous shock from an electric leakage in his damp earphones.

Ke Yi, otherwise known as "Tiger Cub", became a "hard-boned" fighter as a result of studying Chairman Mao's works. He wrote a pledge after studying "Serve the People": "I'll give up my life to do anything if it is for the people; I'll never do anything which will bring harm to the people, not even if I lose my head for it. In battle I'll fight on even when I am wounded, even if I lose a leg or an arm. I'll give my all, my last drop of blood if it will help to win the battle." Fighters with such a high degree of conscious courage in serving

the Chinese people and the people of the world will be the most courageous, staunchest and most resourceful fighters.

REVOLUTIONARY SPIRIT OF DARING TO FIGHT COMBINED WITH SCIENTIFIC ATTITUDE OF BEING GOOD AT FIGHTING

We must despise large enemy warships as a decisive force and have confidence in being able to sink them, but at the same time we must take them seriously and be sure of being able to destroy them. We must not only have the revolutionary spirit of daring to fight and to win but also the scientific attitude of being good at fighting in order to win.

Before we had any practical experience in sinking large enemy ships with our small gunboats there were different views about this among our men. Some new comrades said it was difficult while some veterans said it was easy. Both views were one-sided. To enable everyone to see the question in all its aspects we looked up Chairman Mao's works for the answer. The comrades in animated discussions stated the difficulties, aired their views and made concrete analyses of the question.

Can small gunboats like ours sink enemy warships? Chairman Mao taught us long ago that **"under the leadership of the Communist Party, as long as there are people, every kind of miracle can be performed"**. We are revolutionary fighters

nurtured by Chairman Mao. Although for the time being our equipment is not yet as good as the enemy's we have the thought of Mao Tse-tung as our invincible "magic weapon", with which we are sure to perform miracles.

But what was the procedure for "performing miracles" since we had no previous experience to rely on? Chairman Mao teaches us that the masses have boundless creative power. If we follow his instructions, we shall have no doubts about the way, for "three cobblers who put their heads together become a master mind". There are paths over the mountain, however high it is; there are ships sailing on the sea, however deep it is. As long as man can think, there is bound to be a way.

The verdict after the discussions was that small gunboats undoubtedly can knock out larger warships but there must be a revolutionary spirit and a scientific attitude. Everyone said that there are difficulties for small gunboats in the sinking of large ships, but as Chairman Mao has taught us long ago, everything has two sides and so do difficulties. Difficulty and easiness are relative and under given conditions they can transform themselves into each other. Difficulties mean lack of practice and lack of understanding of the laws governing things. As soon as the laws are grasped through practice things will become easy. However, if difficulties are regarded as absolute, unchangeable, formidable and not to be tackled, then the laws governing things can never be understood and grasped and difficulties will always re-

main difficulties — and even what is not difficult will become difficult.

With this thought in mind we made a detailed analysis of each aspect of the enemy ships and concluded that although they were armoured they were not invulnerable. Chairman Mao teaches us that all things are interlinked and mutually conditioned. This also applies to the enemy vessel whose strong features were interlinked with its weak spots. If we avoided the enemy's strong features and attacked them where they were weak, then what was weak in them would become even weaker and what was comparatively resistant would become less resistant. In the fight with the frigate *Tuochiang* we first struck at the enemy's weak spots to turn his strengths into weaknesses. We aimed at the bridge, the gun mountings, enemy personnel, in fact, everything above the deck to destroy all there. Soon the enemy's guns were silenced, and the armour-plated ship was immediately reduced into a paper tiger and sent to the bottom.

**THEY FIGHT WITH THEIR SUPERIORITY IN
FIRE-POWER; WE FIGHT WITH OUR
SUPERIORITY IN POLITICS**

In the past some people saw fighting power in terms of the calibre and number of guns and the ship's displacement, holding that superiority belonged to the side which possessed all these advantages. This is looking at things from a metaphysical point of view. These people saw only the

size of the enemy vessel and crew but not that the enemy are not of one heart and mind, are low in morale and that the greater their numbers, the greater their disorder. They saw only the enemy vessel's greater displacement but not our advantages in small size, shallow draught and high manoeuvrability. They saw the number and designed capabilities of the enemy's guns but not that the guns are only as effective as the men who operate them. Our fighters have put it well: "Accurate shooting comes from red heart." From long experience in fighting we have worked out a special "formula" for calculating a vessel's fire-power, that is, the sum total of the designed fire-power multiplied by the fighting will of the men behind the gun. The higher the fighting will of the crew, the greater the vessel's fighting power. In morale, our armed forces have an absolute advantage over the enemy; they are beyond compare.

In naval engagements we apply the principle of letting the enemy rely on his superior fire-power and ourselves rely on our political superiority. We set against the enemy's fear of death our courage in defying death. In this way we not only bring our political superiority into full play but also transform our inferiority in weapon and equipment into a strong point; we whittle away at the enemy's already low morale and by doing this transform his superiority in weapon and equipment into a weak point.

Chairman Mao has said: **"In given conditions, each of the contradictory aspects within a thing**

transforms itself into its opposite, changes its position to that of its opposite." Generally speaking, the large enemy warships have correspondingly greater fire-power and our small ships correspondingly less fire-power. In actual fighting, however, greater or less fire-power is not absolute; in given conditions they can transform themselves into their opposites, and the given condition here is the mental make-up of the men. In the Chungwu battle, while we were still at long range and our shelling was not yet effective, their firing was regular and intense. But as soon as we closed in and brought our guns to bear upon them, the enemy were thrown into confusion and their gunfire became more and more erratic. In another action we saw one enemy gun firing wildly up into the sky. Later we learnt from a prisoner that that enemy gun-layer was a coward who dared not expose himself in order to take aim. He kept lowering his head so the muzzle of his gun went up higher and higher! What is the use of a weapon, even of the most advanced design, in the hands of such a man?

**LET THEM RELY ON THEIR TECHNICAL
EQUIPMENT TO FIGHT AT A DISTANCE; WE
WILL RELY ON OUR COURAGE AND
RESOURCEFULNESS TO FIGHT AT CLOSE
QUARTERS**

After these engagements, our understanding of Chairman Mao's teachings on people's war has

become ever more clear. We fully realize that we will be invincible only when we profoundly understand, thoroughly carry out and creatively apply the principle of **“you fight in your way, and we fight in ours; we fight when we can win, and move away when we can’t”**. The essence embodied in these words is: Avoid the enemy where they are strong, hit them where they are weak; and make full use of our superiority and strong points. In naval actions our foes favour fighting in broad daylight and at long range because they can use their longer-range weapons to the best advantage. We, on our part, bear in mind the nature and special features of our forces and stress close-quarter and night fighting which enable us to make the fullest use of our strong points and close-range weapons.

We also had controversy over the question of close-quarter and night fighting. Some dismissed it as impossible in naval warfare. “On the sea,” they said, “you can see as far as the horizon; there is no terrain or cover to be made use of. Besides, the enemy’s longer-range guns and greater firepower would hold us off.” Some talked about foreign “experience” and doctrines to discredit the idea of close-quarter and night fighting as hazardous and without precedents. With this problem in mind, we turned to Chairman Mao’s works for help. Chairman Mao says: **All truths have their source in practice**. What experience in setting small gunboats against larger warships can be claimed by bourgeois and revisionist military ex-

perts who did not even dare to think about such a question? If we fight according to their doctrines, victory will certainly be a pipedream. What we should do is only to rely on Mao Tse-tung’s thought, on the wisdom of the masses and create our own body of experience. There are indeed risks in close-quarter and night fighting, but our fighters put it very well when they say: To make revolution we must not be afraid of risks; as we must not stop walking for fear of a fall, so must we not “make way” at the sight of the enemy’s larger ships for fear of getting hit by a few shells. All things on earth are made by man. So long as we go by Mao Tse-tung’s thought, we can acquire experience not found in any book, never heard of before.

In accordance with Chairman Mao’s teachings, we made a concrete analysis of our own situation and that of the enemy and concluded that close-quarter and night fighting in naval battles are certainly possible. First, politically we have an absolute advantage; our morale is high, we are bold and full of valour and dare to fight to the end, and we are ready to give up our lives for the Chinese and world revolution. This is the fundamental condition. Second, although it is not so easy to get at the enemy under cover on the sea, as our ship is smaller, we can spot them first, catch them unawares and take the initiative to deal them hard blows so that their longer-range guns will be rendered ineffective. Third, the darkness of night, fog, shoals and islets can be used as “cover” on

the seas under which we can lie in wait for the enemy and spring surprise attacks on them. At this moment the enemy vessel with its looming big mass will lose its advantage of longer-range weapons against a close target. Just as in wielding a big hammer in a small bucket you find no room for your strength. It is in this way that the superior fire-power on which the enemy relies is transformed into its opposite.

Experience in battle proves that close-quarter and night fighting, which has been held as a tradition of the P.L.A., is proved to be a basic tactic for smaller ships in action against larger ones. In the Chungwu engagement, the enemy panicked as soon as we pressed on to the *Yungchang*. They fired frantically but all wide of the mark. Then our guns barked and soon finished the enemy off. This drives home to us the point that in close-quarter and night fighting we are like Sun Wu-kung fighting in the stomach of the Princess of the Iron Fan:¹ she wants to hit him but she can't get at him, and if he wants to kill her, she will certainly not survive.

The victories scored over the past few years in the course of escorting shipping, fishing vessels

¹Sun Wu-kung—a monkey with magic powers—is the main character in *Pilgrimage to the West*, a Chinese mystical novel of the 16th century. He could change himself into 72 different forms. Once, turning himself into a tiny insect, he found his way into the stomach of the demon, Princess of the Iron Fan, and defeated her.

and countering enemy sabotage are all victories for the great thought of Mao Tse-tung, victories for his thinking on people's war. From actual practice in war we have come to understand profoundly that Mao Tse-tung's thought is our invincible weapon, with which our small gunboats can swallow the enemy's larger warships; we can defeat all seemingly powerful enemies.

