

SELECTED ESSAYS
ON THE STUDY
OF PHILOSOPHY BY
WORKERS, PEASANTS
AND SOLDIERS



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**Selected Essays on the Study
of Philosophy by Workers,
Peasants and Soldiers**

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**Quotation from
Chairman Mao Tsetung**

**Liberate philosophy from the confines of
the philosophers' lecture rooms and textbooks,
and turn it into a sharp weapon in the hands of
the masses.**

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Chairman Mao Tsetung**

Marxist philosophy holds that the most important problem does not lie in understanding the laws of the objective world and thus being able to explain it, but in applying the knowledge of these laws actively to change the world.

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EDITOR'S NOTE

Our great leader Chairman Mao points out: **“Liberate philosophy from the confines of the philosophers’ lecture rooms and textbooks, and turn it into a sharp weapon in the hands of the masses.”** Under the impact of the Great Proletarian Cultural Revolution, this great call is changing into revolutionary reality.

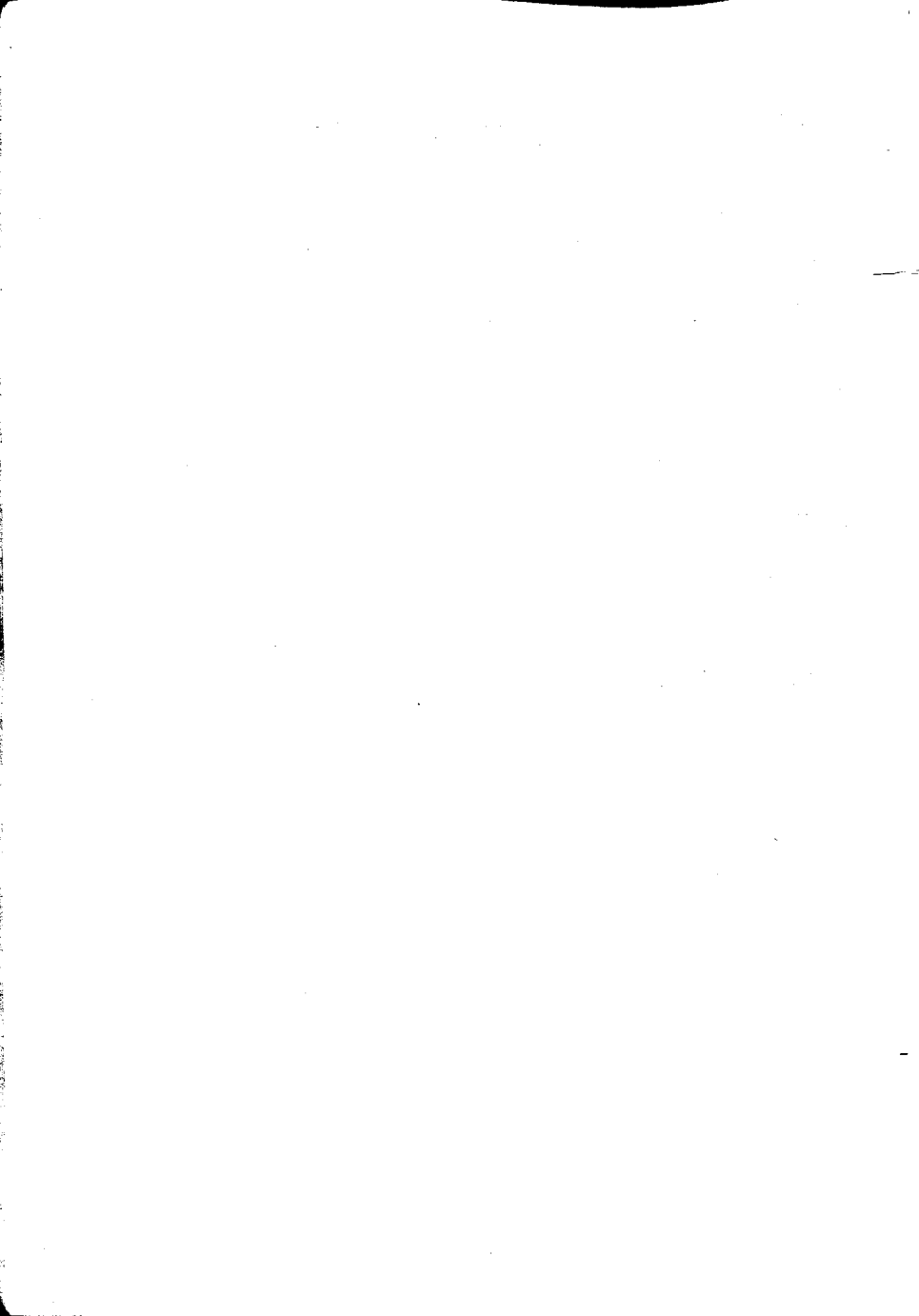
The Great Proletarian Cultural Revolution has settled accounts with the renegade, hidden traitor and scab Liu Shao-chi for his criminal attempt to kill the study of philosophy by workers, peasants and soldiers. The revolution has ended the long-term monopoly of philosophic study by a handful of bourgeois intellectuals and opened a broad prospect for the worker, peasant and soldier masses’ living study and application of Chairman Mao’s philosophic thinking. Now, the broad masses of workers, peasants and soldiers fighting at the forefront of the three great revolutionary movements — class struggle, struggle for production and scientific experiment — are eagerly studying and applying Chairman Mao’s philosophic thinking in a living way to solve practical problems in the current revolutionary struggle. They closely integrate their study with practice, studying and applying repeatedly. The more they study, the deeper their understanding and the better their application. Materialist dialectics has become a sharp

weapon in their hands. They use this weapon to criticize the bourgeoisie, revisionism and all kinds of metaphysical ideas which obstruct revolution and progress, use it to analyse and resolve contradictions in the three great revolutionary movements, to educate themselves, unite with comrades and strike at the enemy. All this has given vigorous impulse to the Great Proletarian Cultural Revolution, stimulated the development of production, science and technology and the transformation of people's world outlook.

The broad masses of workers, peasants and soldiers have written many excellent essays telling how they study and apply Chairman Mao's philosophic thinking in their revolutionary struggle. The nine selected here are only a small part. They are factual and reason things out, are pungent in style and set forth a clear-cut point of view. Vividly reflecting the rich gains of China's workers, peasants and soldiers from living study and application of Chairman Mao's philosophic thinking, they are eloquent proof that workers, peasants and soldiers should and can master philosophy, and thus declare total bankruptcy for the fallacy that "philosophy is mysterious".

For the workers, peasants and soldiers to occupy the positions in philosophy, to study and apply philosophy, is necessary to the revolution, to the struggle. This is a great event on China's political and ideological front, an event of far-reaching significance in consolidating the dictatorship of the proletariat, preventing capitalist restoration and speeding socialist construction. A new upsurge in the mass movement for the

living study and application of Chairman Mao's brilliant philosophic thinking is now emerging. We will continue to see that once materialist dialectics becomes a weapon in the hands of the working class and other revolutionary masses, it turns into a mighty material force uninterruptedly propelling forward the vigorous development of China's socialist revolution and socialist construction.



STUDY CHAIRMAN MAO'S PHILOSOPHIC THINKING WELL, CONSCIOUSLY REMOULD WORLD OUTLOOK

by Li Chang-mao

a worker of the Tientsin Second Woollen Mill

In making revolution we the working class must study philosophy. The philosophic thinking of our great leader Chairman Mao is a sharp weapon for us in waging revolutionary struggle. Chairman Mao Tsetung pointed out in 1957: **"We want gradually to disseminate dialectics, and to ask everyone gradually to learn the use of the scientific dialectical method."** Inspired by this great call of Chairman Mao, about a dozen of us old workers organized a philosophy study group in 1958.

During the Great Proletarian Cultural Revolution I joined the workers' Mao Tsetung Thought propaganda teams. I'd like to tell something of the experience I gained in studying Chairman Mao's philosophic thinking to consciously remould my world outlook.

Work May Change But Not Ideological Remoulding

As a worker at the mill I often studied Chairman Mao's works together with my fellow workers and

exchanged views with them. I paid close attention to remoulding my ideology.

In the latter half of 1968, responding to Chairman Mao's great call "**The working class must exercise leadership in everything**", our workers' Mao Tsetung Thought propaganda teams entered schools and colleges in force. I considered this a glorious task Chairman Mao had given us and we must do it well. At first we dealt with every matter ourselves whether important or trifling, and we had our hands full. However, there was little progress in our work, and the school hadn't changed much after a period of time. Also I found the work taxed my health, which wasn't very good, and I began to think about "self". It seemed to me the work was too hard and after so much effort for quite a long time I had achieved hardly any result worth mentioning. I thought of returning to my old job at the mill where I wouldn't have to do so much thinking. Why not let someone else take my place, "work in turns"? With these problems in mind, I studied Chairman Mao's great teaching: "**Our country has 700 million people, and the working class is the leading class. It is essential to bring into full play the leading role of the working class in the great cultural revolution and in all fields of work. On its part, the working class should always raise its political consciousness in the course of struggle.**" Chairman Mao's brilliant teaching wisely points out for us the dialectical relationship between changing the objective world and at the same time changing one's subjective world. As Vice-Chairman Lin Piao instructs us: "We must regard ourselves as an integral part of the revolutionary force and at the same time constantly regard ourselves as a target of the revolution." I realized the reason

why so many problems arose in my work and thinking was that I was taking a one-sided view of Chairman Mao's great call, **"The working class must exercise leadership in everything"**. I thought that now my work had changed and I had come just to exercise leadership in every matter. I thus failed to handle well the relationship between the motive force and the target of the revolution. I became lax in remoulding my thinking and regarded myself only as a motive force but not a target of the revolution. That was why, when confronted with difficulties, I had thought for a time of going back to the mill and letting someone else take my place on the team.

With the deepening of the struggle-criticism-transformation movement in the superstructure, our team was busier, and my blood pressure rose again. I was getting old, I thought, and my health was poor—I would be eligible for retirement after a few more years of work at the mill. Just then a study class was organized by the district revolutionary committee to study the documents of the Chinese Communist Party's Ninth National Congress. With my own problems in mind I made a serious study of Chairman Mao's great theory of continuing the revolution under the dictatorship of the proletariat and of the heroic spirit of fearing neither hardship nor death displayed by our People's Liberation Army men at Chen-pao Island. The more I studied the more I realized that ideas of "sitting back" and of "retiring and going home" were not right, and I tossed about for several nights unable to sleep. I recalled the suffering of the first half of my life, how I had been treated like a draught animal in the old society. It was Chairman Mao who had delivered me from the depths of misery. Now Chairman

Mao had issued a great call to us the working class to occupy the superstructure permanently. Why hadn't I put my whole heart into answering Chairman Mao's call? My conduct was unworthy of the trust placed in us by our great leader Chairman Mao; I was failing to live up to Chairman Mao's expectations of the working class. Fearing fatigue and tension was selfishness. Traces of the evil influence of the renegade, hidden traitor and scab Liu Shao-chi's "philosophy of survival" were still in my mind. I now felt that the idea of "packing up and leaving" was not only wrong, but that it was even very dangerous politically. Arriving at this conclusion, I took Chairman Mao's instruction "**Fight self, criticize revisionism**" as my guide and severely criticized my personal considerations at the study class and at the district meeting of the workers' Mao Tsetung Thought propaganda teams.

Through study I realized further that the motive force of the revolution and target of the revolution constitute a contradiction, are the two aspects which are in opposition and yet identical; that in given conditions these two aspects change into each other. Therefore, "In making revolution we must also revolutionize ourselves. Without revolutionizing ourselves, we cannot succeed in making this revolution." Without consciously fighting self and criticizing revisionism, without regarding ourselves as a target of the revolution, we could not accomplish the great historic task Chairman Mao had given us to occupy and transform the superstructure. Failure to revolutionize ourselves could affect Chairman Mao's great strategic plan; the motive force of revolution could change into an obstacle in the way of revolution. I realized that if we are to be a powerful motive force of the

revolution we must consciously regard ourselves as a target of the revolution. Only when we correctly regard ourselves as a target of the revolution can we become its powerful motive force. My work has changed from that of a worker in a mill to that of a leader in a school, but I can never stop remoulding my ideology. Only thus can I go on making revolution under the dictatorship of the proletariat, always making revolution, and be a staunch proletarian revolutionary fighter.