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MAO TSE-TUNG'S THOUGHT — SOURCE OF BOUNDLESS WISDOM AND COURAGE

Tung Hsiao-hai

Comrade Lin Piao has said: "The greatest fighting force is the people armed with Mao Tse-tung's thought, who are brave and unafraid of death." I did not understand this truth before. I had thought: an aeroplane is a high-precision modern weapon, so without technique you can't even get it off the ground, let alone fight. Air warfare is mainly a contest of skill. However, in aerial combat these problems often crop up: Dare I take on an enemy with greater skill than mine? Dare I take on an enemy whose aircraft performance capabilities are superior to mine? Dare I attack and take on an enemy who outnumbers me? Dare I get up close in attack? Dare I go off in hot pursuit if the enemy takes tricky evasive action? Dare I counter-attack when caught at a disadvantage? The answer to all these questions lies in the word "courage". If one lacks courage then the best plane and the highest order of skill are of no avail!

Tung Hsiao-hai is the commander of the "Heroic Air Squadron" of an Air Force unit of the People's Liberation Army.

COURAGE ENGENDERS SKILL AND WISDOM

Someone once said: "The more skill, the more daring." I do not think this is so. It ignores the prominent role of politics and is a reflection of the purely military viewpoint because it overemphasizes the role of skill to the neglect of the ideological factor. It puts skill first and ideology second.

Having skill is one thing, but whether this skill can be brought into full play in air combat is altogether another matter. It remains to be seen in whose hands this skill is, the state of his morale, whether he has courage or not. We are people's pilots who set no limits to our loyalty to the Party and the people and with a high sense of responsibility towards the cause of the world proletarian revolution. Once we have mastered skill we are "tigers with wings". Even if our skill is not of a very high order for the time being, we will still use the utmost courage to make the fullest use of our capabilities to wipe out the enemy. Not long after our squadron was formed, some comrades went off to resist U.S. aggression and aid Korea. At that time, they had logged only 20 to 30 hours' flying time and were not technically proficient, while most of their opponents, the U.S. air pirates, had seen service in World War II and had chalked up a thousand or two thousand hours in the air. The U.S. air bandits could be said to be "skilled" but they did not have much courage. Our skill compared to theirs was not of a high order, but because of our boundless anger against the U.S.

air pirates for their bloody crimes in wantonly bombing Korea and our Northeast, our fighters saw red as soon as they caught sight of the U.S. bandits and gave the enemy all they had. In their very first encounter they brought down three enemy planes. Timid as rats, the "skilled" U.S. air bandits could not display their skill in full and were defeated by us.

Courage makes us full of confidence and gives us a clear head in battle. In the situation, we are at our best, attaining a higher order of skill and thinking of new stratagems. To bring down enemy planes we can improvise new technical and tactical manoeuvres. Take Chang Yi-lin of our squadron for instance. Once when he was on the tail of an enemy plane, the enemy dived from 10,000 metres to 200-300 metres, heading for the sea to escape. Chang Yi-lin had never before flown at that altitude and never over the sea, but he followed the enemy down and over the sea, doing something he had not mastered. The speed reached exceeded the theoretical capability of his type of plane; the aircraft frame was badly strained but Chang Yi-lin cleverly stabilized his machine and with invincible determination held on relentlessly to the enemy until he eventually shot him into the sea. Wasn't his skill and ingenuity the outcome of the dauntless spirit of the proletariat?

Of course we do not deny the role of skill. We proletarian fighters with a high degree of class consciousness and dauntless courage plus sure-fire skill are like "winged tigers", able to display tre-

mendous prowess in battle. Skill is a factor in fighting strength but it is not the determining factor. Skill is directed by thought. It is not the basis of courage. Courage is based on a man's proletarian class consciousness, based on the invincible thought of Mao Tse-tung.

COURAGE CAN CHANGE PASSIVITY INTO INITIATIVE

Chairman Mao has said: "**Freedom of action is the very life of an army and, once it is lost, the army is close to defeat or destruction.**" Air combat is a struggle for the initiative between the enemy and ourselves, a struggle against passivity.

To win the initiative, to maintain it or to turn passivity into initiative requires courage. Courage, however, is in no sense foolhardiness. I remember my first air-combat drills. I was rather foolhardy when I was in a position advantageous for attack. No matter whether my opponent was above or below me, no matter how complicated the movements were, I rushed straight into an attack the moment I entered into battle, thinking that this was bravery and would enable me to keep the initiative. In fact the results were often opposite. I was given a sharp lesson in this respect. In a drill with Feng Chiao-chen, I was at first close on his tail and had him at a disadvantage. But I failed either to choose the right point for attack or to keep an observant eye on his movements. All of a sudden, he plunged to my flank, imme-

diately grabbed for altitude and cut his speed just as quickly. Having thus shaken me off, he headed for me right away. I was thrown into a panic. My initiative turned into passivity and I myself from the attacker into the attacked.

After that, I began to watch for the point of attack and keep an eye on my opponents' movements. But air combat is not like bayonet fighting. In the latter, the two opponents face each other and one can judge the other's morale and movements by the expressions on his face and his gestures, while in the former, one follows the other and they cannot see each other's expressions. One can detect the morale and intentions of the other only through the movements of his plane. For instance, sometimes when we are sitting on the tails of the enemy they desperately manoeuvre in an effort to shake us off. They look brave but are actually very timid; they fear they might be shot down. The movements of other enemy planes indicate hesitation. They do not counter-attack when opportunity offers. This betrays their lack of courage and lack of confidence to extricate themselves from a state of passivity. There are still other enemy pilots who try and make great efforts to counter-attack at first but gradually lose their drive. This shows their confidence is sagging. To adopt different tactics suited to different enemy reactions, we will be able the better to keep our position of initiative and win victory in the air.

Courage is not recklessness. It is the thought and action of "daring to struggle and daring to win victory" based on proletarian consciousness and resulting from a scientific analysis of both the enemy and ourselves. Only where there is the maximum courage can one seize the initiative in an air combat by action that is swift, close, accurate and aggressive.

On July 29, 1958, comrades of our squadron chalked up the famous battle score of 3:0. It was the result of giving full play to this courageous spirit of seizing the initiative.

That day, the clouds hung low over the scene of battle and the wily enemy hugged the cloud cover. If our four planes flew up through the clouds separately as usual and then regrouped for attack the enemy would discover us and attack us before we had time to complete our formation. So the best way of seizing the initiative under the conditions prevailing was to fly in formation through the clouds to surprise the enemy, attacking them as soon as we emerged. But our comrades had never flown in formation at low altitude through clouds. Because of the poor visibility in such an operation, one plane might fly into another. In order to gain the initiative Comrade Chao Teh-an who was leading the flight, took full account of the flying ability of the comrades and resolutely decided on this method. As we emerged into the clear, the four enemy planes were still cunningly hugging the clouds. Chao Teh-an, Kao Chang-chi and other comrades took them by sur-

prise and gave them all they had, downing or damaging three of the four hostile planes.

Of course, not all our fighting in the air went off as smoothly as this. We had our awkward moments too. However, Chairman Mao has taught us:

The inferior side can wrest the initiative and victory from the superior side by securing certain conditions through active subjective endeavour in accordance with the actual circumstances.

So long as we give play to our courageous proletarian spirit, passivity can be transformed into initiative. That was what happened in my first engagement.

That day, a dozen enemy planes skimmed furtively over the sea and then climbed sharply. Four planes of our squadron and another four from a fraternal squadron went up to intercept them. When we took off the enemy were already above us. The initiative was in their hands. They had the advantage of us—in numbers, altitude and position, and we were directly in their line of fire. The enemy were cocky and shouted, “Look down there! What a chance!” If, at that moment, we had shown the least sign of fear or wavered in that passive and dangerous position, the damage would have been great. However, we were the people’s pilots armed with the thought of Mao Tse-tung. We were not overawed by the enemy’s belligerence. Each of us, hot with anger, suddenly and fiercely plunged like tigers into the enemy

formation. From that instant we and the enemy were locked in battle. We hung on to them and they hung on to us. When the enemy were on our tails we were not intimidated, our hatred for the enemy increased, and so too did our will to kill. When the plane flying in support warned: “Enemy on our tail!” the lead plane immediately answered, “Counter-attack! Turn!” The enemy were very cocky so we counter-attacked again and again to knock some of the cockiness out of them. When two enemy planes came up behind Chang Yi-lin, Kao Chang-chi in the lead plane immediately turned about and headed straight at them. Those two air pirates did not dare face him out and turned tail to flee. At that moment, one of them in a fluster got in front of Chang Yi-lin who pounced on him and sent him down with a burst.

Our counter-attack brought about a rapid improvement in the situation. We fought even more resolutely as the battle raged on while the enemy panicked more and more with each passing minute. A change occurred in the contradiction which had existed in the situation: The enemy turned from attack into retreat, from initiative into passivity; we turned from defensive into offensive, passivity into initiative. At the beginning of this battle, we were in a very difficult and dangerous position. But our determined fight and spirit of self-sacrifice turned the tide. The enemy’s offensive was beaten back, with two of their planes shot down or damaged.

Practice has made me profoundly conscious of the decisive role that a courageous spirit plays in seizing the initiative and extricating oneself from a disadvantageous position in air combat. As long as you have unshakeable morale, you will be able to transform a situation of passivity into one of holding the initiative, move from a position of disadvantage to one of advantage, from the unfavourable to the favourable and win final victory under the most critical circumstances.