Circumstances Change But the Style of Keeping Close to the Masses Must Not

I was at a mill working with other workers before I came to the district office of the workers' propaganda teams. Here I was assigned, together with other team members, to lead the teachers and students in carrying out the tasks of struggle-criticism-transformation in the schools. The situation had changed. There was an enormous amount of work to be done. From my first day in the office I was swamped with work and failed to grasp what was important. Over-anxious for quick success I sometimes was busy all day, asking the workers' propaganda teams at the basic level for information, telephoning the leading comrades of the teams to report and discuss their work with me, taking up one matter one minute and another the next, getting very little solid result. With this problem in mind I studied Chairman Mao's teaching: "**Direct reliance on the revolutionary masses is a basic principle of the Communist Party.**" It brought home to me that the reason for my inability to do well after joining the workers' propaganda teams was

that I stayed in the office too much and went among the masses too little; this was different from when I was in the mill. I realized that my style of close consultation with the masses must not change though my work situation might. I must make a more conscious effort and take greater initiative in keeping close to and relying on the broad revolutionary masses, which means understanding and arousing them, arming them with Mao Tsetung Thought, and fostering deep proletarian feeling with them in the heat of the three great revolutionary movements of class struggle, the struggle for production and scientific experiment. Only by so doing can we truly rely on the masses in making revolution. Once, as I was about to telephone a cadre of a unit to come to my office to report, I thought of Chairman Mao's teaching. I put the receiver down and went to the unit by bicycle, looked up the comrade and discussed the work with him. Another time, answering the call of the district revolutionary committee to go to the grassroots units and work at a selected spot, I went to a school to grasp typical examples, sum up experience and find out their laws, so as to advance the work of every unit of the district. Consequently I not only unearthed many problems but, by working together with the masses, I found solutions to them. I was convinced that only by going among the masses can we discover problems, understand and correctly analyse them, and avoid blindly drawing simple conclusions which are either absolutely affirmative or absolutely negative.

Chairman Mao teaches us: **“We Communists seek not official posts, but revolution. Everyone of us must be a thoroughgoing revolutionary in spirit and we must never for a moment divorce ourselves from the masses.”**

In my new surroundings, besides my other work, I had to receive many people, and I considered this a good opportunity to know them. I was sure that everyone must have thought over his problems many times before he came, so I should receive him warmly and help him to solve them. It was a question of feeling towards the masses and the fundamental question of attitude towards Chairman Mao's revolutionary line. A comrade from a primary school once came and told me that he differed with others on the decision concerning the principal of the school, a Party member, whose activity in the Party organization had not been restored during the movement of consolidating and building the Party. I felt that his view certainly reflected that of a section of the masses. In line with Chairman Mao's great instruction to "**work carefully**", I called a discussion meeting at the school and got to know the question in detail through careful investigation and study. On the basis of facts I finally convinced the comrades who had objected to the principal's being restored to Party activities, and they withdrew their objection.

Through practice I deeply realized that: "**Direct reliance on the revolutionary masses**" is not simply a question of method but an important aspect of Chairman Mao's proletarian revolutionary line, a vital question of principle of continuing the revolution as well as an important criterion for judging leaders' ideological revolutionization. Only by going to the masses and becoming one of them can leaders unite the vast majority. Chairman Mao teaches us: The proletariat "**can and must unite the overwhelming majority of people around itself so as to isolate the handful of enemies to the maximum and attack them**". A leader, especially, must keep close

contact with the masses, and the busier he is the deeper he must go among them. The relation between leaders and masses is like between fish and water. As soon as leaders alienate themselves from the masses, they are like fish out of water, and are bound to fail. Only in maintaining close ties with the masses can one get good results in remoulding oneself; only by painstakingly remoulding oneself can one maintain truly close ties with the masses and serve the people still better. Understanding this law I shall always maintain the style of keeping close ties with the masses no matter how my work may change.

Position May Change But the Fine Qualities of Working People Must Not

I had been an ordinary mill worker before I became assistant chief at the office of the district workers' Mao Tsetung Thought propaganda teams. My position had changed, and some comrades addressed me "assistant chief". I warned myself not to forget that I was a worker and servant of the people even though I was now called by an official title. I constantly reminded myself that I should carefully watch the struggle between the two classes and the two lines and completely sweep away the renegade Liu Shao-chi's pernicious influence on building political power. During the Great Proletarian Cultural Revolution there have been many lessons of this kind. Some old comrades committed serious mistakes because they had kept aloof from the masses and avoided physical labour; they forgot their revolutionary

fighting life and the interests of the proletariat. Some cadres from workers' families fell captive to the bourgeoisie because of their long separation from physical labour and gradually became unused to hearing the roaring of machines and wearing oily work-clothes; they gradually alienated themselves from their class brothers who had been oppressed and exploited as they had in the old society. Shouldn't I guard against all such things? More and more I appreciated the absolute correctness of the great leader Chairman Mao's teaching: **"Remain one of the common people while serving as an official."** I should always preserve the fine qualities of the working people. So every day I went to the office early to clean the rooms, sweep the floor and light the stove in winter. Someone said that these were small matters not to be taken seriously, but I thought differently. Small matters may have great significance. Matters, big or small, are merely appearance and we must see through it to the essence, must see the politics and the class struggle. Why did I take every opportunity to do labour? I regard labour as my duty. To take part in labour is not a personal thing but a big matter of the proletariat and of the Party. It is an important assurance for consolidating the political power and preventing and opposing revisionism.

With my position changed I particularly guard against enjoying privileges in my daily life and work. Chairman Mao teaches us: **"With victory, certain moods may grow within the Party — arrogance, the airs of a self-styled hero, inertia and unwillingness to make progress, love of pleasure and distaste for continued hard living. With victory, the people will be grateful to us and the bourgeoisie will come forward to flatter us. It**

has been proved that the enemy cannot conquer us by force of arms. However, the flattery of the bourgeoisie may conquer the weak-willed in our ranks. There may be some Communists, who were not conquered by enemies with guns and were worthy of the name of heroes for standing up to these enemies, but who cannot withstand sugar-coated bullets; they will be defeated by sugar-coated bullets. We must guard against such a situation."

I constantly check everything I do against this teaching. After I came to the office of the workers' propaganda teams, some comrades said to me: "Master Li, you earn a good salary, you should get yourself some better clothes and not always wear that same old blue jacket." I thought: no matter how much I earn I mustn't cast away the fine qualities of the working people. This is indeed an important matter! As soon as I saw a few comrades on the teams becoming interested in eating and dressing after they came to the schools, I sternly warned them to watch themselves. Instead of considering big and small matters, new and old things, appearance and essence in isolation, we must make concrete analysis from the viewpoint of class struggle; otherwise we may lose our bearings and throw away the fine qualities of the working people, and turn into revisionists by "peaceful evolution".

The great leader Chairman Mao teaches us: **"In given conditions, every contradictory aspect transforms itself into its opposite."** All things are developing and changing. Following the development of the revolutionary situation, our circumstances, our positions and functions in work change, and so does our ideology. To change is absolute, not to change is relative. There are

two possibilities; our ideology changes either for the better or for the worse. If we follow the course guided by Mao Tsetung Thought, we shall change for the better, change to be more revolutionized. If we fall away from the course of Mao Tsetung Thought, we shall change for the worse, change into revisionists. Numerous facts have testified to this truth. The three situations I mentioned above are, in fact, revolutionary changes, progressive changes; that is, under the new conditions we will follow the direction charted by Chairman Mao to consciously remould our world outlook, continue to make revolution and go forward.

To be genuine revolutionaries, we must follow Chairman Mao in making revolution all our lives, arm ourselves with the brilliant philosophic thinking of Chairman Mao and raise our initiative in continuing the revolution under the dictatorship of the proletariat.

ON CHANGE

by Piao Hsing-shu

*Chairman of the Revolutionary Committee of the Chienkuo
Production Brigade, Tiebli County, Heilungkiang Province*

I was an ordinary commune member and my production team's ox-cart driver. But during the Great Proletarian Cultural Revolution the poor and lower-middle peasants made me a leader, electing me chairman of our brigade's revolutionary committee and a standing committee member of the county revolutionary committee. My position changed, my work changed, my surroundings changed — would my thinking change too? My own experience and study of Chairman Mao's brilliant philosophic thinking showed me that all things constantly change and develop, and people's thinking is no exception. Either you change for the better, or you change for the worse. It is not possible to stay the same.

But at first I thought it was simple and easy to stay unchanged. I felt that the poor and lower-middle peasants elected me to a leading job because they trusted me, so I must hold firmly the power they gave me and exercise it well. I must never change, no matter what. I also thought this way: I come from a poor peasant family. We suffered terribly in the old society and bitterly hate the exploiting classes. My mother is a veteran Communist Party member and I joined the Party

at eighteen. I was born in a red cradle and grew up under the red flag, as we say. Then in the Cultural Revolution I carried the *Quotations from Chairman Mao Tsetung* with me all the time, trying to do everything as Chairman Mao teaches. I stayed close to the poor and lower-middle peasants as we all followed Chairman Mao to make revolution. This steeled and tempered me. And now everywhere I could receive education in Mao Tsetung Thought by reading newspapers and listening to the radio. Besides, although I'd taken up a leading job, I was still a man of the soil and did farm work just like the other commune members. My leadership job took me to the county headquarters only two or three months a year. As long as I watched my step, I thought, I wouldn't change.

But things in this world aren't so simple. Our great leader Chairman Mao teaches us: **"In given conditions, every contradictory aspect transforms itself into its opposite."** Nothing could be more true.

Some events that occurred after I became a leader made me understand this more deeply. In the brigade office there are several benches, but only one chair. Whoever came in first sat in the chair and nobody thought anything about it. But as time passed the commune members stopped sitting in it, no matter how early they arrived. Why? Because every time I came into the room I would sit in it. I'd become used to it. I felt: I'm the head of a brigade of 1,800 people and it's only natural that I should sit in the chair. I'd connected being a leader with sitting in the only chair! Didn't this show that deep in my heart I was beginning to feel superior because I was a leader?

There was something else. In the beginning, when work took me to the county, the comrades there would call me "Hsiao Piao" ("Young Piao"). I was only twenty-three and felt warm and pleased at this familiar greeting. But as work put me in the public eye more often, some people began calling me "committee member" or "leader". At first this formal address made me feel uncomfortable; my face would get red with embarrassment, and I was even irritated. But as time went on I began to get used to it, and when the poor and lower-middle peasants greeted me warmly and called me "Hsiao Piao" I not only no longer felt any warmth, but was displeased.

A chair or a bench, "committee member" or "Hsiao Piao"? My changing attitude towards these small things showed that I was changing in fundamental ways. Unconsciously and imperceptibly I was already putting myself in a position different from the masses.

Another thing also taught me a lesson. Last winter while I was on duty in the county, our brigade was working on an irrigation project. It was mid-winter and the ground was frozen hard. A pick only made a dent; progress was slow. Why not blast with explosives? Without further thought I spent 1,500 yuan for dynamite and caps and phoned the brigade to send a cart over that very night. We got back to the brigade before dawn. But just as we were about to unload, the chairman of the poor and lower-middle peasants' association stepped forward and said, "Don't unload it!" Then he turned to me and demanded, "Who told you to buy dynamite?"

"Nobody," I answered.

"Who did you discuss it with?"

"Nobody, I made the decision myself." All this time I was thinking, "I'm the chief, don't I have the right to decide a small matter like this?"

The chairman went on, "You've visited Tachai.¹ Did they transform their poor mountains and get good harvests by blasting?"

"No," I admitted.

"Hsiao Piao," the chairman said very seriously, "it's not the 1,500 yuan that bothers us. It's that you're blasting away our Chienkuo Brigade's Tachai spirit of self-reliance and our resolve for hard struggle."