“AERIAL BAYONET FIGHTING” IS THE HALLMARK OF COURAGE

Air fighting is a life-and-death struggle. We want to destroy the enemy and they want to destroy us. We have a magic weapon to crush them with, a weapon pointed out to us by Vice-Chairman Lin Piao: close-quarter fighting. This tactic of ours is to use our strong points to attack the enemy's weak points; in this way we can most effectively destroy the enemy and preserve ourselves.

Our pilots are very brave in combat and this is our strong point. Cunning and stubborn as they are, the enemy pilots are afraid of death and this is their weak point. The enemy's weapons and equipment generally are better and that is their strong point. Our weapons and equipment are not as good and that is our weak point. In air fighting, if we stab into the enemy as soon as we dis-

cover them and take them on at close quarters they cannot make full use of their weapons and equipment and so their strong point is nullified. We can then make full use of our strong points to destroy them. In one engagement with the enemy, Wang Ming-yen of our squadron gave the enemy a shock by flying head-on at him. The enemy pilot, taken aback and making use of his plane's better banking qualities, circled round, trying to break away and pick a chance to attack again. But Wang Ming-yen gave the enemy no chance to recover. Gripping his controls, he manoeuvred his plane into close pursuit of the enemy, giving him a thorough scare. The enemy was unable to make full use of his weapon. Wang Ming-yen got closer and closer to him and after they had circled 14 times around and when he had got so close that he could see the enemy's head, he opened fire. The burst was deadly accurate and the enemy plane plummeted down like a headless fly. This “aerial bayonet fight” was a victory for giving full play to man's conscious dynamic role.

In the past some comrades had thought: planes fly so fast these days, covering several hundred metres a second, that if one gets up too close in a fight there is more than a chance of crashing into the enemy. The enemy will be destroyed but it's hard to say what one's own fate will be. So better fight a bit further away. Later we made a careful study of Chairman Mao's instructions on preserving oneself and destroying the enemy. Chairman Mao

has said that **“destruction of the enemy is the primary object of war and self-preservation the secondary, because only by destroying the enemy in large numbers can one effectively preserve oneself”**. This made us realize that in war the first thing to do was to destroy the enemy, and a good way to do this was close-quarter fighting. Distance naturally affects accuracy and sometimes one not only misses the target completely but you yourself can get shot down by an enemy missile. In firing a rifle on the ground we have to use the backsight and foresight to take aim even at an unmoving target if it is some distance away. We cannot hit it if we are slightly off our aim. If the distance is short, it is easy to take aim. Sometimes we can just shoot offhandedly without missing our target. For two fast-moving planes, it is far more difficult to take accurate aim. However if our plane is near to the enemy plane we can greatly increase our accuracy. I understand this point very well from my actual experience in battle.

Of course, fighter speeds are very high and collisions can occur, but in fighting a battle one must be prepared for a bit of danger. As a Chinese saying goes, “How can you catch tiger cubs without entering the tiger’s lair?” Destroying the enemy involves some risks. If necessary we should be prepared even to lose our lives to bring down the enemy by crashing into him. We are class-conscious proletarian fighters and for the sake of liberating all mankind we stand ready to brave a sea of flame, to sacrifice ourselves heroically

without flinching and are never afraid of death. We die to enable more people to live; our individual sacrifice is for the preservation of the collective. If the people need me to crash into an enemy plane, I will do so with eyes wide open, seeing the enemy clearly, taking accurate aim and handling the controls with a sure hand. I will crash headlong into the enemy, with a normal pulse and an easy expression on my face. I will happily die a hero’s death to make the enemy shudder and give the people encouragement.

COURAGE GIVES US ABSOLUTE SUPERIORITY

“Thoroughgoing materialists are fearless.”

Armed with Mao Tse-tung’s thought, conscious proletarian revolutionary fighters are not afraid of any difficulty, not afraid of any weapon nor of any enemy. U.S. imperialism constantly boasting of its “air superiority” scares the wits out of the modern revisionists and other cowards. But in our view the “air superiority” of U.S. imperialism is not so formidable. What constitutes its “superiority”? It lies in nothing but the fact that its planes have a faster speed, are armed with air-to-air missiles and can stay in the air longer. The comrades in our squadron have repeatedly discussed this question and hold that the “superiority” of U.S. imperialism must not be held in awe but should be correctly looked at from the viewpoint of “one divides into two”. The various aspects of its “superiority” are frequently cancelled out by

its many inherent, irremediable defects. Even if it does enjoy superiority in these aspects, this superiority is only relative.

Let us analyse some aspects of its so-called superiority.

"Speed." Some enemy planes are fast, and that is a fact. But an increase in speed reduces the time available for aiming and firing and this affects accuracy. And the faster the plane the more difficult it is for it to turn. It is like riding a bicycle. The faster the speed, the wider the arc the cyclist has to describe when turning; otherwise he will fall. The same is true with the planes. When attacked we can make use of our slower speed and tighter turns to dart to one side and let the pursuing enemy plane overshoot us. By the time the enemy turns around we are in a good position to attack and bring him down. Therefore, the enemy superiority resulting from its planes' greater speed is cancelled out by the many shortcomings introduced by the speed itself.

"Missiles." Some enemy planes are armed with air-to-air missiles and can attack us at a distance. But when an enemy plane carries missiles it becomes clumsy, flies slower and is less manoeuvrable, which gives us our chance. More important, missiles must be launched at a distance so that when we boldly fly up close to the enemy his missiles are really useless, and not only will not hit us but will make it easier for us to knock him down. In fact, their missiles are quite likely to hit one of their own planes. Last year, U.S. planes

armed with missiles invaded our territorial air space over Hainan Island. When our naval air force fighters got up close to them they lost their nerve and let loose some missiles which did not touch us but brought down one of their own planes. It was quite a joke.

"They can stay in the air longer." In order to carry out aggression abroad U.S. imperialism's planes can operate far from their bases. But because they make war in other countries and are far from their bases the period of time they can engage in effective combat is actually short. Furthermore, because they have to fly a long way, they have to carry more fuel; this adds to their weight and to the chances of explosion when hit by our bullets.

That is how we look at the "superiority" of the U.S. air pirates. We despise them not only because we have made a scientific analysis of their weapons and equipment and so on, but mainly because we clearly understand what Chairman Mao has taught us: **"Weapons are an important factor in war, but not the decisive factor; it is people, not things, that are decisive."** We know that the U.S. aggressors are corrupt and weak. Their pilots are very reactionary and very cunning but they are afraid of death. Officers and men are at loggerheads; superiors and inferiors, department and department and unit and unit are rent with contradictions. On top of that they are waging an unjust war; they are murderers and robbers and are opposed by the people everywhere. When

fighting they cannot but become deaf and blind, and as they are fighting far from their base they are at a disadvantage and get kicked around everywhere. They are attacked in the air and from the ground and this makes their pilots even more frightened in battle. They cannot do anything about this weakness of theirs; in this they are absolutely inferior.

In mankind's military history it has always been the revolutionary people armed with inferior weapons who in the long run have defeated the better armed and equipped counter-revolution. Today, the U.S. imperialists are still boasting of their "superiority" in this and that. Well, they have their "superiority", and we have ours. Let them fight with their "superiority"; we will fight with ours. Our courage gives us absolute superiority and no enemy can run off with that and no enemy has anything which can compare with that. We can defeat all our enemies by relying on this spiritual atom bomb!

OUR COURAGE HAS ITS SOURCE IN MAO TSE-TUNG'S THOUGHT

The courage of our proletarian revolutionary fighters has its source in the great thought of Mao Tse-tung. It is the expression of the revolutionary spirit of serving the people devotedly and wholeheartedly; it is the highest and concentrated expression of hatred for the enemy and love for the people, expressing the determination not to

give up the struggle until all the reactionaries in the world have been wiped out and the whole of mankind is liberated.

Fighting the enemy is a life or death question. As fighters of the people's air force we are prepared at all times to give our lives for the cause of the people. Chairman Mao has taught us:

Wherever there is struggle there is sacrifice, and death is a common occurrence. But we have the interests of the people and the sufferings of the great majority at heart, and when we die for the people it is a worthy death.

The lives of our fighter pilots armed with Mao Tse-tung's thought belong to the Party, to the people, to the working class. We live for the Party and the people. If death is necessary for the sake of the people, we die fearlessly.

Fearlessness comes only with selflessness. The biggest enemy of courage is selfishness. If a people's fighter pilot is to dare to fight the enemy, he must dare to fight mistaken ideas in himself first; if he is to dare to fight courageously at close quarters with the enemy, he must first of all dare to fight mistaken ideas within himself "courageously at close quarters".

I had a lesson in this respect.

In a fierce air battle, I flew a plane supporting the lead plane to attack the enemy. Suddenly an enemy plane swept towards us from the left. I immediately reported my discovery to the lead plane. I was then in a very good position to attack

the enemy. If I did so, it was very possible that I would shoot him down and this would have been the best protection I could give to my leader. But I was seized by a selfish idea: the consequence would be too serious for me if I failed to cover the lead plane. I wanted to attack but I did not dare to do so. Then the opportunity slipped away. I not only failed to down any enemy plane, I myself was nearly knocked down by the enemy. In this same battle, another pilot in our squadron flying a plane in support of a lead plane met with a similar situation. He devoted his whole attention to the destruction of the enemy. He downed an enemy plane and protected the lead plane in an active way. The two of us formed a sharp contrast.

From this I have gathered that the more up-to-date the weapon the more revolutionary must be the thinking of the man using that weapon. The demand for purity of proletarian ideology is a thousand times greater than the demand for the degree of technical accuracy. A tiny error in technique sometimes means very little, but a slight impurity in proletarian ideology can have big repercussions in battle. Seemingly impossible victories are brought off by selflessness but, on the other hand, even "sure" victories are lost through selfishness.