The criticism was sharp and just. But somehow I couldn't help feeling that being shown up in the wrong before so many people was a big loss of face for me. I thought it over all the way home. Then I remembered Chairman Mao's significant teaching: **"Who is it that gives us our power? It is the working class, the poor and lower-middle peasants, the labouring masses comprising over 90 per cent of the population."** It hit home. When I do things according to Mao Tsetung Thought, when I truly represent the poor and lower-middle peasants and their needs, then I have power. Otherwise I have none at all. Buying the dynamite did not meet the needs of the poor and lower-middle peasants and did not conform to Mao Tsetung Thought. Yet I kept thinking about "my power" and resented being shown my mistake. Didn't all this show that I was changing? I recalled an incident where I had behaved differently just after I had become head of the brigade revolution-

¹Tachai, a production brigade in Hsiyang County, Shansi Province, is a model for building a socialist new countryside by self-reliance and hard struggle. Chairman Mao has issued the great call: **"In agriculture, learn from Tachai."**

ary committee. When some members proposed buying a rice-sowing machine that cost 40 yuan, I had gone among the masses and widely solicited their opinions, and also discussed the question many times with cadres at different levels. But now, on a matter involving such a big sum, I had not only decided and acted on my own but had then resented criticism from the masses. Didn't this show that I'd changed so much as to detach myself from the masses? The moment I no longer have the masses at heart and begin to look down on them, that is the moment my downfall begins.

A change in feeling is often the clearest indicator of a change in thinking. Two incidents especially roused my vigilance against changes in myself after my position changed. The first was: One day when I went to my office I saw Comrade Wang Hai waiting for me bare-footed, sitting on the desk. Displeased with his behaviour, I said: "Why are you sitting there like that? You have no manners!" The comrade was embarrassed and went out. Then a struggle started in my head as I recalled the time when we two were commune members in the same team, militiamen in the same platoon and comrades-in-arms fighting shoulder to shoulder in the Cultural Revolution. Now, why had I made such a fuss about his manners? What kind of manners did I want anyway? The second incident was: When I had just got back from a meeting in the county and was eating supper, Mother Yu of the First Production Team came and said her son was ill and would I go and take a look. I didn't go at once but went on eating. After a while, she was back again, begging me to go. Suddenly I was ashamed of myself and my face burned, the rice stuck in my throat and I couldn't swallow another mouth-

L
ful. I jumped up and went to arrange medical care for her son. I then recalled what happened in the winter of 1966. One evening I had just returned from work in the fields and was sitting down to supper when my brother told me Mother Sun was ill. I had immediately put down my chopsticks and gone to see her. Then I hurried off in the dark to get a doctor and fill the prescription for her. I was busy half the night and my feet got frost-bitten, but in my heart I felt warm. I'd had such deep feelings for the poor and lower-middle peasants when I was an ordinary commune member. But now that I was a leader, these feelings for my class brothers had cooled. Wasn't this change?

Chairman Mao points out: **"In class society everyone lives as a member of a particular class, and every kind of thinking, without exception, is stamped with the brand of a class."** Although I was born in a poor peasant family and grew up under the red flag, there are still classes in the society in which I live. I was brought up by the Party and through the years have absorbed more and more Mao Tsetung Thought, but at the same time I've also been influenced by a lot of bourgeois ideas. So on the fundamental question of world outlook, the struggle between concern for the people and concern for self still exists. As my position changed from an ordinary commune member to a man with power, this contradiction between "for the people" and "for self" started new battles under new conditions. Through struggle, these two opposing aspects of the contradiction transform themselves into their opposites. The transformation can either be in the progressive direction (towards "for the people") or the retrogressive direction (towards "for self"). When I make a living study and application of

Mao Tsetung Thought, consciously fight self and repudiate revisionism, and try hard to remould my ideology, I change in the direction of progress and concern for the people grows in my heart. As soon as I slacken my efforts to remould my ideology, however, I inevitably move backward and concern for myself gets the upper hand. This brought home to me that one becomes politically conscious only through continuous ideological remoulding and no one is born politically conscious. To say that one is born politically conscious is in fact to deny the struggle of the opposing aspects of a contradiction and their mutual transformation, to deny the necessity of ideological remoulding.

Our great leader Chairman Mao teaches us: **“It [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.”** My own experience proves this. Although the external objective circumstances are a strong influence in transforming one’s thinking, they are not decisive because they do not become effective unless one’s internal subjective factors respond.

For example, after I became a leader, I found myself in two objective conditions that could lead me to change in different directions. On the one hand, I have more opportunities to study and learn, I can read important documents sooner than others. I get more help and guidance from leaders and comrades. These are favourable conditions which can influence my development in a forward direction. But there is the other kind of condition too. Being a leader, I am often put in the lime-light. There are always some people who flatter and play up to me. There are a lot more meetings to attend

and reports to read or listen to. I have less time to take part in collective labour. It is easy to float on the surface like drifting duckweed instead of striking deep roots in the work and among the masses. These are unfavourable conditions which can cause me to develop in a backward direction. How should I handle these opposite conditions? A real revolutionary must arm himself with Chairman Mao's brilliant philosophic thinking, sharpen his awareness of the necessity of continuing to make revolution, give play to his conscious dynamic role, face the conditions earnestly and squarely, analyse them, and fully develop favourable conditions and use them to transform unfavourable into favourable conditions.

Take the problem of meetings cutting into farm work. Without holding meetings, you can't publicize and carry out the Party's directives and policies, and that affects work. If you don't take part in collective farm work, however, you detach yourself from the masses, and that way your thinking is bound to turn revisionist. You have to have meetings and you have to take part in farm work, and both take up your time. This is a contradiction. To solve it, I seize every chance I get to work with the people in the fields, no matter for how short a period. At the same time, our brigade leading group arranged collective leadership with a common-sense division of responsibilities. This way we don't get bogged down in routine work and have more time for collective farm work. The contradiction was solved.

Another example. As a leader, I am often called on to sit on the platform at meetings. At first I didn't want to. I was afraid this would divorce me from the masses. Later, I began to realize that meetings invariably have some on the platform and some below. The dan-

gerous thing was not sitting on the platform but no longer having the masses at heart, not stepping up on the platform from below but pursuing show and personal reputation. If you consider conveniences provided because of work as comforts due you in your leader's position, if you consider becoming a leader not as part of the people's general division of labour but as becoming a notch higher than others, that is truly dangerous. That is the beginning of the "peaceful evolution towards capitalism". Therefore, our attitude should be one of looking at conditions affecting both sides of the contradiction, the positive and the negative, consciously developing favourable conditions and using them to transform the unfavourable, pushing the development of the contradiction in a positive direction.

Chairman Mao has warned us: **"In the ideological field, the question of who will win in the struggle between the proletariat and the bourgeoisie has not been really settled yet. We still have to wage a protracted struggle against bourgeois and petty-bourgeois ideology. It is wrong not to understand this and to give up ideological struggle."** Whether we change ideologically for the better or for the worse, the change is a reflection of the fierce struggle between the proletarian and the bourgeois classes and their different world outlooks in the ideological field. In this struggle, we revolutionaries must see to it that the dictatorship of the proletariat rules the field of ideology. To ensure this, we must work hard to grasp Mao Tsetung Thought well, arm ourselves with Chairman Mao's teachings on continuing the revolution under the dictatorship of the proletariat, always be on the active offensive against all bourgeois ideology and defeat it with Mao Tsetung Thought. We must

launch revolution in the very depths of our own being, fight self and repudiate revisionism, vanquish self-interest and firmly implant devotion to the interests of the people. This is the only way to make sure that our people never turn revisionist and our proletarian state never changes its political colour. Especially today when we have achieved great victories, we must apply Chairman Mao's materialist dialectical view of **"one divides into two"**, pay close attention to new trends in class struggle and raise vigilance against enemies' attacks with sugar-coated bullets. We should not only be good at developing ourselves in face of hostile condemnation, but also be able to guard against flattery which may lead to our downfall.

TO ADVANCE FURTHER OR TO PRESERVE THE TITLE OF "ADVANCED"?

by Cheng Shang-yu

Shanghai Direct Current Motor Plant

Under the guidance of Chairman Mao's proletarian revolutionary line, our plant has since 1968 made some achievements in revolution and production and accumulated some experience in the struggle-criticism-transformation movement. Thus the question arose of correct attitude towards our leadership's commendation and the publicity by press and radio. From the leaders to the masses at the plant there were different views and attitudes.

Several comrades say self-complacently, "Just turn on the radio and you'll hear about our plant's achievements. We're already known over half the globe!"

Others are more cautious. They say, "From now on, we should watch our step in our work. And we should be very careful what we say when we go out, because it will carry a lot of weight."

But most comrades very much wanted to continue the revolution, that is, they wanted conscientiously to sum up our work, carry forward what was good and overcome what was bad. In line with the fighting tasks set by the Ninth Party Congress, they have further unfolded

the mass movement for the living study and application of Mao Tsetung Thought and are continuing the struggle energetically.

As soon as complacency crops up it meets with the masses' criticism: "Don't get the swell-head or you'll trip and fall!" As for over-cautiousness, not a few think the idea well-based and say: "What's wrong with wanting to preserve the title of 'advanced plant'?" After careful analysis, however, it was felt that the complacent and conceited want to rest on their laurels, not wishing to progress further. And those who stand for preserving the title of "advanced" are satisfied with their past records and dare not go on. Both view the masses' successes, scored under the leadership of Chairman Mao, as private property and not as a starting point for continuing the revolution. Thus there was no essential difference between the two ideas.

Were we to preserve the title of "advanced" or advance further? To act on the spirit of the Ninth Party Congress, from masses to leadership in the plant held discussions on this question, and after these the answer was clear.

Advanced and backward exist only in comparison with each other. Without the advanced there would be no backward, and vice versa. The advanced and backward are like all opposites: "**. . . in given conditions, on the one hand they are opposed to each other, and on the other they are interconnected, interpenetrating, interpermeating and interdependent**" and moreover, "**The matter does not end with their dependence on each other for their existence; what is more important is their transformation into each other**". That is to say, the advanced and the backward are not static and unchangeable. The

advanced can change into the backward and the backward can become the advanced.

Preserving the title of "advanced" or progressing further is in fact a struggle between the two world outlooks. One is a metaphysical concept, of not recognizing contradictions or of evading them in an effort to cover them up and hold fast to the title of "advanced". But contradictions cannot be covered up, and the result of holding on to the "advanced" will only mean to hang onto backwardness.

The other concept is the materialist dialectical viewpoint of recognizing contradictions, mobilizing the masses to actively resolve them and bring about a revolutionary transformation in things, to make further progress in the course of uninterruptedly resolving contradictions.

Our plant has gained profound understanding from experience. After the plant's revolutionary committee was set up in December 1967, we closely followed Chairman Mao's great strategic plan and succeeded in both revolution and production for several months in succession. If we had acted according to the viewpoint of preserving the title of "advanced", we could have sat back and taken a rest. At that time there were some comrades who did not stand for actively going ahead. But we resolutely criticized the thinking of the lazy and timid to mark time as expressed in the saying: "It's risky out ahead and dangerous behind, the middle course is the safest." Having found where we lagged behind, we continued closely following Chairman Mao's great strategic plan. As soon as a new instruction of Chairman Mao was issued, we studied it into the night and carried it out promptly. We ran Mao Tsetung Thought study classes of various types continually, filling the at-

mosphere with proletarian politics and bringing into full play the revolutionary initiative of the people.

After the battle to purify the class ranks began, victories followed one after another and the masses were in high spirits. It was necessary at this time to pay special attention to carrying out Party policies. To follow the viewpoint of preserving the title of "advanced" was tantamount to saying, "Wait! Don't try to outdo others; play safe." We did not go by this conservative philosophy, but acted in accordance with what Chairman Mao often taught us. The plant's leaders at every level went among the masses, studied the Party's policies together with them, gave full play to proletarian democratic centralism, **combined the leadership with the masses**, strictly distinguished between the two kinds of contradictions different in nature and adhered firmly to the Party's policy: **"The target of attack should be narrowed and more people helped through education"**. Subsequently the work of purifying the class ranks went more soundly.

The history of our plant tells us that the title of "advanced" is not won by "preserving", but is created by applying Mao Tsetung Thought. Hanging onto a title means forgetting how it was won and losing that most precious proletarian revolutionary spirit which accounts for becoming an advanced unit.