I once thought that as I was the son of a poor family I was ideologically pure. Sometimes I excused my faults by saying that remoulding is a long-term task and I could take my time about it. I always excused myself. Now I realize that ide-

ological remoulding is like fighting a battle; one must concentrate on attacking an unhealthy idea as soon as it appears. I felt this all the more so when I read Chairman Mao's words:

Countless revolutionary martyrs have laid down their lives in the interests of the people, and our hearts are filled with pain as we the living think of them — can there be any personal interest, then, that we would not sacrifice or any error that we would not discard?

This shook me and strengthened my determination to overcome erroneous ideas. Once I realized this, I waged a resolute struggle against all expressions of selfish individualism within me. I would expose my own shortcomings and encourage others to expose them also and once they were brought out I would pay attention to overcoming them. After a while I would sum up to see how thorough had been my remoulding. In this way little victories added up to a big victory and the concept of "self" grew less and less and the concept of "public" grew larger and larger, and courage naturally grew too. In a subsequent battle, when I pursued an enemy plane and drew near to it, the commander on the ground ordered me to climb up. But I was still some distance away from the enemy. If I went up too early, I would have less chance to get him. Formerly, I would have acted as I was ordered. But this time my attention was focused on destroying the enemy and did not think of any personal gains or

losses. Therefore, I flew on for some time as the situation required and ascended at the right moment. Finally I got that plane.

This is not to say that I am entirely selfless. No, not at all. Ideological remoulding is, indeed, a long-term process with many ups and downs; the struggle between proletarian ideology and bourgeois ideology goes on constantly and if the East wind does not prevail over the West wind then the West wind will prevail over the East wind. To triumph over the enemy ideologically one must rely on the great thought of Mao Tse-tung. The more of Mao Tse-tung's thought there is in our heads the less there is of selfishness and the greater is one's courage. Only by studying Chairman Mao's writings, following his teachings and acting according to his instructions, can struggle become happiness and dedication of one's life to the revolution, a glorious thing.

Chairman Mao has taught us: **"Mankind's era of wars will be brought to an end by our own efforts, and beyond doubt the war we wage is part of the final battle."** This is indeed a glorious cause and the greatest happiness for a revolutionary fighter. If the U.S. imperialists dare to impose war on us we shall resolutely, thoroughly, completely and utterly wipe them out!

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MATERIALIST DIALECTICS HELPS FIGHTERS MAKE IDEOLOGICAL PROGRESS

Chen Chin-yuan

The political and ideological work in a P.L.A. company is to advance the ideological progress of the fighters. It is to arm them with the thought of Mao Tse-tung, continuously to consolidate and expand the proletarian ideology and overcome all sorts of non-proletarian ideologies. In this way Mao Tse-tung's thought will take firm root in the minds of the fighters, and the backward comrades will be turned into advanced comrades and the already advanced comrades into even more advanced ones. To do this work well, one must first of all have a revolutionary spirit of enterprise and sense of duty: always having in mind the cause of the Party, the building of the company and the steeling of the fighters into life-long revolutionaries. Apart from this, one must also have a correct way of thinking and a correct

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method of work, i.e., a grasp of materialist dialectics. We have learned from experience that whenever we try and apply dialectics in our work, we achieve good results, and whenever we fall victim to metaphysics and subjective one-sidedness, we find ourselves in a fix — no matter how hard we work, we cannot gain the anticipated results. In this article I will relate some of our experiences in applying materialist dialectics to help the advanced as well as the backward comrades.

MAKE A CORRECT ANALYSIS OF THE BACKWARD COMRADES

In the past we took too gloomy a view of the backward comrades. Consciously or unconsciously, we treated them indifferently and were rather over-critical. As a result they lost confidence in themselves and the other comrades also lacked confidence in being able to help their progress. What was the reason for all this? It was mainly because we failed to make a basic analysis of them with the method of one dividing itself into two, exaggerating their shortcomings and taking them too seriously and regarding them as not lending themselves to correction. The shortcomings which were secondary we looked upon as something primary and the minor questions as the essential ones. Therefore we did not believe they could make progress.

There is a fighter in Squad One who constantly blundered in the first days of his service. Once he

was assigned as a sham enemy in a night searching exercise. When the comrades set about combing him out, he was not to be seen anywhere. They searched and searched until the small hours and still they could not see a soul. It turned out he had long returned to the barracks to sleep. His repeated blunders made him cut a very poor figure in the eyes of the comrades and they stopped expecting him to have any strong points at all. He was subjected to constant criticisms, sometimes too without grounds. Consequently his relations with the other comrades were getting more and more strained. To help this fighter we got together the core members in the squad to make a basic analysis of his case by the method of one dividing itself into two. We first asked everyone to point out all his shortcomings and good points and then went on to analyse their nature. This made the core members see that his good points were the essential factors in him and the shortcomings non-essential. As their minds became clearer through such analysis they had a different opinion of this fighter and the other comrades in the squad also took a new attitude towards him. They repeatedly spoke of his good points and often praised him for them. As to his shortcomings, they used the method of "crushing the enemy one by one", fighting an "annihilation campaign" against one of them at a time. Thus encouraged and helped, this fighter became very enthusiastic and has improved remarkably.

We gather from this example that we must have a basic analysis of our fighters. All the fighters' thinking can be divided into two aspects: they have positive factors as well as passive factors, strong points as well as weak points. But these two aspects are never equal in proportion. Generally speaking, the positive factors are always the essential, main aspect. Compared with the advanced comrades, the backward comrades have more weak points and their progress is slower. But it does not follow that the passive factors constitute what are essential in them or are their main aspect. The overwhelming majority of our fighters are of worker or peasant origin. Their personal interests are fundamentally identical with those of the revolution. All of them are eager to improve themselves and become Chairman Mao's good fighters. The old ideologies and old habits which have contaminated them can be gradually eliminated through self-remoulding.

Having made a basic analysis of the backward comrades, one will be able to have a deep class feeling towards them and have great confidence in their progress. Without such an analysis and looking at things in a subjective and one-sided way, one is bound to exaggerate their shortcomings out of all proportion and take the non-essential, transient, passive phenomena as something essential, fall a prey to inactivity and pessimism, and lose the impetus to help them.

To make a basic analysis of the backward comrades will also help these comrades to have a correct appraisal of themselves. Disheartened by their own shortcomings, these comrades often take a one-sided view of themselves and lack the confidence to make progress. Not infrequently when the leadership shows trust in these backward comrades, they become more sure of themselves, more enthusiastic and make greater progress, while when the leadership does not trust them they get more dispirited, less energetic and their progress is even slower. The fluctuations in the morale of these comrades in the process of their advancement often have a lot to do with the attitude and method of work we adopt towards them.

ENCOURAGING BACKWARD COMRADES TO DEVELOP THEIR OWN INITIATIVE IN IDEOLOGICAL REMOULDING

Chairman Mao says that materialist dialectics holds that **“external causes are the condition of change and internal causes are the basis of change, and that external causes become operative through internal causes”**. The most important thing in helping the backward comrades is to induce them to seek “battles” in their own minds, to remould themselves of their own accord. Only by fighting such “battles” on their own initiative, can the proletarian ideology in their minds vanquish the non-proletarian ideologies and can the backward turn into the advanced. If they do not fight such

“battles” against themselves and just face the “battles” launched by others against them, then not only will such “battles” be lost, but the result will be a deadlock in the relations between the comrades, making a nice mess of the whole thing.

On the other hand, external causes also play an important part in the development of things. The help given by the leadership and comrades has a great influence on the changing of a backward comrade. Under no circumstances should we overemphasize the role of the internal causes to the exclusion of that of the external causes in order to shirk our duty or slacken our efforts to help the backward comrades. But to be sure, the external causes can become operative only through the internal causes. In helping these comrades, we must tackle their problems from the political angle, find out what is troubling them most, encourage them to fight the ideological struggle to eradicate bourgeois ideas and foster proletarian ones, and raise their political consciousness. The political instructor is the commander on the political and ideological front in a company. Our battlefield is in the minds of our fighters. Our task is to help them win the battle of eradicating bourgeois ideas and fostering proletarian ones. The better and more to the point our work, the more effective this battle and the greater their progress. If we do not work hard or use an incorrect method, we will be of little help in their mental battle.

In helping the backward comrades to fight the ideological battle, we must firmly grasp the fundamental point, the remoulding of their world outlook. That means we must do all we can to instil little by little the thought of Mao Tse-tung into the minds of these comrades. We must help them learn and apply Chairman Mao's works in a living way, with the view to solving the principal problems troubling them. We should encourage them when they study Chairman Mao's works. We should praise them if they try to apply what they have learnt. We should help them sum up their experience if they can apply the teachings well. We should encourage them to link theory with practice, to put special emphasis on applying it and continuously to use Mao Tse-tung's thought to criticize and repudiate their non-proletarian ideas. This way, the thought of Mao Tse-tung will step by step take root and become predominant in their minds, and they will be enabled to turn from the backward into the advanced. There is a fighter in Squad Four who had quite a few shortcomings. When he first studied Chairman Mao's works, he did not link them with his thinking. He said one thing and did quite the other. He also talked about the theory of one dividing itself into two. But he was aware only of his own good points and could see nothing but bad in others. As a result he could not get along well with the comrades in the squad. Once I saw him studying an article expounding this theory and asked him how he liked it. He said,

"This theory of Chairman Mao's is easy to understand. Let me try to explain it." I answered, "Very well. Use this theory to analyse your own ideas and tell me what you think tomorrow." This suggestion pleased him and he put down all his strong points on a paper and wanted to tell me about them. But on second thoughts he sensed there was something wrong. "The political instructor told me to use this method to analyse my ideology," he thought. "If I only talk about my good points and say nothing about my shortcomings, that would be one-sidedness. It won't do!" After an ideological struggle he made an all-round analysis of himself, bringing out all his shortcomings as well as good points. I heard him out and praised him by saying, "Fine! You've applied what you've learnt." He was pleased. Later, he further applied this theory and managed to find out the good points of all the comrades in the squad and eight points on which he was not as good as others. He overcame these flaws in his work one by one and made great progress. He said with conviction, "In studying the theory of one dividing itself into two, one must learn how to divide, and what's even more important, how to struggle. To be able to divide, one must see clearly the advanced and backward aspects in one's thinking. To be able to struggle, one must overcome one's backward ideas with Mao Tse-tung's thought and make continuous progress."