This was true of the past and also applies to the present. Take the situation in our plant. Now it is an advanced unit only when compared with its past backwardness and with units which are at present less advanced. Compared with many other advanced units and in the light of the rapidly developing revolutionary situation, our plant is fairly backward. Even compared with units which are temporarily lagging behind, we are

not up to them in many respects, for they also have their advanced side. We still have a way to go if we measure ourselves in terms of the militant tasks set by the Ninth Party Congress and the historic mission of **“the abolition of the system of exploitation of man by man over the whole globe, upon which all mankind will be emancipated”** that has fallen upon the shoulders of the proletariat. With our little success, how absurd to talk about wanting to preserve the title of “advanced”!

Conditions in the plant's departments vary and constantly change. One of our workshops was advanced some time ago, but now it is comparatively backward. Another workshop which was backward is now advanced. Why and how do such changes take place? The answer lies in the difference between “go ahead” and “rest on one's laurels”. Because an advanced unit is praised a lot it tries to keep the title by playing safe. The result is that instead of staying “advanced”, it falls behind. A backward unit, on the other hand, strives to go forward, and when it boldly creates according to Chairman Mao's instructions, a revolutionary change takes place and the backward outstrips the advanced. The broad masses demand advance in big strides, but you want to hang onto the title of “advanced” by standing still. Impossible! Marking time means adapting to the backward and suppressing the truly advanced. When a certain point is reached, the masses are bound to break through your restrictions and continue to march ahead bravely along Chairman Mao's proletarian revolutionary line.

Viewed from the law of class struggle, the problem of whether to go forward or preserve the title of “advanced” is one of whether to take the initiative and

launch the offensive in the proletariat's struggle against the bourgeoisie.

"The tree may prefer calm, but the wind will not subside." Class struggle is an objective reality independent of man's will. Our proletarian class is the greatest and most revolutionary class in the history of mankind. Like the tree, we cannot remain calm but should be active, like the wind. We should firmly grasp the initiative in class struggle. Let the strong East Wind of Mao Tsetung Thought prevail everywhere! If you do not grasp class struggle, or even forget that class struggle exists, because you want to keep on being known as "advanced", you will be playing into the hands of the bourgeoisie and the handful of class enemies. Not to take the initiative in attacking the class enemies means to give up the position to them and provide them with good leeway for their activities. Not long ago, precisely because some comrades in certain sections of our plant, satisfied with the title of "advanced", began to slow down and fail to grasp the essential, a handful of class enemies took advantage of the situation and became active. Some sprang out openly to make trouble, while others tried to incite anarchism secretly. The enemy never forgets to attack the proletariat. The more you fear contradictions, the more contradictions will appear. If a peaceful life is what you want, you'll find no peace anywhere.

On the basis of conscientiously summing up the work at the previous stage, we launched recently a study campaign to deepen our understanding of the documents of the Ninth Party Congress. Giving prominence to proletarian politics we actively and ceaselessly attack the handful of class enemies and incisively criticize the bourgeoisie. At the same time we firmly grasp the ideological

revolutionization of the leading group and criticize non-proletarian ideas including complacency, slackness and satisfaction with things as they are. We strictly maintain the system of cadre participation in socialist productive labour and strive to establish the world outlook of continuing the revolution under the dictatorship of the proletariat. We hold regular meetings at the plant to exchange experience in the living study and application of Chairman Mao's theory of continuing the revolution under the dictatorship of the proletariat. We spread the advanced ideas, deeds and experience of the masses so that the backward can catch up with the advanced and the advanced can advance further. The result is a lively situation in both revolution and production throughout the plant.

Our discussions and practice lead to this common conclusion: To progress further is to continue the revolution, and to try to preserve the title of "advanced" is to put the brakes on revolution. Seeking to be advanced is certainly not the aim of us proletarian revolutionary fighters. Our aim is to carry forward the Chinese revolution and the world revolution. Therefore, what we want is to go ahead and not to rest on our laurels.

DIALECTICS OF BUILDING A 10,000-TON FREIGHTER

by a Workers' Philosophy Study Group in
Tientsin Hsinkang Shipyard

The broad masses of revolutionary workers in our Tientsin Hsinkang Shipyard, inspired by the Ninth Party Congress, have been studying and applying Chairman Mao's philosophic thinking in a living way and displaying undaunted proletarian revolutionary spirit. They thus succeeded in building a 10,000-ton freighter on a berth for 5,000 tons.

The launching of this freighter once again proved the incontrovertible truth: **"Of all things in the world, people are the most precious. Under the leadership of the Communist Party, as long as there are people, every kind of miracle can be performed."**

Standard practice in building a ship is to use a berth corresponding in size to the ship under construction. Our shipyard has only a 5,000-ton berth. Was it possible to build a 10,000-ton freighter there?

Some shook their heads and said: "It would be sheer adventure."

Others ridiculed the idea as "reckless".

The bourgeois "experts" and "authorities" who could not get along without the crutch of foreign literature

considered it out of the question to build a freighter of such size on this berth.

But the broad masses of revolutionary shipbuilders said firmly: "With invincible Mao Tsetung Thought we can certainly build a 10,000-ton freighter on a 5,000-ton berth!"

Whatever we do, we must base ourselves on existing objective conditions, and shipbuilding is no exception. But material is a dead factor, while men are living. Once we grasp Chairman Mao's teaching on materialist dialectics and give full play to man's dynamic role, we can create the conditions. As our great leader Chairman Mao has pointed out: **"No one should go off into wild flights of fancy, or make plans of action unwarranted by the objective situation, or stretch for the impossible. The problem today, however, is that Rightist conservative thinking is still causing mischief in many spheres and preventing the work in these spheres from keeping pace with the development of the objective situation. The present problem is that many people consider it impossible to accomplish things which could be accomplished if they exerted themselves."** Those who thought it impossible to build a large freighter on a small berth actually saw only things, not people; they saw only the prevailing conditions and not the developing ones. This view is contrary to materialist dialectics.

The revolutionary cause of socialism requires the construction of large freighters. It is the inescapable revolutionary duty of us shipbuilders to develop the industry and construct a large number of ships in order to build a powerful maritime transport and fighting force in the coming years. However, over a long period of time the renegade, hidden traitor and scab Liu Shao-

chi frenziedly opposed Chairman Mao's proletarian revolutionary line, spreading his slavish comprador philosophy and doctrine of trailing behind at snail pace as expressed in such utterances as "building ships is not as good as buying them; buying ships is not as good as chartering them", in an attempt to bind China's shipbuilders hand and foot and let the imperialists and modern revisionists lead us by the nose. During the Great Proletarian Cultural Revolution, we conscientiously studied Chairman Mao's great concept, **"maintaining independence and keeping the initiative in our own hands and relying on our own efforts"**, and with blazing indignation relentlessly criticized Liu Shao-chi's counter-revolutionary revisionist line. We determined to rely on our own efforts to achieve greater, faster, better and more economical results in developing China's shipbuilding industry. We of the working class have this aspiration and certainly the ability to realize it.

Building a 10,000-ton freighter on the 5,000-ton berth obviously involved many difficulties because of the objective material conditions. The "effective" length of the berth for a 5,000-ton vessel is 117 metres, its "effective" breadth 17 metres, and its "effective" load 2,400 tons. But a 10,000-ton freighter is at least 140 metres long, more than 18 metres wide, and its hull weighs over 3,000 tons. How could these contradictions be solved? The hull's being too long at most meant that the stem would extend beyond the berth and the stern into the water; its being too wide at most meant facing some inconvenience in our work. These problems were not insolvable. But the weight of the 10,000-ton freighter, which exceeds the berth's load capacity by almost 1,000 tons, was the key problem which had to be solved.

Without its solution, it would be useless to talk about building a 10,000-ton freighter.

Chairman Mao teaches us: **“Freedom means the recognition of necessity and the transformation of the objective world.”** In order to solve the problem of overload, we first made a scientific analysis of the berth. As the weight of the hull would increase, so would the pressure, proportionately, on the dock. To solve this, we could supply supporting blocks under the hull to disperse the weight. We took the example of dropping an awl. If it points down, it will make a hole in the ground and stick there. But if the handle is down, it will not stick into the ground although the weight of the awl is the same. That is to say, the smaller the area of contact, the greater the pressure, and vice versa. Acting on this principle, we changed the condition of the bearing pressure on the berth. After careful measurement and calculations, we added wood-blocks to the dock to increase the area of contact. To prevent distortion, we poured cement under high pressure in the heavy load area of the dock to reinforce its foundation. Practice proved that so long as we followed Chairman Mao’s teachings, the berth would answer our needs. Provided man’s dynamic role is given full play, objective conditions can be changed.

We would have to design the 10,000-ton freighter according to the characteristics of the 5,000-ton berth. Large equipment was needed which we did not have. Nor were there any blueprints. These seemed to be unfavourable factors which could put us in a passive position. But, **“the inferior side can wrest the initiative and victory from the superior side by securing certain condi-**

tions through active subjective endeavour in accordance with the actual circumstances”.

We workers have rich practical experience and are the most familiar with the 5,000-ton berth. So long as we summed up our experience scientifically, we could produce a practical design for a 10,000-ton freighter. So we organized a “three-in-one” designing group with workers as the main body and revolutionary leading cadres and technicians participating. Experience-rich veteran workers from all departments were chosen to take part in designing. Thus workers of all branches knew at once the whole perspective of the design and their specific tasks. This broke through the old way of having “experts” do the designing and workers the work. The working class’ wisdom and ability showed clearly after introducing this approach to designing, which relied on collective wisdom and effort. As a result, we spent only a little more than two months to complete the designing of the hull, a task which took the bourgeois “experts” or “authorities” one or two years. Instead of some one hundred blueprints, we used only nine to guide the work of building the hull. Enlarging the design of the hull took us 18 days, and the calculation of the materials needed in building the whole ship was finished in a very short time.

A heavy-duty crane of over 75 tons capacity was needed to build the 10,000-ton cargo ship, but we had only one of 40 tons capacity at our berth. Under ordinary conditions, the hull of such a freighter should consist of 50 or 60 separate parts. A 40-ton crane cannot handle such heavy pieces. The odds were heavily against us. But by dividing big parts into some one hundred small ones, we constructed the hull with the crane we had. In

this way we gained absolute superiority in every separate aspect and guaranteed success in the work of assembly. The propeller, the main part of a large freighter, has a diameter of over five metres and weighs 13.5 tons. Such a heavy casting part requires a big vertical lathe, but we had none. Adopting the method of "ants nibbling at a big bone", we used a horizontal boring machine with a small tool holder of only 20-cm. diameter to make the propeller. It proved successful and our role became active. Through the workers' efforts and wisdom, a 10,000-ton cargo ship appeared on the 5,000-ton berth!

Building a ship may be likened to the long months of pregnancy, and launching the ship to the day of birth. Only successful launching can give "life" to a ship. Launching has always been a big test, and to launch a ship of 10,000 tons from a 5,000-ton berth is even more demanding. The load capacity of the berth is low and all the wood-blocks had to be removed before the launching. The whole weight of the hull would rest on the two ground ways and the problem of overload again cropped up. If we pressed the "trigger", the problem of the ship remaining in the berth might arise. This has happened in the history of shipbuilding.

How to solve this problem?

Chairman Mao has taught us: **"When you do anything, unless you understand its actual circumstances, its nature and its relations to other things, you will not know the laws governing it, or know how to do it, or be able to do it well."** It is known that when an object touches the ground for a short time or while it is in motion, the strain is less than when its contact with the ground is long or when the object is at rest. To ensure the successful launching of a 10,000-ton cargo ship in

the shortest possible time we would have to concentrate our efforts to master the law of sliding, to solve this question.

According to the dialectical-materialist viewpoint, all laws are knowable. The law of sliding in launching a 10,000-ton freighter could be known. The only way was through practice. We followed Chairman Mao's teaching **"Practice, knowledge, again practice, and again knowledge"**, and after repeated experiments finally grasped the law of sliding and worked out the formula for the needed lubricant. We lengthened the launching-way, reinforced the frontal props and prolonged the time of stern floating to ensure successful launching. All this made us realize that **"the active function of knowledge manifests itself not only in the active leap from perceptual to rational knowledge, but — and this is more important — it must manifest itself in the leap from rational knowledge to revolutionary practice"**.

"Matter can be transformed into consciousness and consciousness into matter." After grasping invincible Mao Tsetung Thought, we of the working class become wiser and braver. In the great struggle of changing the objective world and on the stage of revolutionary history, we can display infinite power and direct the performance of a drama, full of sound and colour, power and grandeur!

PEOPLE ARE THE DECISIVE FACTOR

by the Workers' Philosophy Study Group of
the Changchun General Glass Plant

In order to implement in an all-round way the general line of **"going all out, aiming high and achieving greater, faster, better and more economical results in building socialism"** formulated by our great leader Chairman Mao, and his great strategic principle **"Be prepared against war, be prepared against natural disasters, and do everything for the people"**, we must arm ourselves with Chairman Mao's philosophic thinking. We must give full play to man's subjective activity in the field of production, correctly handle the relationship between man and things, so that the mass movement to increase production and practise economy advances victoriously along the course of Mao Tsetung Thought.

Material Conditions Can Be Created

In 1969 our plant was given a new task — to trial-produce an important component part (referred to as "water bulb") for a precision instrument. The workers were very enthusiastic and determined to do a good job to carry through Chairman Mao's great strategic principle **"Be prepared against war, be prepared against natural**

disasters, and do everything for the people". This new product should not be damaged by freezing at 60 degrees C. below zero nor burst at 50 degrees C. above. Its trial-production would require a workshop with constant temperature, dust-proof and shock-proof. But our instrument workshop is built of clay-bricks and located on a busy street. When the tram passes, doors and windows rattle. The floors are earthen, the walls clay and the equipment indigenous, with no facilities for maintaining an even temperature. What was to be done with such inadequate material conditions? Some suggested asking the state for help. But most comrades disagreed with this opinion, standing for using our own hands to create what we lacked.

Developing production and trial-producing new products require certain material conditions; no materialist will deny this. However, in making any new product, contradiction is often met due to material inadequacies. It seems to those who would request help from the state that investment, additional equipment and more materials from the state must be had before work can be started. **Material conditions** are all these comrades think of. They can't see that the masses have infinite creative ability, nor do they understand that material conditions can be created by people armed with Mao Tsetung Thought. We of the working class rely on using our hands. We see people, not things, as the decisive factor in developing production and scaling new heights in science and technology. As Chairman Mao has pointed out: **"Under the leadership of the Communist Party, as long as there are people, every kind of miracle can be performed."** The comrades say: of the thousands of conditions the most precious is people armed with Mao Tsetung Thought.

With the spirit of hard struggle and self-reliance we can create any material condition.

To "await" or to "create" conditions? The difference here reflects the struggle between the two world outlooks and the two lines. Asking the state for help and waiting for necessary conditions stem from the not yet eliminated vestiges of the pernicious influence of the revisionist line in running enterprises. Using one's own hands to create the necessary conditions is the fine style of the proletariat, is putting into action Chairman Mao's great concepts of **"self-reliance"** and **"hard struggle"** and his instruction that **"Diligence and frugality should be practised in running factories"**.

After the comrades' understanding was raised, they plunged into the battle to trial-produce the "water bulb". Without machines they used their hands, experimenting as they went along. Without modern equipment they made indigenous as substitute. To keep the dust out of the "water bulb" they made it under a big glass cover. To maintain constant temperature they opened the windows when the room was too warm and lit a fire in the stove when it was cold. To avoid vibration they fixed the points and position of the "water bulb" late at night when it was quiet. Thus, in a dusty workshop they created dust-free working conditions; they created a constant temperature out of a variable, and a shock-proof situation out of vibration. Finally they produced a "water bulb" that met the requirements. They said with the deep understanding gained from experience: "So long as we have the revolutionary spirit of self-reliance and hard struggle we can create the material conditions we lack; so long as indigenous equipment is scientific and sound it can also be used to make new products."

Turning Unfavourable Conditions into Favourable

Our plant is an old one with out-of-date machines and insufficient equipment for a new production task. Some comrades said: "We'll do what we can under the poor conditions." These comrades want only to keep things as they are and not make new contributions. To them it seems that without ideal conditions no new industrial production task can be accomplished. They see only things, not people, and are unaware of the enormous enthusiasm for socialism among the masses. Therefore, faced with unfavourable conditions, they become helpless and at a loss what to do.

Dialectics tells us that contradictions can be transformed. So long as man's subjective activity is brought into full play, unfavourable conditions can be transformed into favourable ones. It is the duty of us revolutionaries to do precisely this work of "transforming", this work of "changing". In fact, if we use our heads and hands more in the course of production, undertake technical innovations and advance technological processes and improve management, we can often effect a sharp rise in production and remarkable improvement in quality. Our success in remodelling our plant's old tank furnace is a vivid case in point.

Before the Great Proletarian Cultural Revolution our plant spent 600,000 yuan to build a tank furnace for producing ampoule tubes. Designed with emphasis on being big and "modern", the furnace output was low, quality poor, coal consumption high and breakdowns frequent, from the time it went into operation. During the Great Proletarian Cultural Revolution, the workers made withering criticism of the renegade Liu Shao-chi's

“slavish comprador philosophy” and the “doctrine of trailing behind at a snail’s pace” and determined to rebuild the furnace — to change the unfavourable conditions into favourable. They followed Chairman Mao’s great teaching **“It is wrong to appraise our work either from the viewpoint that everything is positive, or from the viewpoint that everything is negative”**, contained in his *Speech at the Chinese Communist Party’s National Conference on Propaganda Work*, and made a comprehensive study and analysis of the tank furnace. Taken as a whole the furnace certainly had many defects and presented quite a big problem. But as for its various parts, they were not all useless. Regarding everything as positive would make us conservative and reluctant to go ahead. Regarding everything as negative would lead to throwing the whole thing out, and wasting. We decided to rebuild eleven parts of the furnace. We organized a “three-in-one” technical innovation group around a core of workers and with revolutionary leading cadres and technicians participating, and after two months’ hard work succeeded in rebuilding the furnace. Production from it was 3.5 tons as against 1.5 tons before; products passing inspection increased from 50 per cent to 90 per cent; sizes ranged from 2 to 100 c.c. ampoule tubes instead of from 2 to only 20 c.c., while daily coal consumption dropped from 11 to 9.5 tons. The comrades said: “As man’s thinking makes a new leap forward, old equipment also makes new contributions.”

The successful rebuilding of the old tank furnace was a great education to every one of us. It was not the old equipment that could not cope with the new task but our old ideology that could not catch up with the new situation. The contradiction between the old equipment and

the new task was in essence a contradiction between old ideology and a new situation. So long as we armed ourselves with Mao Tsetung Thought and gave full play to man's subjective activity, we could repair broken-down machines and rebuild old equipment, turn unfavourable conditions into favourable ones.

Letting Limited Material Conditions Play a Greater Role

The glass-making industry is one that consumes quite a large quantity of coal. After profound study of Chairman Mao's teaching "**Diligence and frugality should be practised in running factories**", the comrades asked themselves: can we turn out more products with less coal, let our limited material conditions play a greater role? Some thought not. They said that to melt a given quantity of material required a given quantity of coal; for example, one round furnace took 2.2 tons of coal. That was the rule down the years and less would not melt the material.

Chairman Mao has taught us: "**In seeking victory, those who direct a war cannot overstep the limitations imposed by the objective conditions; within these limitations, however, they can and must play a dynamic role in striving for victory.**" Objective material conditions have certain limitations, but the question is how, within these limitations, to give full scope to man's subjective activity to let the limited material conditions play a greater role. To those whose thinking is conservative, material conditions and not the human factor play the decisive role. They allow poor conditions to bind them

hand and foot. We say: conditions are inanimate, man is living; material conditions are created and controlled by man; only when man is armed with Mao Tsetung Thought and plays his full role can he make full use of material things.

The continual successes in cutting coal consumption in our plant fully show that the revolutionization of man's thinking has no limit and that the latent power of material conditions is inexhaustible.

In the winter of 1969 our plant launched a campaign to economize on coal. The revolutionary workers made suggestions, thought of methods and explored possibilities. The coal economy drive soon reached a height. Some of the workers renovated the old-type boilers, others improved technique. They exchanged valuable experience and competed with one another to save coal. The workers at No. 12 round furnace were the first to come up with good results. Defying hardship and fatigue, they sat on their haunches beside the furnace observing how the coal burned and got to know its law. From their observations they devised a better way of firing the furnace by which coal consumption was cut from more than two tons to 1.75 tons — a saving of 20 per cent.

At this point some people began to be satisfied, saying "The coal is reduced to ashes, we can't do more!" Was this so? Chairman Mao says: **"In the fields of the struggle for production and scientific experiment, mankind makes constant progress and nature undergoes constant change; they never remain at the same level."** In the spirit of this great teaching, we made further efforts to tap latent power and found that although the coal had given off all its heat, the heat had not all been used in production. A veteran worker said that we mustn't let a

single piece of coal burn for nothing or any of the heat go to waste. So we went all out to utilize the residual heat. We installed three boilers on the tank furnace and dismantled two others which consumed too much coal. The result was a saving of 430 tons a year. The economy campaign advanced another step.

Every bit of coal was burnt and the residual heat utilized. It seemed that nothing more could be done, no more latent power could be tapped. Someone said: "This time we have exploited all the potential!" But was it really so? No! The thermos flask workshop adopted a new technique to replace the boiler for making distilled water. This helped us to find a new way of turning out some products without using coal. This workshop needed four tons of distilled water daily. To produce this amount it had used two boilers which consumed two tons of coal to convert a hundred tons of tap water. With the introduction of the new technique the workshop produced the four tons of distilled water out of only five tons of tap water without consuming any coal. Our economy campaign was thus brought to another new stage. With a deep understanding gained from experience, the workers said: "In burning coal, we must first temper our thinking; only when we are devoted to the revolution can we make the fire blaze; only when man's subjective activity is given full scope can limited material conditions play their greatest role."

Our great leader 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."** Whether we attach prime importance to the human factor or emphasize material conditions only is not merely a question of knowledge but of whether or not we carry

out Chairman Mao's revolutionary line. So long as we persist in giving prominence to proletarian politics, firmly grasp the revolutionization of people's thinking, and give full scope to man's subjective activity, we can, with our own hands, gradually create the material conditions we lack. We can turn unfavourable conditions into favourable and, when certain material conditions are available, let the limited material conditions play a greater role, so as to bring about a continuous advance in socialist production.

DIALECTICS APPLIED IN DRIVING SAFELY

by Hsueh Hsiang-tung

*member of a transport company of a unit of the Chinese
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After joining the army in 1968 and taking a short-term driving course, I began to work in transport by driving a truck on my own. With specific problems in mind while on duty, I have studied and applied in a living way Chairman Mao's great theory of continuing the revolution under the dictatorship of the proletariat, controlled the steering-wheel under the guidance of Mao Tsetung Thought, constantly summed up experience according to "**one divides into two**", and have a record of driving over 35,200 kilometres without mishap. For this I have been cited a "five-good fighter" for two years running.

Our great leader Chairman Mao teaches us: **"Ideology and politics are the commander, the soul in everything. Economic and technical work are bound to go wrong if we in the least slacken our ideological and political work."** My experience over the past more than a year has brought me to realize deeply that driving involves the struggle between the two ideologies — the proletarian and the bourgeois. Only by giving prominence to proletarian politics, doing a good job of ideological

revolutionization, putting politics in command of technique and revolutionization in command of mechanization, can we deal with various complicated situations, overcome all sorts of difficulties and successfully fulfil our tasks.

Prepared and Unprepared

Our company is stationed in a big city with many streets and countless pedestrians. When I began driving on my own, I often met with unexpected incidents. Some one said: "An engine has its danger; sudden accidents are unavoidable." I felt this was true and worried about an accident happening one day.

I studied Chairman Mao's works and felt that this way of thinking did not conform with Chairman Mao's teaching. Chairman Mao teaches us: **"When you do anything, unless you understand its actual circumstances, its nature and its relations to other things, you will not know the laws governing it, or know how to do it, or be able to do it well."** Avoiding an accident depends on knowing and mastering the laws governing the work. In driving a vehicle in a city, one has to deal with the pedestrians practically every inch of the way. I would study the layout of the streets and the pedestrian traffic under different circumstances. I considered whether they were villagers who had just arrived or were city dwellers, whether they were hurrying somewhere or engrossed in thought, where I should slow down and what gear I should use in different places. In this way, with a picture of the different kinds of people and a "living" map in my mind, I can tackle things according to different situations.