In helping the backward comrades fight "battles" in their own minds, we must take the characteristics of each of them into consideration. Some have more problems, some have less. Some can see things quickly and some cannot. Thus it is necessary to analyse concretely people's differences and discriminate between the cases. It will never do to regard them as exactly the same. If we do not deal with each case on its merits and just boil sorghum and rice in one pot, the result will be a mess, with the former undercooked and the latter overcooked.

In helping the backward comrades, it is also necessary to pay full attention to relying on the core members, mobilizing the masses and turning the company into a red school, thus creating good opportunities for the less advanced comrades to change. That is to say, a fine atmosphere should be created in the company, in which everyone studies diligently Chairman Mao's works, puts politics in the fore in all his activities and adheres to principles in dealing with problems. The problems and shortcomings of one should be the concern of all, and everywhere there should be hands outstretched warmly towards the comrades who need help. In such a red school they will surely be trained into staunch red successors. If we do not fully rely on the core members, mobilize the masses and make everyone take part in doing ideological work, we won't be able to produce effective results in our transforming of them from the backward into the advanced.

**THE CHANGING FROM THE BACKWARD INTO
THE ADVANCED IS A PROCESS OF REPEATED
STRUGGLE**

To change from the backward into the advanced is not a simple matter. It is always a process of a protracted, arduous ideological struggle. To build up proletarian ideology, one has to eliminate the non-proletarian ideologies; to cultivate a hard-working style, one has to get rid of slackness; and to foster the materialist and dialectic points of view, one has to repudiate metaphysical viewpoints. Though the old ideas and habits of these backward comrades do not constitute the main aspect in their character, they were not formed just in one day. Some of their shortcomings were formed long ago and have struck deep roots. It is quite a difficult job to eliminate old ideas and habits and foster new ideas and habits. Take marching for instance, it is everyday life in the army. But for those comrades who would take a trolley-bus for a very short distance before they joined the army, it is certainly no small matter for them to cover one hundred li in a single night. This sudden change will as sure as death push them into a hard-fought ideological struggle. It is not surprising if some of them cannot stand up to the effort, complain a bit and even lag behind. Only through repeated battles with difficulties and through tempering in practice, can they acquire the spirit of fearing neither hardship nor fatigue. In the past we did not have

a sufficient understanding of the protractedness and arduousness of this change, unduly sought hasty successes and wanted them to correct all their shortcomings and become first-class fighters overnight. Like an over-hasty cook who continuously adds fuel to the fire regardless of whether the rice in the pot can stand the heat or not, we achieved hardly anything for all our good intentions and the backward comrades became even more disheartened.

The change from the backward into the advanced is a process of quantitative change into qualitative change. Rapid improvements, the leap, can take place only after the change has reached a certain degree. At the beginning of their change the backward comrades cannot possibly see things as clearly as the advanced ones or treat problems as correctly. There may often be inconsistency between their thinking and action. Some comrades merely follow others in doing certain things, because of lack of sufficient political awareness. Some comrades have raised their political understanding, but their action still lags behind their thinking. Though these changes in the backward comrades are not so obvious, they are signs of progress. Taking these rudiments of progress as the points of breakthrough in their change, we must do painstaking and meticulous work among them and enthusiastically help them make further progress. We should not say they have an "impure motive" when they do something which, though good, is based on insufficient

understanding. What we should do is to help them raise the level of their understanding. With regard to those comrades who have raised their political awareness but whose action still lags behind their understanding, we should not accuse them of "inconsistency between words and deeds" either, but should encourage them to let correct thinking guide their actions and to change surely and steadily into the advanced. If we act in a manner contrary to this we will not be able to give them a timely and effective push on the road of progress.

Generally speaking, the backward comrades will experience some setbacks in the course of their progress. There will be ups and downs in their mood. This is normal; without several reverses the question of which will win — the new ideas and habits or the old ideas and habits — cannot be completely resolved and the thought of Mao Tse-tung cannot really strike root in their minds. Only by admitting and recognizing these reversals and studying the reason behind them and grasping the law of man's ideological changes, can we reduce the reverses to the minimum. A fighter in Squad Six had retained some old habits and loved to quarrel with others. The first time he had a squabble with his squad leader, I made allowances for the fact that he was young and naive and had a talk with him. He made a self-criticism and I thought the question well settled. Not long afterwards, however, he had another quarrel with some other comrade and did not

even want to go to do his drill. I criticized him and he promised with great determination to correct this shortcoming. Then again after a few days he fell out with another comrade and got so worked up that he didn't even take his meal but went straight out to buy biscuit in the street without asking for leave first. Why did this fighter repeat this mistake time and again? After a careful analysis, we finally found out the reason for his strange behaviour. On the one hand, his old weakness had not been thoroughly eliminated; his old habits stuck to him. On the other, he wanted to be good and so was very upset after each of his outbursts of temper. Thus, as in a tug-of-war, two forces in his mind pulled very hard against each other. Sometimes the first force had the upper hand and sometimes the second force gained ascendancy. Hence the repeated outbursts and self-criticisms. Since then, with this characteristic of his in mind I helped him learn and apply Chairman Mao's works in a living way, continuously helping him ideologically and developing his class consciousness so that a fundamental change could be brought about in him. At the same time I asked the others to encourage him and not to give him any opportunity to lose his temper again. After a fairly long period of effort this fighter gradually overcame this shortcoming.

Experience teaches us that the ideological remoulding of the fighters is very complicated and that we should avoid oversimplification in our

understanding and work. We must grasp firmly the work of helping the backward comrades, and persist in it to the very end. We must fight a "protracted war" and should not expect everything to be set to right once and for all. In the beginning, we must encourage them to fight valiantly against their old ideas. We must urge them to continue the battle when they have gained a victory and ask them not to relax when progressive ideas gain an upper hand in their minds. We must encourage and teach them not to lose heart when the negative factors gain ascendancy. Under all circumstances we should treat the backward comrades in accordance with the theory of one dividing itself into two. We should not think them fully remoulded because they have made some progress. Neither should we lose confidence in them because they are suffering some setback. We must unremittently encourage them to conscientiously revolutionize their ideology.

**APPLY THE METHOD OF ONE DIVIDING
ITSELF INTO TWO TO THE ADVANCED
COMRADES TO MAKE THEM EVEN MORE
ADVANCED**

The advanced and the backward are the unity of opposites and are relative and interchangeable. The backward can turn into the advanced and the advanced can become even more advanced or can become backward. That is why we must also judge the advanced comrades from the aspect of

one dividing itself into two so that we can aid them in becoming even more advanced and prevent them from slipping into backwardness. We fell into two kinds of one-sidedness in the past in our treatment of the advanced comrades. The first was that we thought them to be perfect and failed to notice their weak points. The second was that we did not believe they were really progressive and could not see their progressiveness because of a single shortcoming. Why did we commit such errors? It is mainly due to our lack of the viewpoint of one dividing itself into two.

The advanced comrades have more strong points and their class consciousness is comparatively higher. However, they also have non-proletarian ideas and shortcomings. What is more, they can easily get conceited and slacken their ideological remoulding. They may forget the fundamental things while trying to keep their reputation. We must have both their weak as well as good points in mind and should not show special favours for them and overlook their shortcomings. We should educate them to treat themselves in accordance with the principle of one dividing itself into two and to foster the concept of uninterrupted revolution. We should take our responsibility seriously and set a strict standard for them and help them overcome their weak points. We must ask them to pay closer attention to the study of Chairman Mao's works, devote more time to this study, understand them more deeply and apply them better. In helping them to overcome their weak

points, we should grasp the fundamental issues. If we often pick on them for their minor, personal shortcomings, they will become timid and overcautious and unable to concentrate their attention on the main ones.

In actual practice we once had another kind of one-sidedness, *i.e.*, demanding the advanced fighters to be absolutely perfect. We got alarmed when we discovered that they had this or that shortcoming. This one-sidedness was particularly conspicuous in our treatment of those who were formerly backward. We often wrote off their entire record because of one single mistake and thus dampened their enthusiasm. When Comrade Liu Kuo-liang first came to our company, he was widely known for his excessive fastidiousness. Later he worked hard on Chairman Mao's works and applied them in a living way. He changed much of his outlook and became an advanced fighter. He had outstanding merits but still retained some shortcomings. Some comrades looked only at his shortcomings and said discouraging things about him. Once he rushed into the company office without getting permission first and on seeing that there were cadres there he left again. Some comrades commented, "See? Still the same old way!" For some time this fighter became quite disheartened. We talked to these comrades and made them see that Liu Kuo-liang's shortcomings constituted only "one finger out of ten" while his strong points constituted nine fingers, and that because he had shortcomings we should not by

any means ignore his progressiveness, which was basic in him. It is of course right to set a strict standard for the advanced fighters, but this strictness should be a feasible, rational one, not one beyond reasonable limits. We should make a concrete analysis of their shortcomings, but we should not make the error of treating the trifles as questions of principle, accidental errors as deep-seated ones, practical difficulties as ideological problems. Only when we handle things this way can their enthusiasm be brought into play and their weak points be overcome.

In helping the advanced become even more advanced, we should pay close attention not only to their weak points but also the progressive factors in them, we should help them to develop these progressive factors and make them all the more prominent. When they have developed their progressive qualities and raised the red banner of Mao Tse-tung's thought even higher, their initiative in overcoming the negative factors in themselves and the strength to overcome them will also have increased. With proletarian ideology as a mirror, we can distinguish the non-proletarian ideologies clearly and with materialist dialectics as a yardstick, we can identify metaphysical thinking clearly. If we neglect what is progressive in them and focus our attention only on their unsatisfactory side, the advanced fighters may very well get confused, lose their bearings and become timid and overcautious. They will not be able to further develop their strong points, to create anything new or to make

progress. There was such an instance in our company. An advanced comrade summed up his experience on how to guide military training with Mao Tse-tung's thought at the beginning of last year. He was asked to relate his experience in the various other companies and was warmly received everywhere. Some comrades, with the best of intentions, held that the most important thing was to take a firm attitude towards the shortcomings of an advanced comrade. They neglected to bring into account his spirit of hard work and creativeness and were very critical of his personal faults. As a result, this comrade centred his attention on the correction of these faults and failed to bring his good aspects into full play. For some time he made little progress. From this lesson we learn that while we should help the advanced comrades overcome their shortcomings, we should at the same time develop their good points, and that we should also teach the advanced comrades to greatly develop their progressive characteristics, bring out positively their revolutionary creativeness and strive to make further progress, as well as overcoming their shortcomings. Thus an energetic campaign develops to emulate the advanced, learn from, catch up with and overtake them, everyone works even harder on Chairman Mao's works and the positive factors are brought into fuller play.

I understand that to apply materialist dialectics to change the backward into the advanced and to make the advanced even more advanced is a process of continual studying, practising, and the

raising of the level of understanding. What I have done in this respect is far from enough. I am determined to do better in the future in studying and applying Chairman Mao's works in a living way and in revolutionizing my own ideology, and I will do my best to increase the dialectical thinking in my mind and reduce the metaphysical thinking and improve my work for the ideological remoulding of the fighters.

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TO REMOULD MY WORLD OUTLOOK WITH MAO TSE-TUNG'S THOUGHT

Wang Tao-ming

Under the guidance of the Party and with the help of my comrades, I have been studying and applying Chairman Mao's works in a practical way in order to remould my ideology and as a result I have made some progress in class consciousness and theoretical understanding of revolution in the last few years. Following are some of my experiences in remoulding my thinking by studying and applying Chairman Mao's "Three Good Old Articles" and other articles in a positive way.

THERE IS NO "BORN RED"

I did not understand the importance of ideological remoulding before enlisting and was just not interested in the idea. I thought, "Our generation studies in the schools run by the Party, reads the books published in the new society, receives the Party's education from childhood and grows up

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with the song *The East Is Red* on the lips and the Young Pioneer's tie around the neck. Our thinking has been revolutionary since childhood. Because I am of a poor peasant family and my father is a revolutionary cadre, I have absorbed no undesirable ideas and there is no need for me to undergo any remoulding. I am a 'born red' youth and a 'born' revolutionary successor. My taking the revolutionary road is not in question at all." So when my father told me to work hard on Chairman Mao's works and remould my thinking earnestly or I would commit errors and would degenerate, I thought what he said was exaggerated to scare me.

After enlisting, I heard the leadership speaking of ideological remoulding and again doubted the necessity of it. I thought to myself: I am determined to become a good fighter, I have the desire to improve myself ideologically and I am doing well in work, drill and production and have been often singled out for praise. What is there to be remoulded?

But some later happenings caused contradictions in my mind and I sensed there was something wrong. For instance, I thought the uniform of our Army was not "tastefully" designed and the toe-cap of the padded shoes was too large to be attractive. In spite of the coldness of winter, I would rather put on the rubber shoes than the "big toe-capped shoes" when going out on the street. But the officers and veterans of our unit seemed to be quite satisfied with the uniform and the padded shoes.

The officers often told us what a scarcity of clothes and shoes there had been in the revolutionary war periods and reminded us never to forget the hard and difficult life of the old days and never to forget the people. Why did the officers and veterans like the things which I did not like? What lay at the root of this difference? It was from these trifles that I began to feel that there *was* something in my mind which needed remoulding. It seemed that it was not enough to rely on the little class consciousness I had acquired in the "sugar-pot of socialism" in my boyhood.

But it was only after Chairman Mao issued the call "**Learn from Comrade Lei Feng**"¹ that I really and truly realized the importance of ideological remoulding and began conscientiously to remould myself with Mao Tse-tung's thought. I came to see that the reason why Comrade Lei Feng could perform great deeds in everyday life and become a communist fighter lies basically in the fact that by studying and applying Chairman Mao's works in a vital way, he understood the significance of

¹ Lei Feng was a squad leader in a transportation company of the P.L.A. stationed in Shenyang. He worked very hard on Chairman Mao's works and put special emphasis on applying what he had learnt. As a result he attained a high political consciousness, a firm proletarian stand and the noble quality of serving the people whole-heartedly. He received distinction three times for meritorious service and was cited as a model Communist Youth Leaguer. He joined the Party in November 1960 and died in August 1962 while performing his duty. Chairman Mao wrote the inscription "**Learn from Comrade Lei Feng!**"

life, knew whom he should serve and formed the world outlook of serving the people whole-heartedly. I had also studied the "Three Good Old Articles" and done a few good things. But I was far from being devoted utterly to the people without any thought of self as Lei Feng had done. Nor had I paid enough attention to tying up everything I did with ideological remoulding as he had done, and had not conscientiously followed his advice: "Live to better the lives of others." In learning from Lei Feng, I understood that to be able to devote oneself utterly to the people it is imperative to dig out selfishness from one's mind by the roots. A revolutionary must fight not only with the class enemies in society, but also with the class enemy in his mind — selfishness. He must resist all kinds of non-proletarian ideas, build up revolutionary quality with the thought of Mao Tse-tung and permeate his thinking with Chairman Mao's teaching of serving the people whole-heartedly.

Later, using the form of a small-scale rectification movement, the company leadership organized us to study Chairman Mao's teachings on class and class struggle. In the course of this study I examined myself and realized that I was far from being immune from non-proletarian influences and the force of old habits. For instance, there were such sayings as "Once you master mathematics, physics and chemistry, you don't have to worry about your livelihood anywhere!" I had thought that there was some reality behind such catch-

phrases. I absorbed quite a few bad influences in school and the old idea of seeking personal fame and furthering my own interests had also left its imprint on my mind. This shows that there does exist acute and complicated class struggle in socialist society. Confronting our generation are two kinds of teachers: the proletariat, our teacher by positive example, and the bourgeoisie, our teacher by negative example. Unless we arm ourselves consciously with proletarian thinking, we will surely be influenced by bourgeois thinking.

With these problems in mind I studied the following quotation in Chairman Mao's "On the Correct Handling of Contradictions Among the People":

In the building of a socialist society, everybody needs remoulding. . . . It [the working class] must ceaselessly learn in the course of its work and overcome its shortcomings step by step, and must never stop doing so.

Chairman Mao says everybody needs remoulding. Young men like myself who have grown up under the Red Banner should of course be included. What were my shortcomings? From the many problems posed, I felt the first I should overcome was the idea that because I was "born red" there was no need for me to undergo any remoulding.

Can the young people in socialist society be "born red"? I realized that what I considered as a sound ideology is just a simple class feeling. This feeling is born out of the understanding that so-

cialism brings happiness to us and out of our thankfulness to the Party and Chairman Mao. This simple class feeling enables us to embrace Mao Tse-tung's thought more readily. However, it is not yet the full understanding that socialism is by no means for the happiness of just some individuals but for the well-being of the entire proletariat and labouring people. If we do not raise it to the stage of conscious class awareness we cannot resist the assault of bourgeois ideology and will not be able to stand the test if circumstances require us to sacrifice our personal interests for the interests of the majority of the people. One should never rest content with his simple class feeling, but should raise it to a conscious class awareness, to the height of Mao Tse-tung's thought. To achieve this, one has to study and apply Chairman Mao's works in a living way and remould his ideology. There is no such thing as being "born red", one must learn to be red. I am now in the prime of life. I must study Chairman Mao's works earnestly and give myself a correct answer to the question of what I live for and whom should I serve. I must consciously arm myself with Mao Tse-tung's thought and lay a good foundation for my following the revolutionary road all my life.

REMOULD MYSELF IN ACCORDANCE WITH THE STANDARDS OF THE COMMUNIST NEW MAN

Once the need for conscientious self-remoulding became clear, I began in real earnest to study and

apply in a positive way Chairman Mao's "Three Good Old Articles" and other works and, with Mao Tse-tung's thought as a weapon, to make a painstaking effort to change my old thinking and alter my world outlook. After pin-pointing the problems uppermost in my mind at the different times, I successively solved some over the past several years.