When I saw someone lost in thought, I'd blow the horn from a distance to warn him. If I sounded it too near him, he would be startled and not know which way to dodge. A situation in which the person tried to dodge the truck and the truck tried to avoid him would arise and only result in him getting tangled with it. I watched children at an intersection zebra crossing. A single child usually followed an adult; but for children in groups, so long as one had crossed, the others would run in a line after him. If the people's policeman intervened they would run even faster. When this happened I'd pay special attention to the first child to run. Once when I approached an alley an iron hoop suddenly rolled out. In a flash I realized that someone must be following it and immediately put on the brake. Sure enough, no sooner had my truck stopped than a boy ran out of the alley after the hoop. I got to know more about situations, mastered the laws governing my work and met fewer unexpected incidents. As a result, I gained greater initiative in driving.

However, things still happened out of my expectation. Once, a peasant was riding a bicycle in front of me. When I sounded the horn for him to make way, he suddenly veered to the left and fell in the middle of the road. It was too late for me to apply the brake, so I gave the steering-wheel a violent twist, turning the truck off the road and coming to a halt.

From that time on, I was prepared at all times to cope with emergencies in the way of dealing with surprise attacks. On the one hand, I kept mentally alert in all circumstances: When driving on a wide road, I drive as though on a narrow road; on a good road I drive as though on a bad road; on a road with few people I drive

as though the road were teeming with people; on a road with no pedestrians I drive as though there were pedestrians, and I drive an unloaded truck as though it were fully loaded. I always keep a distance from pedestrians or vehicles ahead of me to leave leeway or room for manoeuvre.

On the other hand, I make every material preparation. I do a good job of lubricating the parts, tightening the screws, maintaining the truck and checking its performance. I have made it a rule to check the truck before leaving the depot, while on the road and after returning to the depot. I keep the truck in good condition for preparedness against war so that I can start and stop when necessary, and prevent trouble in any part.

Preparedness makes a world of difference. Being prepared, we shall be able to deal properly with all kinds of emergencies and secure a position of initiative.

Favourable and Unfavourable Conditions

Drivers usually like to drive on wide, smooth roads and dread driving through alleys with many turns or over rugged mountain roads. They want to drive new vehicles and not old ones. They feel that with favourable conditions they can do their job well, otherwise accidents are likely to occur. I once saw an overturned vehicle on an asphalt road while driving my truck to a city. I thought this was probably due to careless driving. It was at this point that a speeding car came towards me, trying to overtake a tricycle, but it could not get the tricycle to make way and so it forced a passage and crossed over into my lane. I realized this a bit late because I had not been as

careful at that moment as I should have been and there was danger of imminent collision. I quickly gave the steering-wheel a hard turn and got the truck from the road onto a sidewalk. The accident was thus avoided.

This incident made me realize 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 objective situation, whether road conditions are good or bad and whether vehicles are old or new may affect safe driving, but it is man who plays the decisive role. If a driver is guided by the idea of wholeheartedly serving the people and always bears in mind Chairman Mao’s teaching in the article *The Situation and Our Policy After the Victory in the War of Resistance Against Japan*, **“Our duty is to hold ourselves responsible to the people. Every word, every act and every policy must conform to the people’s interests”**, and shows an unbounded sense of responsibility when stepping on the accelerator, handling the steering-wheel and putting on the brake, then such unfavourable conditions as a bad road or an old vehicle can be transformed under certain conditions and safe driving can be ensured. If a driver doesn’t have such an attitude there is no guarantee that an accident may not happen even if he’s driving a new vehicle on a good road.

Consequently, every time I drove on wide roads with few pedestrians, I always raised vigilance, kept my speed at a certain limit and didn’t drive too fast. I would do nothing out of bravado or race with other vehicles. Some comrades liked speed. Under such circumstances, I still kept a cool head, was not carried away by emotions but always maintained an enthusiastic but calm state of mind

and worked intensely but orderly. I never went fast just for the sake of speeding.

If the road or the weather was bad I made every effort to overcome the difficulties on the road ahead to make a success of my job, acting on Chairman Mao's teaching "**This army has an indomitable spirit and is determined to vanquish all enemies and never to yield**", contained in his article *On Coalition Government*. Once another comrade and myself delivered timber to a "May 7" school in another county. It was pitch dark, with strong winds, and the road was rough. Even with the headlights on, you couldn't see the road ahead. A moment's carelessness might cause the vehicle to fall into a gully. We went round quite a number of dangerous bends and forded several streams, making frequent stops. A newly built dam confronted us. Because of the steep slopes and the slippery road we twice failed to make our way up. As the headlights shone skywards and nothing could be seen below when the truck climbed the slope, we had to stop and survey the road surface with our feet and hands. After a hard struggle we finally got up the steep slope and reached our destination.

Another time it was snowing when I drove out on a job. The road was narrow and slippery and there were many pedestrians — tough driving. On one street I saw a worker on a bicycle about 20 metres ahead of me trying to avoid the car behind him. I figured that the cyclist would likely fall down and so I kept a wary eye and drove with extraordinary care. Sure enough, he tumbled in the middle of the road about 6 metres from me. Because I had readied myself in advance for what might happen and taken bold steps to cope with it, a major accident was avoided.

Chairman Mao teaches us: **“In his endeavour to win a war, a military strategist cannot overstep the limitations imposed by the material conditions; within these limitations, however, he can and must strive for victory. The stage of action for a military strategist is built upon objective material conditions, but on that stage he can direct the performance of many a drama, full of sound and colour, power and grandeur.”** This applies in fighting and also in driving. Even with unfavourable conditions we can ensure safe driving and do our work successfully if we give prominence to proletarian politics and bring the drivers’ initiative into full play.

Experienced and Inexperienced

When I started carrying out transport tasks on my own, I was not bold enough in my work because I felt I had got only scanty knowledge of driving in my short training period and lacked practical experience. What should I do about it?

Chairman Mao teaches us: **“Reading is learning, but applying is also learning and the more important kind of learning at that. Our chief method is to learn warfare through warfare.”** Acting on Chairman Mao’s teaching, I took the initiative in asking for work. In carrying out the jobs assigned me I paid attention to constantly summing up experience, and modestly learned from other comrades, so as to draw experience from comparing what had been done by others with what I had done myself. When an accident was caused by others, I always made a conscientious analysis of it and found out why such an accident had taken place, and whether a similar accident might be

caused by myself, so that experience and lessons could be drawn from all this. The masses are always my teachers. If one fails to learn advanced experience from others he certainly cannot make progress, and if one fails to draw lessons from accidents caused by others, it is difficult to guarantee that a similar accident might not be brought about by oneself.

After studying Chairman Mao's brilliant philosophic thinking, I deeply realize that one can speak of "experienced" or "inexperienced" only in a relative sense, and that under certain conditions "inexperienced" may be transformed into "experienced". The key to this question lies in whether one views it correctly. When I first worked as a driver on my own, I was rather timid in my work because my technique was far from advanced and I had no experience and was afraid of accidents. Then I substituted boldness for fear, emancipated my mind and took the initiative in doing my work. Nothing happened as the days went by. A sense of pride and self-conceit grew in me. Because I was inclined to think that driving a vehicle was nothing special and there was not much to it, I was eager to drive fast to show my skill. Trouble might easily arise if this was not overcome in good time. So I began to get a good hold on any indication that might lead to the growth of self-conceit, thought over the danger this might involve and tried to find the root cause. And with the help of other comrades I worked out concrete measures to correct my errors.

With the lapse of time, improvements in my technique and more experience, I was capable of handling situations at my discretion. At such a time it was easy to be content with the existing state of affairs, to give little thought to making continued progress and to seek no more

technical improvements. I studied Chairman Mao's teaching "**Many things may become baggage, may become encumbrances, if we cling to them blindly and uncritically**", and made every effort to cultivate a working style of modesty and prudence and guided my action with the idea of continuing the revolution. I took the driver's cabin as a kind of classroom for the living study and application of Mao Tsetung Thought. I carried on this study wherever I drove, turning my driving into the course of living study and application of Mao Tsetung Thought and one of fighting self and criticizing revisionism, transforming my world outlook, and tempering my boundless loyalty to Chairman Mao through actual struggle.

Through my own practice and by learning from others' experience in the past year, by and large I am always able to keep the following in mind: always bear in mind our great leader Chairman Mao, regard doing a good job of driving as a concrete action in being loyal to Chairman Mao and a contribution of what I can do for the Chinese revolution and the world revolution; always bear class struggle in mind, use vehicles as an instrument for class struggle and see to it that driving is in the interests of consolidating the dictatorship of the proletariat, sharpen vigilance at all times and deny the class enemies any loopholes for making trouble; and always keep in mind the defence of the motherland, use the viewpoint of preparedness against war to observe, check and implement everything so that my thinking, working style, work and way of life are marked by a fighting spirit to meet the needs of preparedness against war. Also I am always able to steadfastly remember that our duty is to hold ourselves responsible to the people, and that every word and every action must conform to the people's in-

terests and that my sole purpose is to defend the people, love them and wholeheartedly serve them. If by any chance an unavoidable accident occurs while I'm driving, I am resolved without hesitation to defend the people's interests with my life and blood.

The truck runs straight ahead but the situation is always changing; there is struggle between two kinds of outlook in holding the steering-wheel. Only by living study and application of Mao Tsetung Thought, doing a good job of ideological revolutionization and putting politics in command of technique can we victoriously advance along Chairman Mao's revolutionary line in all weathers.

BREAKING DOWN FOREIGN CONVENTIONS

by the Workers' Philosophy Study Group of
Workshop No. 3, Tientsin Chemical Plant

Inspired by the spirit of the Ninth Party Congress, the revolutionary workers of our workshop, in accordance with Chairman Mao's great teaching of **"breaking down foreign conventions and following our own road in developing industry"** and in the revolutionary spirit of daring to destroy the old and being good at creating the new, have by our own efforts succeeded in designing and making a turret chlorinator, thereby blazing a new trail for producing chloral with greater, faster, better and more economical results.

Chloral is an important chemical widely used in the insecticide and pharmaceutical industries. We used to produce it in a ladder-type chlorinator copied from a foreign model. But it was so big that it occupied a five-storey building, and the work process was long and complicated, with the waste of much raw material. Production efficiency was low, requiring more than sixty hours to turn raw material into finished product. All this affected speedy production of chloral. The turret chlorinator we made is much smaller, saves raw materials, cuts the processing time nearly two-thirds and is more than twice as efficient. It produces chloral of excellent quality.

The process of making the turret chlorinator tells us that to follow our own road in developing industry we must break down foreign conventions and have the revolutionary spirit of destroying the old and creating the new. If we dare not destroy the old, we would have to always tail after others at a snail's pace; if we are not good at creating the new, we would not be able to scale the heights of world science and technology.

Our great leader Chairman Mao says: **"The supersession of the old by the new is a general, eternal and inviolable law of the universe."** The process of destroying the old and creating the new is a process of hastening such supersession. Society advances in the process of continuously destroying the old and creating the new, and so does science. To destroy the old and create the new, we must do away with fetishes and superstitions, or our minds will be fettered, our thinking circumscribed, and the development of science and technology prevented. Poisoned by the renegade, hidden traitor and scab Liu Shao-chi's slavish comprador philosophy and his doctrine of trailing behind at snail pace, some people put blind faith in foreign equipment, not daring to question it, let alone try to improve it. This was the situation we faced when we set out to improve the production process of chloral. It was actually a metaphysical approach those people were taking, for they saw imported equipment only as the fruit of past scientific and technological experience and could not see the new production experience people had gained since the equipment was designed. With the continuous development of science and technology yesterday's advanced equipment becomes out of date today. Without innovations or inventions production could not develop.

We want to discard blind faith, not science. Our aim is further progress in science, the creation of the new according to the objective law of the development of things. While seeking to improve the production process of chloral, in line with the concept of “**one divides into two**” we began by carefully studying the mechanism of the ladder-type chlorinator while at the same time analysing the entire process from raw material to finished product. The chemical reaction that produces chloral takes place when alcohol and chlorine are mixed under given conditions. This is a scientific principle which cannot be broken down. The foreign equipment was designed and made according to this principle, yet a full chemical reaction did not take place in the foreign chlorinator because the contact surface between the elements of alcohol and chlorine was too small. Hence its fatal weaknesses: big size, long process and low production efficiency. On the basis of this analysis, the revolutionary workers of our shop contributed ideas out of their rich production experience and finally brought out their own design for a turret chlorinator.