1. Personal Interest and the Needs of the Revolution

A lover of painting since childhood, I took a drawing board with me when I joined the army after graduating from the middle school attached to the College of Fine Arts. I was immediately attracted by the exciting life of the army. I congratulated myself on having found the richest source of inspiration for my artistic efforts and hoped to do some real painting. I suggested to the officers that I should paint the history of the regiment and received a highly encouraging reply. But just as I was about to start the pictures, I got instructions to go to another camp for further training. I felt disconcerted and asked whether I could be allowed to stay behind. Seeing my reluctance, the deputy political commissar of the regiment sent for me and told me of his personal experience. He had been a turner before he joined the revolution. Though highly skilled, a poverty-stricken worker like him could not make a living in the old society and he joined the revolution. He had hoped to do some technical work after joining

the revolution. However, what the revolution most needed then was men to take up arms and destroy the enemy. He did what was required of him. "Had all of us thought only of our own inclinations and skills and not followed the need of the revolution," he said to me, "where would the victory be that we see today?" He concluded by asking me to study hard the "Three Good Old Articles". I studied these articles and thought to myself, "Comrade Bethune was a very good surgeon, yet he never cared about his personal fame and position. He always served the needs of the revolution and finally he gave his life for the Chinese revolution. Why cannot I subordinate my petty interest in painting to the needs of the revolution?"

This ideological knot untied, I went off happily to the training camp. But the old idea could not be suppressed once and for all and it returned from time to time. It needs repeated ideological struggle to subordinate entirely one's personal inclinations to the needs of the revolution. For instance, when I heard some schoolmates had done some good painting or had been sent to a college for further studies, I would waver. On these occasions, I would study "In Memory of Norman Bethune" and Chairman Mao's teachings on serving the people heart and soul, to replace personal preference with the needs of the revolution. Finally I came to see that in our country there is room enough for each to cultivate his own interests and tastes. But this does not mean that we should develop our interests and tastes regardless of the needs of the

Party and the goal of serving the people; instead, we should acquire skills and techniques in order to serve the people. If we develop our interests and pursuits regardless of the needs of the revolution, we will become bourgeois individualists. This understanding enables me to bear situations like this with a calmness of mind and to do whatever my superiors want me to do and do it well. But I did not lay aside my brushes. I took an active part in preparing the blackboard newspaper in my company. I painted pictures to commend fine deeds of my comrades and copied slogans. From this I realized that when needed by the revolution, one's personal interests can play their fullest role and serve the revolution. When divorced from the needs of the revolution, one's personal interests can only serve oneself, or may even serve the enemy.

2. Planting the Trees and Enjoying the Shade

I used to think that I was born at a good time, the time of socialism. As an old adage goes, "The fathers plant the trees, the sons enjoy the cool shade." Our predecessors in the revolution had endured so much suffering, had conquered and taken over the country, to let later generations enjoy a happy life. That is why I would not wear any mended clothes at home and did not even want to wear a coat my mother had made out of an old one of my father's. Over a period of time

after my enlisting, I felt that life in the army was not as good as at home.

One Sunday, I was sent with a letter to the regimental commander at his living quarters. As soon as I stepped in I saw him mending shoes there, first his children's and then his own, with his own tools. I thought to myself: The leading officers like the regimental commander risked their lives for the revolution. Their revolutionary spirit is just as good as in the old days. They lead a frugal and simple life, work hard and often drill with the fighters. They go to great pains to bring up the revolutionary young generation. When later I saw a picture of Chairman Mao in patched padded-trousers taken in northern Shensi, I was greatly moved. Gradually I came to see that my former ideas were very wrong. At my age, the revolutionary predecessors had already taken up the burden of revolution and were struggling and shedding blood for it. What they had in mind was the great cause of the liberation of the oppressed classes and the nation. What they have in mind now is how to carry the revolutionary cause of the proletariat through to the end. They still maintain the style of hard work and simple living, while I think of nothing but personal comforts.

Why did I think of only "enjoying the shade" and not "planting the trees"? With this question in mind, I studied Chairman Mao's works. He said:

Because of their lack of political and social experience, quite a number of young people are

unable to see the contrast between the old China and the new, and it is not easy for them thoroughly to comprehend the hardships our people went through in the struggle to free themselves from the oppression of the imperialists and Kuomintang reactionaries, or the long period of arduous work needed before a happy socialist society can be established.

These words had a great impact on me. I had forgotten that the happiness we enjoy today is the fruit of bloodshed and the sacrifices of many people and that our country is still "poor and blank"; I had forgotten my responsibility. This realization made me see that I had no reason whatsoever to indulge in comforts and relax my will to fight. I asked myself further — what is happiness? Different classes have different views on this question. The proletarian concept of happiness is struggle, revolution, work and serving the people. Comrades Norman Bethune, Chang Szu-teh and Lei Feng set the finest examples. I felt I ought to be like them and regard serving the people wholeheartedly as the greatest pleasure and the greatest happiness.

Since then I have endeavoured to turn myself in practice into such a person, one who puts the interests of the public and the collective before those of his own and who is the first to bear hardship, the last to enjoy comforts. Sometimes I wanted to send some money home by post. But when I found some other comrades' families needed

it more urgently, I sent the money to them instead. At meals, I would first take food made of coarse grains. In the night marches, I would walk in front to find the road. For the good of the others, I preferred to risk more stumblings and falls myself. After repeated ideological struggle and tempering in practice, a change in feeling is gradually effected. I have come to see that a man can be really happy only when he understands thoroughly what is bitterness and what is happiness, only when he has come to a proletarian viewpoint on happiness, whereas those who are fettered by bourgeois individualism, who are obsessed by selfishness can never have their desires satisfied and can never be happy. We are indeed enjoying the happy life our predecessors in the revolution have won for us at the cost of bloodshed and sacrifice and we are indeed enjoying the "cool shade". But we must not be people who just make use of the shade. First of all we should become tree-planters so that people throughout the world may enjoy the cool shade of socialism and communism.

3. The Defence of the Country and the Making of Revolution

I enlisted in August 1962 when the Chiang Kai-shek reactionaries were trying to invade the mainland. I thought, "I am of a poor peasant family and the son of a revolutionary cadre. It is my unshirkable duty to enlist and defend our motherland and the happy life of the people. I will

never allow these cannibals to ride roughshod over us again." Day in and day out I dreamed about fighting the enemy and was always asking when we would set out for the front. When it turned out that the Chiang Kai-shek reactionaries did not dare to come, I went to the commander of my unit and said, "I'll now go home since there is no war for the time being. But I'll come back as soon as the war starts." The commander asked me, "What did you enlist for?" I replied, "To defend the country." The commander persisted, "And what else?" I was at a loss. "What else could there be?" I said to myself. "Our predecessors in revolution have liberated the country and the task of our generation is to defend it. What else are we to do?" The commander seemed able to read my thought and said, "There are still many oppressed and exploited labouring people in the world. We must not only defend our motherland, but should also support the world revolution. We should not just safeguard the country our predecessors have gained for us, but must make it function as the bastion of the revolution. War is inevitable as long as imperialism exists. There will be plenty of chances to fight in your generation. And to fight well, it is very important for us to bear in mind always the oppressed and the not yet liberated people, to bear in mind always imperialism and the reactionaries in various countries. We must learn from Norman Bethune."

After this talk, I read the article "In Memory of Norman Bethune", Chairman Mao says:

We must unite with the proletariat of all the capitalist countries . . . to liberate our nation and people and to liberate the other nations and peoples of the world.

He also enjoins us to learn from Comrade Norman Bethune, who selflessly adopted the cause of the Chinese people's liberation as his own, and to learn from him the spirit of internationalism and spirit of communism. From these teachings of Chairman Mao, I came to see that the cause of the liberation of the proletariat is internationalist from beginning to end.

Later the company leadership organized activity for the purpose of recalling the grievances the labouring people suffered in the past. I thought again and again, "Why did the landlords and capitalists dare to exploit and oppress the workers and peasants so ferociously in the old society?" I studied Chairman Mao's works and realized that the landlords and capitalists were protected by the Kuomintang reactionaries, who in turn were backed by U.S. imperialism. U.S. imperialism had backed the Chiang Kai-shek reactionaries in their killing of the Chinese people, and today it is slaughtering the people of Vietnam, aiding and abetting the reactionaries in various countries in their massacres. Why does it do that? The reason is that U.S. imperialism and the reactionaries of various countries all protect the interests of the landlords and the capitalists. Therefore, they work hand in glove

to bully and exploit the people, and to prevent them from making revolution and seeking liberation. U.S. imperialism is the general root-cause of the sufferings of the people of the world. Till it is wiped out the people of the world will never gain final liberation and we can never consider our victory as consolidated. The task resting on the shoulders of our generation is not only to defend the socialist land of China, but also to support the revolution of the people of the world, to bring about communism. We must emulate Norman Bethune and become internationalist fighters.

With the idea of making revolution for the world's people strongly in my mind, I set higher demands on myself and plunge into my work with greater enthusiasm. In daily life, I struggle hard against any manifestation of selfishness in me and sometimes while I am eating my meal I will ask myself whether I really put others before myself. While practising bayonet fighting last year, some comrades thought this method of fighting amounted to very little in modern warfare. I organized my comrades to study Chairman Mao's teachings on people's war and built up our belief in the importance of bayonet fighting. We arrived at the conclusion that "we can defeat atom bombs by bayonet fighting". We are ready at any time to support the revolutionary struggles of the people of the world.

4. Sunshine and Rice Shoot

Last year, after my articles "On Bayonet Practice" and "How Our Squad Tackle Ideological Problems" were published in the newspaper, many officers and comrades wrote to encourage me. I was confronted with the problem of how to treat the honours that were bestowed on me. What was uppermost in my mind was that people might think me conceited. I weighed every word I spoke, lest I might make some blunder and cause people to think that the honours had gone to my head. But I was also aware that if I went on like this, I would become a timid and over-cautious man. So I felt I must speak whatever was right and proper. Another thing I feared was that people might discover my shortcomings. At the end of last year, a commander wanted to see the bayonet practice between Squad Eight and Squad Three and asked me to take part in it. I was then reporting my experience in the corps and had not practised bayonet fighting for a long time. I did not want to go for fear that I might disgrace myself. But on second thoughts, I saw it was very wrong of me to think of that and finally went as I was required. The fact that I should have such wrong ideas at all made me repeatedly ask myself why I was always thinking of myself since I had received some honours. I found it was "fear", engendered by honours, the root of which was "selfishness". It was precisely when I did not fear to expose my own short-

comings that I was able to get help from the comrades and make progress. My fear of having my shortcomings discovered was essentially a reflection of my vanity. This manifestation of selfishness must be resolutely repudiated.