A design is a theoretical matter: whether it conforms to the laws of the objective external world has to be tested in practice. When we tried out our turret chlorinator, no chemical reaction took place when the basic raw materials, alcohol and chlorine, were mixed. To find out why, we acted in accordance with what Chairman Mao teaches in *On Practice*, “**Practice, knowledge, again practice, and again knowledge**”, and fixed a viewer on the equipment to observe directly how the test went on. Through repeated tests we found why there was no reaction and adopted appropriate measures, thereby solving that contradiction. But with this con-

tradition resolved, new ones arose, which we solved one by one in the revolutionary spirit of daring to think and act and the scientific approach of seeking truth from facts. Finally the new turret chlorinator was born.

Chairman Mao teaches us: **“New things always have to experience difficulties and setbacks as they grow.”** The process of making the turret chlorinator was also replete with the struggle between materialist dialectics and metaphysics.

Some people said, “This is like scorning a short cut for the long way around.” In their eyes, to copy foreign models was a quick way while to destroy the old and create the new was taking a long way. This is in fact standing truth on its head. When we look at a thing, we must not look only at its appearance but must see through the appearance to its essence. Materialist dialectics tells us that everything has its own law of development. The process of destroying the old and creating the new is the process of probing and grasping such laws. Each success of this process is a leap in the knowledge of the objective law of a thing. The deeper people’s knowledge and grasp of such a law, the surer their success in the practice of transforming the objective world. In this sense, to destroy the old and create the new is really a short cut for us. We would be taking a long way if we dared not break with foreign conventions but inched along behind others.

Of course, there may be zigzags in our way forward due to lack of correspondence between subjective guidance and objective reality. Can this be called taking the long way? The question is how to correctly treat failures in scientific experiment. Chairman Mao teaches us: **“Error is often the precursor of what is correct.”** We can turn failures into successes as long as we draw lessons

from the failures and bring our ideas into correspondence with the laws of the external world. This was exactly how things turned out. When we tried our hands at the turret chlorinator, our tests in the first two and half months failed because we didn't fully grasp the law of chloral production. This seemed a "long way", as a lot of manpower and time had been put into the tests. But, with our gradual understanding and grasp of objective laws, through practice we discovered a new technique for producing chloral with greater, faster, better and more economical results. Finally, by using the new equipment we were able to raise production efficiency substantially. Thus, what appeared to be a "long way" at first became a short cut in the long run.

To learn the advanced experience from others may help us to make less detours; it is wrong to reject others' advanced experience. We learn from other people in order to create, not to copy. Before we began to make the new equipment, while learning the advanced experience from others we earnestly summarized the rich production experience accumulated by the workers of our factory. The technological reform in chemical production to reduce the size of the equipment and to change the long, complicated process into a short and simple one prompted our decision to create a new-type chlorinator. In doing this, however, lessons were yet to be learned on the question of learning and creating. We first tried using equipment for producing other chemical products to produce chloral, but we failed. From this lesson we realized that in learning from others' experience we must proceed from our own conditions and apply it creatively and with judgement, not mechanically. We must couple learning with creating, putting the stress on the latter

and setting ourselves the aim of surpassing others. We must follow our own road in developing industry.

The birth of the turret chlorinator once again proves that guided by Chairman Mao's great policy of **"maintaining independence and keeping the initiative in our own hands and relying on our own efforts"** the Chinese working class, by giving full rein to their revolutionary initiative and creativeness, will certainly be able to build China rapidly into a modern powerful socialist country and make still greater contributions to world revolution.

CHAIRMAN MAO'S PHILOSOPHIC THINKING GUIDES OUR FARMING

by the Party branch and poor and lower-
middle peasants of the Tachai Brigade, Hsiyang
County, Shansi Province

Our great leader Chairman Mao teaches us: **“Liberate philosophy from the confines of the philosophers’ lecture rooms and textbooks, and turn it into a sharp weapon in the hands of the masses.”** Following Chairman Mao’s teachings and acting according to his instructions, we Tachai people have for many years applied Chairman Mao’s brilliant philosophic thinking to guide agricultural production, and practised scientific farming to a large extent, achieving ever more satisfactory results. Nature is capricious; in dealing with it man has to master its countless changes. Only by studying and applying Chairman Mao’s philosophic thinking in a living way can we better understand the objective world, remould both the objective and our own subjective worlds, and reap abundant harvests. This article tells something of what we understand on this subject.

High-Yield and Low-Yield Crops

As we were striving for richer and richer harvests, a contradiction arose in some areas. The debate was

which should have greater sown acreage — maize or lesser miscellaneous crops such as millet and beans. Seeing the high yield of maize, some people wanted to sow a lot of it, but little millet or no lesser miscellaneous crops at all. This is incorrect.

What is meant by high-yield and low-yield crops? The terms are by no means absolute. Tachai used to be known for its hilly land and frequent natural disasters. Three days without rain and the seedlings would turn yellow, while a downpour would wash out the entire crop. Under such conditions no crop could yield high. In the past, over 20 per cent of our cultivated area was sown to maize, and produced 200 *jin*¹ per *mu*.² Today, displaying man's dynamic initiative, we have levelled our plots, made them as smooth as mirrors and worked up a thick layer of rich topsoil. Whatever we sow now grows well. The average per *mu* yield of maize has exceeded 1,000 *jin* and the output of wheat, millet and beans has also increased. We used to sow 20 *mu* to wheat and harvest less than 110 *jin* per *mu*. Today we plant more than 110 *mu* to wheat and gather in an average of over 400 *jin* per *mu*. After summer harvest, the wheat field is replanted with millet (yielding 600-700 *jin* per *mu*) or sown to glutinous millet (yielding over 700 *jin* per *mu*). The two crops, wheat and millet, produce a total of over 1,000 *jin* of grain per *mu*. We used to devote more than 100 *mu* entirely to beans every year and bring in a harvest of over 20,000 *jin*. Beans are now intercropped, and yet we gather the same amount. We overfulfil the state tax and

¹One *jin* is equivalent to $\frac{1}{2}$ kilogramme.

²One *mu* is equivalent to 1/15 hectare.

purchase quotas every year, and the collective reserve of beans has also increased.

We should have a dialectical approach not only to kinds of crops but also to arranging areas for their cultivation. Correctly fixing the ratio between the different crops is a matter of no small importance; it concerns the interests of the state, the collective and the individual commune members. How much maize or millet and other crops a production team sows must be decided from this over-all starting point: **“Be prepared against war, be prepared against natural disasters, and do everything for the people.”** If the revolution needs it, no matter how little a crop may yield, we will work hard and grow it well, turning a low-yield into a high-yield crop.

Fertilizer and Grain

There is a saying: “The size of the fertilizer pile in spring determines the size of the grain pile in autumn.” Is it true that a big pile of fertilizer necessarily ensures a big pile of grain? It is not as simple as that. A lot of fertilizer is but a good material factor. What is important is to give play to man’s role in applying it. Only by applying the fertilizer skilfully can the crops grow sturdy. Some people say, “There’s no skill in farming; plenty of fertilizer does the job. A skilled ploughman is no match for the loafer who uses a lot of manure.” This is not a scientific method of farming.

What is skilful application of fertilizer? Chairman Mao teaches us: **“The principle of using different methods to resolve different contradictions is one which Marxist-Leninists must strictly observe.”** In farming and in apply-

ing fertilizer we should understand this truth too. Our production brigade has sandy soil, sticky soil, black soil, white soil, and sunny and shady slopes. Fertilizer should be used according to the kind of land and not haphazardly. If a cooling fertilizer is applied to cool land, it will make the soil "shiver". If a warming fertilizer is applied to warm land, the soil will "perspire". Instead of producing good results it will damage the crops. After many years of practice in production and scientific experiment we have discovered the laws governing the use of fertilizer. We apply cooling fertilizer on sunny slopes and warming fertilizer on shady slopes, manure in sandy soil and cinders in sticky soil. For different crops we use different fertilizers. Since maize seed is big and planted deep, we use chiefly compost. When the young shoots break through the ground, we give special fertilizer to the undersized and weak ones. To plots where the soil is poor and the shoots weak, we apply additional fertilizer early, to foster the growth of both the stalk and the ear. To plots where the soil is rich and the shoots sturdy, we apply additional fertilizer late, to foster mainly the growth of the ear. We apply fertilizer skilfully according to different conditions and our crops grow as sturdy in one place as in another, down the gullies, up the ridges as well as on the slopes.

Besides skilful application of fertilizer, there is also the question of which to rely on, chemical fertilizer or compost. This also involves a struggle. We use mainly compost of leaves and stalks and manure from the increasing number of pigs and draught animals we keep. We use chemical fertilizer too, but do not rely on it. That is to say, we get fertilizer with our own effort and contribute our share in supporting the world revolution by

turning the piles of fertilizer of our own making into piles of grain.

Good and Bad Strains of Seed

The "**Eight-point Charter**" for agriculture¹ put forward by Chairman Mao tells us that we should pay close attention to selecting good strains of seed. Where do good strains come from? They do not drop from the skies, but are carefully selected and cultivated by the masses over long years of practice in production and scientific experiment. Good strains are regional. As places, climate, soil and other conditions differ, a good strain in one place is not necessarily good in another. For this reason, we need a dialectical approach to good strains of seed too.

Some people think the seed we have exchanged with other places are good strains. This, in fact, is not always so. We first plant the new seed experimentally in small plots of land and never in large areas before we are sure of its success. And when experimenting, instead of sowing the seed in one plot, with one kind of soil or terrain, and for one year, we test it in different soils and terrains, and against drought, waterlogging, wind, hail, frost, ice, diseases and pests. Only by making such experiments can we select really good seed adaptable to our locality. For example, our Wuan millet was selected from twelve

¹ The **Eight-Point Charter** put forward by our great leader Chairman Mao in 1958 is a systematic formulation of eight basic factors for increasing farm production. These factors are: deep ploughing and soil improvement, fertilizer, water conservancy, seed selection, close planting, plant protection, field management and improvement of tools.

varieties. But were the other eleven varieties no good? Not at all. The main reason we did not choose them was because they are not adaptable to our locality. Wuan millet is highly adaptable and resistant to natural adversity and lodging. It yields high in our locality in both grain and straw, whether we sow it on a ridge or in a gully, on sloping or level land, in red, white, sandy or black soil.

A good strain of seed by no means stays so but will degenerate with time. By yearly selection and cultivation of seed not only can degeneration be prevented but the strain further improved. We have been growing Wuan millet since the co-operative movement in 1955. Instead of degenerating, it has been yielding higher every year. We have achieved this result by persisting in picking the best ears every autumn while the crop is still in the field and using these as seed. Some people think the millet seed must be changed every few years, or output will drop. This is because while growing millet they do not select seed, do not give play to man's dynamic initiative.

Of course, the degeneration of some varieties cannot yet be prevented by human effort. The Shansi Mixed No. 1 maize we grow was quite good a few years ago but has recently begun to degenerate. Nevertheless, we have ensured a steady, high yield of maize by cross-breeding or by introducing new varieties.

Deep Planting and Shallow Planting

Deep planting is one of the important means for increasing production that we have learned from experience.

The merit of deep sowing is that it enables the plant to strike deeper roots and thus become resistant to drought and lodging. Compared with shallow planting, deep planting increases output by 120 *jin* per *mu*.

Deep planting requires one condition: a thick layer of topsoil. How can this be provided? Deep ploughing in the autumn, deep hoeing in the summer, top-dressing with fresh earth, meticulous farming and plenty of compost will make the soil as soft as sponge and thus create the condition for deep planting. If seed is deep-planted into raw earth, without this thick layer of topsoil, it simply will not strike root. Another point: the ploughing may be deep but there may be big clods of earth left in the field. The purpose of deep ploughing cannot be attained if these clods are not broken up to allow the young shoots to grow.

The topsoil at Tachai used to be only about ten centimetres thick, and maize was planted only six centimetres below the surface. As Tachai's topsoil has increased, maize is now planted ten to thirteen centimetres deep. One particularly dry year, we planted it as deep as sixteen centimetres, in the damp soil. However we do not plant at uniform depth. We plant deeper on ridges and sunny slopes because moisture is low while the temperature of the soil is high in those places. Because the young shoots of Great Yellow maize are stronger to break through the earth it is sown deeper than Golden Queen. Even in the same plot of land we do not sow the seeds at the same depth but plant them deeper where the earth is dry and the topsoil is thick and shallower where the topsoil is thin but damp.