At the beginning of this year in the Great Hall of the People in the capital I made a report on how I had studied Chairman Mao's works. I put the ticket in my notebook. On returning, many comrades in my unit wanted to have a look at it. This drew my attention. When I had gone out to make my report in the past, I never kept any memento. Why did I keep the ticket this time? Was it not that I wanted the comrades to know that I had made a report in the Great Hall of the People? Yes, that was what was at the back of my mind. I therefore cut the printed half off the ticket and wrote on the remaining blank part "Wage a bayonet fight against my selfish thinking" to warn myself against allowing undesirable ideas to creep into my mind.

The above-mentioned event set me thinking for a long time. I realized that it is most essential to adopt a correct view on the achievements of my study and the honours bestowed on me by the Party if I am to be able to have a correct attitude towards them. When I first took up Chairman Mao's works, I did not know how to study them in order to resolve problems, how to apply what I had learnt and how to summarize my experience. It was the officers and comrades who helped me to learn all this. I was encouraged

when I made some progress and criticized when I had shortcomings. Just like the tender seedlings which cannot grow without sunshine, I cannot make an iota of progress without learning from Mao Tse-tung's thought. In a bumper harvest, people often say how strong the plants are. When I have made some progress in study, people tend to see only my good points and give me encouragement. But I myself know very well that I am just a very tender seedling. It is entirely due to Mao Tse-tung's thought that I have been able to grow at all. Mao Tse-tung's thought is the unsetting red sun in my heart and I will for ever consider myself a seedling which cannot do without the sunshine even for a single moment.

With this realization, I have been more conscientious in dealing with problems. For instance, when I go out on business and return late the cooks often want to prepare a special meal for me. But I insist on having just what is left. The cooks know that I like onions and often want to give me some. But I refuse to accept any. It is out of their concern for me that they want to do these things. But if I accept these favours, I will put myself in a privileged position and become different from the masses. Another example, when some comrades have made some progress and say that this is due to my help, I will strictly examine myself to see whether I have given too much prominence to my personal role in the work and will organize the core members to talk with these comrades so that they will not

only tell their ideological problems to me but also to the leader of the Party group and other Party members. It will never do to overemphasize one's own role in work and seek to win personal fame.

Chairman Mao has said:

Even if we achieve gigantic successes in our work, there is no reason whatsoever to feel conceited and arrogant. Modesty helps one to go forward, whereas conceit makes one lag behind. This is a truth we must always bear in mind.

He has also said, **"It is not hard for one to do a bit of good. What is hard is to do good all one's life and never do anything bad. . . ."** He teaches us to engage in arduous struggle for decades on end. I think that I have made some progress in studying Chairman Mao's works. Nevertheless I should not try to live on what I have achieved for the rest of my life. The road of revolution and the road of life still stretch out a long way ahead. As long as I am alive, I will go on making revolution, remoulding myself, and studying and applying Chairman Mao's works in a living way. I'll follow Mao Tse-tung's thought and be a revolutionary all my life. To persons with heads full of bourgeois individualism, achievements and honours are signboards painted in golden letters, are "capital" with which to gain personal position and comfort and at that point they come to the dead end of progress. But proletarian fighters never rest content because of achievements and

honours. In their view, achievements and honours are a kind of encouragement and stimulant, prompting them to achieve still greater successes for the Party, setting new tasks for them, and setting still higher demands for revolutionizing their ideology; they are the point of departure for new progress.

USING MAO TSE-TUNG'S THOUGHT TO WAGE A "BAYONET FIGHT" AGAINST SELFISHNESS

I have come to understand that it is of paramount importance to use Mao Tse-tung's thought to struggle against the bourgeois thinking within oneself, if one is to study and apply well Chairman Mao's works and to plant Mao Tse-tung's thought firmly in the mind. He must study, apply Chairman Mao's works in struggle, remould himself and grow up in struggle. Only through repeated struggle, can he raise his understanding about Chairman Mao's works, strengthen his class feelings for them and gain real understanding of his teachings. Otherwise, he won't be able to learn much and he will have difficulty in consolidating what he has learnt. "Using Mao Tse-tung's thought to wage a 'bayonet fight' against selfishness!" has long been the motto of Squad Eight in ideological remoulding. According to my experience, there are eight points we should pay attention to in this respect:

1. It is essential to memorize Chairman Mao's teachings, especially many of his basic concepts and

important statements. Only when we have memorized them, can we think of what his precepts are when confronted with problems. When I first studied his works, I could not find any quotations, or could not find the right ones, to solve the problem I had in mind and therefore could not deal with my problems in a proper way. Later as I often studied and applied his teachings, I have managed to learn quite a few by heart with the passage of time. Of course, we do not memorize these teachings just to remember them, but to apply them in action. Only when we have memorized his teachings, can we study and apply them at any time and become more conscientious in our thinking and action.

2. It is necessary to set up "models", examples for ideological remoulding, for ourselves. That is to say, we must have a clear-cut view of what sort of a person we want to train and temper ourselves into becoming, we must have a future "image" of ourselves in our mind. I began to have "models" after studying the "Three Good Old Articles". Later I learnt from Lei Feng and had another "model" who handles correctly the relation between public and private affairs. After listening to Chen Chin-yuan's report, I had one more "model" who takes great care to make his comrades lifelong revolutionaries. Every time I learn from a hero or an advanced person, I will add one more standard for my ideological remoulding. I also have "models" in my own company: the company commander who has a high sense of responsi-

bility and an eager desire to learn, the political instructor who is highly-principled and persists in the struggle against anything undesirable, and a comrade who was wronged but still works very hard. In fact everyone has certain "models" in his mind. Everyone is learning from and is modelling himself on one or several persons. We must consciously model ourselves on and learn from the revolutionaries who are armed with the thought of Mao Tse-tung. We must wage struggle against any bad concept, squeeze it out, and firmly establish the concept of a communist fighter in our mind.

3. It is important to be able to grasp the ideas flashing through one's mind. The things we have seen, heard and smelt are bound to give rise to some ideas in the mind. We must be good at grasping these ideas in our daily life to see whether they are correct and whether they correspond to Mao Tse-tung's thought. To be able to study Chairman Mao's works with certain problems in mind, one must be able to grasp these problems. For instance, I once this year went with some comrades to a certain unit to report our experience in studying and later held a discussion there with the activists on learning from Chairman Mao's works. At the beginning, everybody said something to praise us and I felt quite at home. But when the comrade in charge of our party asked for comments and criticism, my heart missed a beat and I hardly dared raise my head, fearing that I might be criticized. Im-

mediately I sensed that it was a very bad idea and made a self-criticism at this very meeting.

4. Develop an "ideological film" every night. The ears, eyes, nose and other sense organs of a person are comparable to the diaphragm of a camera. The things reflected through these sense organs will leave their impressions in one's mind. When I lay in bed at night, I would recall the day's life to see what is on the "ideological film". I will keep what is good and eliminate what is bad in accordance with Chairman Mao's teachings. On the points I cannot see clearly, I would ask others to "magnify" them for me. If I had not done this conscientiously, some bad thinking would have formed and grown before I knew what was happening.

5. Hold every pass. At the beginning of this year, I once went out on business. When I came back I went to the political instructor to report my recent thinking. By the time I finished, it was past ten o'clock. The political instructor asked me to stay in the company headquarters for the night and already had had the bed made. My first reflection was that though I was a platoon leader, it would not matter if I stayed in the company headquarters for a night, since I had been away from my platoon for some time. But on second thoughts, I found this was only making an excuse for myself. If I got into such a habit, I would be treating myself as someone different from others and become divorced from the masses. Instead of excusing myself with "It

doesn't matter!", I should set a high ideological standard for myself and not do anything, not even once, which is not beneficial to the revolutionization of my ideology. So I went back to the platoon that night. I came to understand that mistaken and bad patterns are often formed through one's doing the first wrong thing. We must hold the first pass so that there would not be an opening, a point of breakthrough for the first mistaken, bad ideas. The occasion when a man finds excuses for himself is the time he lowers the standard of ideological revolutionization and takes the downward road ideologically. One should never permit oneself any excuse to explain away one's mistaken ideas.

On the other hand good ideas, good style of work are formed bit by bit through tempering over long years. One should never refuse to do the first good thing and at the same time should never rest content with doing only one good thing. Good ideas cannot be developed and good style of work cannot be formed overnight. One must be good at "accumulating ideological sparks". When he has accumulated enough of such sparks, a leap will take place and there will be a qualitative change in his ideology.

6. It is important to have an unflinching revolutionary will. In order to make revolution and remould and temper ourselves into a new, communist generation, we must have an unflinching revolutionary will. When I was guided by such a will, I gave way to no undesirable

thought or action, and I struggled hard under the direction of Mao Tse-tung's thought against any selfish thinking in my mind and "compelled" myself to do good deeds. I would then think more of Chairman Mao's teachings, the heroes and models and the example I should follow in the future. In my opinion this revolutionary will is an essential thing. Chairman Mao has said:

We the Chinese nation have the spirit to fight the enemy to the last drop of our blood, the determination to recover our lost territory by our own efforts, and the ability to stand on our own feet in the family of nations.

We must have the spirit, determination and ability referred to by Chairman Mao, to fight to the very end the enemy in our own minds, in order to train ourselves to be staunch fighters for communism.

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