When intercropping maize with beans it is not advisable to sow the beans deep as they will not grow

out. Since maize is to be planted deep and beans shallow, there is a contradiction. Our method of resolving it is to have the bean-sower push some loose earth into the furrow with his foot before dropping the seed into it. This way, every seed we plant grows. People in some places have not realized this contradiction, or have realized it but do not tackle it seriously. They sow a lot of beans in spring but reap very little or none in autumn. This is because they have not grasped the dialectics of deep planting and shallow planting.

Close Planting and Sparse Planting

Which is good, close planting or sparse planting? From what we understand neither is good if overdone. Crops must be planted in a rational density.

What is meant by rational density? Chairman Mao teaches us that in studying the particularity of any contradiction, **“we must not be subjective and arbitrary but must analyse it concretely. Without concrete analysis there can be no knowledge of the particularity of any contradiction”**. We in Tachai used to grow less than 1,000 plants of maize per *mu*. People said, “A maize field is still too closely planted even if a cow can lie down between the plants.” Since after liberation we have rebuilt our fields, increased the thickness of the topsoil and used more fertilizer, the number of maize plants per *mu* has increased to 1,600-2,400. But we do not determine the number of plants arbitrarily; the density varies with the different terrains, soils, fertilizers and seed varieties. For instance, since the plots in the gullies are fertile but poor in ventilation and lighting, from 1,600 to 1,800 plants

per *mu* of the tall Golden Queen maize can be sown there. About 2,000 plants of the Shansi Mixed No. 1 maize can be grown in the plots on ridges where ventilation and lighting are good.

As the fields of Tachai have been steadily improved and enriched in recent years, some people think that in order to raise production we must continually increase the number of plants per *mu*. But facts have proved otherwise. Wanting to wrest more from the land we planted some of the plots too close last year. When Comrade Chen Yung-kuei, secretary of the Party branch, saw what we had done, he said, "The soil is now rich and the maize grows tall. If we plant too close, ventilation and lighting will be reduced. The stalk will grow tall, but the ear will be small and yield cannot be increased. If we thin the plants out a little and make every one grow properly, the stalk will be thick, the ear big and the kernel full, and production will go up." In the autumn we harvested the closely and sparsely planted plots separately. The closely planted plots, with 2,000 plants per *mu*, yielded 1,000 *jin*, averaging 5 *liang*¹ per plant, whereas the sparsely planted plots, with 1,600 plants per *mu*, gave 1,120 *jin*, an average of 7 *liang* per plant. To compare, the sparsely planted plots yielded 120 *jin* per *mu* more than the closely planted plots. The intercropped plants also grew well and the kernels of the maize were full. This comparison made us realize that the extent to which a plot of land is to be closely or sparsely planted is not fixed but is determined by the soil fertility, variety of seed, ventilation, lighting and other factors. The density of plants in a plot is rational so long

¹ One *liang* is 1/10 *jin*.

as it can fully exploit the potentiality of the land for increased production.

In some places maize is planted either too sparsely or too closely. Some people plant it too sparsely because they are bound by the conventions of old farming methods. They improve their fields and apply more fertilizer but do not adequately increase the density of the plants. Some people plant too closely because after improving their fields, fertilizer and other conditions, they blindly increase the number of plants per *mu* without first experimenting. Neither of these tendencies reflects objective reality and therefore cannot increase production. The adequate density cannot be decided without first making experiments in accordance with the local conditions and variety of seed.

USING MATERIALIST DIALECTICS TO CURE COMMON DISEASES

by Kuo Shu-su

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Chinese People's Liberation Army*

I was originally an internist. Several years ago, the leadership decided that I should specialize in neurology. I was worried at first because I knew very little about this field. But on second thoughts, I realized that though lacking a good foundation in that field was a bad thing, it was also a good thing. Just as Chairman Mao has taught us: **“On a blank sheet of paper free from any mark, the freshest and most beautiful characters can be written, the freshest and most beautiful pictures can be painted.”** So I determined to tackle diseases of the nervous system.

It turned out to be no plain sailing. To overcome my ignorance of neurology, I started out burying myself in foreign textbooks. I soon discovered that these books dealt only with difficult theories and rare diseases. Very little was said about common diseases and ailments which we often meet in practical work, and in some books they were scarcely mentioned at all. So the more I read them, the more frustrated I became.

It was just at that time that the great leader Chairman Mao issued the brilliant call **“In medical and health**

work, put the stress on the rural areas", pointing out the orientation of our advance as medical workers. In line with Chairman Mao's instruction, instead of staying in the hospital, we organized ourselves into medical teams and went to the PLA units and the villages. What we encountered there were still common diseases.

This situation made us understand more clearly that emphasis should be put on curing common diseases. It is counter to Chairman Mao's proletarian line in medical and health work to neglect the study of these diseases and the improvement of their treatment, and to assign a huge staff and a large quantity of materials to research into difficult and rare diseases. In keeping with Chairman Mao's constant teachings, we resolved to launch attacks on common diseases. In our medical practice we laid aside the yoke of foreign textbooks and old conventions, used Chairman Mao's materialist dialectics, and thus gained fresh experience in curing common diseases and, particularly, discovered new methods of treatment for neurasthenia, dermatoneuritis and leg and back aches.

Grasp the Principal Aspect of a Contradiction

One of the common diseases in the field of neurology is neurasthenia. All those who suffer from neurasthenia have as symptoms headache and insomnia, the latter being one of the main causes of the former. There was a saying that when a doctor met a patient with headache, he got a "headache" too and often prescribed sedatives or hypnotics, both of which give temporary relief but cannot cure the ailment.

To conquer neurasthenia, I have repeatedly studied Chairman Mao's brilliant philosophical work *On Contradiction*, which enlightens me very much.

Chairman Mao teaches us: **"Of the two contradictory aspects, one must be principal and the other secondary. The principal aspect is the one playing the leading role in the contradiction. The nature of a thing is determined mainly by the principal aspect of a contradiction, the aspect which has gained the dominant position."** This thought came to my mind: It is a normal phenomenon of excitation and inhibition of the cerebral cortex that a person is full of spirit in the daytime and falls asleep at night. The problem of a neurasthenic is that his cerebral cortex is not excited in the daytime when it should be and not inhibited at night, thus disturbing the normal functioning of the nervous system.

Excitation and inhibition are the two aspects of a contradiction. One must play the leading role. But which? We take a rest in order to work well, but not vice versa. Excitation thus plays the leading role, and in curing this kind of ailment emphasis should be put on the aspect of excitation. But the old textbooks on nervous diseases said tonics or hypnotics should be prescribed for neurasthenia to quiet the patient down. That is, emphasis was placed on the aspect of inhibition. But practice shows that this kind of treatment cannot solve the problem fundamentally. It often results in the patient's needing an increasing dose of medicine, while the disorder still remains.

In line with Chairman Mao's teaching: **"When the principal aspect which has gained predominance changes, the nature of a thing changes accordingly"**, I decided to change the old, traditional way of treatment. I concen-

trated on the aspect of excitation which plays the leading role, to help increase the excitation of the patient in the daytime. Sufficient excitation will naturally induce appropriate inhibition.

With the assistance of the fraternal hospitals and comrades, I studied and adopted a new way of treatment, that is, increasing the degree of excitation of the patient in the daytime. After repeated experiments on animals and on myself until I was sure that this method of treatment brought no harm to the human body, I tried it out on a patient who had suffered from severe neurasthenia for more than 20 years. I treated him once each day before noon, one minute each time. After three days the patient felt drowsy between 8 and 9 in the evening, and since that he has been full of spirit in the daytime and able to sleep normally at night. Thus his nervous disorder was cured without a tablet or an injection.

To date, we have treated over 500 neurasthenics who suffered from headache and insomnia. The efficacy rate exceeds 80 per cent.

Seeing Essence Through Phenomena

“When we look at a thing, we must examine its essence and treat its appearance merely as an usher at the threshold, and once we cross the threshold, we must grasp the essence of the thing; this is the only reliable and scientific method of analysis.”

This great teaching by Chairman Mao is entirely applicable in diagnosing and treating diseases. If we are misled by certain superficial phenomena of a disease, we will surely end up “treating a patient with headache

by treating the head and one with foot pain by treating the foot". This does not solve the basic problem.

A frequent disease is dermatoneuritis. For a long time medical circles tended to diagnose the numbness in certain parts of the body as dermatoneuritis, and concentrated the treatment on "inflammation". From my own medical practice, I began to doubt this. I thought: The numbness caused by dermatoneuritis is a phenomenon. Sometimes the phenomenon does not entirely correspond with the essence. The same phenomenon may reflect a different essence. So we should not be misled by a phenomenon.

After conscientious examination of the case histories of patients suffering from dermatoneuritis, I discovered that their disease was caused in varying degrees by dampness and cold. The source of the ailment was quite likely long-term inhibition of the nerves around the affected part, or local paralysis. This led me to the opinion that dermatoneuritis is not an inflammatory disease. Treatment should therefore not be centred on "inflammation", but should help the nerves around the affected part recover their state of excitation. After research we finally decided to adopt a new method, that is, to recover in a short period the excitation of the nerves which had long been inhibited.

Chairman Mao teaches us: **"Our duty is to hold ourselves responsible to the people."** Not to harm the patients, I tested the new method first on myself. Results showed that man's skin is very sensitive to this method, for the slightest touch caused acute pain. However, I was happy because it proved that this method could help excite the nerves in the skin and provide a possible cure for dermatoneuritis.

A soldier suffered from dermatoneuritis for four years with one leg numb, so that he could not even feel the prick of a needle. He had been referred to several famous big hospitals but received no help. Having gained experience from the experiments on my own body, I decided to treat him the new way. As the result of the first treatment, half of the numbness of his leg vanished and the second time it was gone. The patient was well.

That year we received more than 100 patients suffering from various kinds of dermatoneuritis or polyneuritis. All were cured.

Facts made me realize profoundly that no matter what we do, we must penetrate the superficial phenomena of things to study their essence. Only thus can we grasp the objective law of a thing and not be misled by its phenomena, can our thinking correspond to reality and can we adopt the correct method to solve the problem and achieve the anticipated results in our work.

Summing Up Experience, Continuing to Make Progress

Our medical rounds of the PLA units and the villages brought us in touch with many patients who had aches in their legs and backs. This caught our attention. How could we cure them? This was a big question. Leg and back aches are common ailments among the working people. In the past, however, due to the revisionist line in medical and health work pushed by the renegade, hidden traitor and scab Liu Shao-chi, not only were these ailments ignored in medical circles but nobody could tell

for certain which medical department they belonged. Very few people really studied them.

I thought to myself: As health workers armed with Mao Tsetung Thought, we should wholeheartedly serve the workers, peasants and soldiers. We must find a way to cure these aches and relieve the suffering of our class brothers regardless of to which medical department these ailments belong.

Following Chairman Mao's great teaching: **"It is necessary to sum up experience conscientiously"**, we earnestly summed up the process of our treatment of neurasthenia and dermatoneuritis. We realized that we had been able to cure some common neurological diseases and ailments not by relying on the medical books, not by putting blind faith in foreign experience, but by depending on Mao Tsetung Thought, on Chairman Mao's materialist dialectics. This was our most basic experience. Summing up this experience enabled us to know the common essence of some frequently seen diseases and ailments. **"After knowing the common essence of things, we must go further and study the concrete things that have not yet been thoroughly studied or have only just emerged."** In the light of Chairman Mao's teaching, we made a special study of leg and back aches.

Chairman Mao teaches us: **"Investigation may be likened to the long months of pregnancy, and solving a problem to the day of birth."** We tackled this difficult problem by first going into the midst of the PLA fighters and poor and lower-middle peasants to find out what caused their leg and back aches, and made detailed examinations of such patients. We discovered that the great majority, especially those suffering from strain of the lumbar region, had a feeling of stiffness in the

muscles and other tissue in the locality of the pain or surrounding area. Stiffness means muscle contraction; it is a protective or pathological reaction common to all living beings.

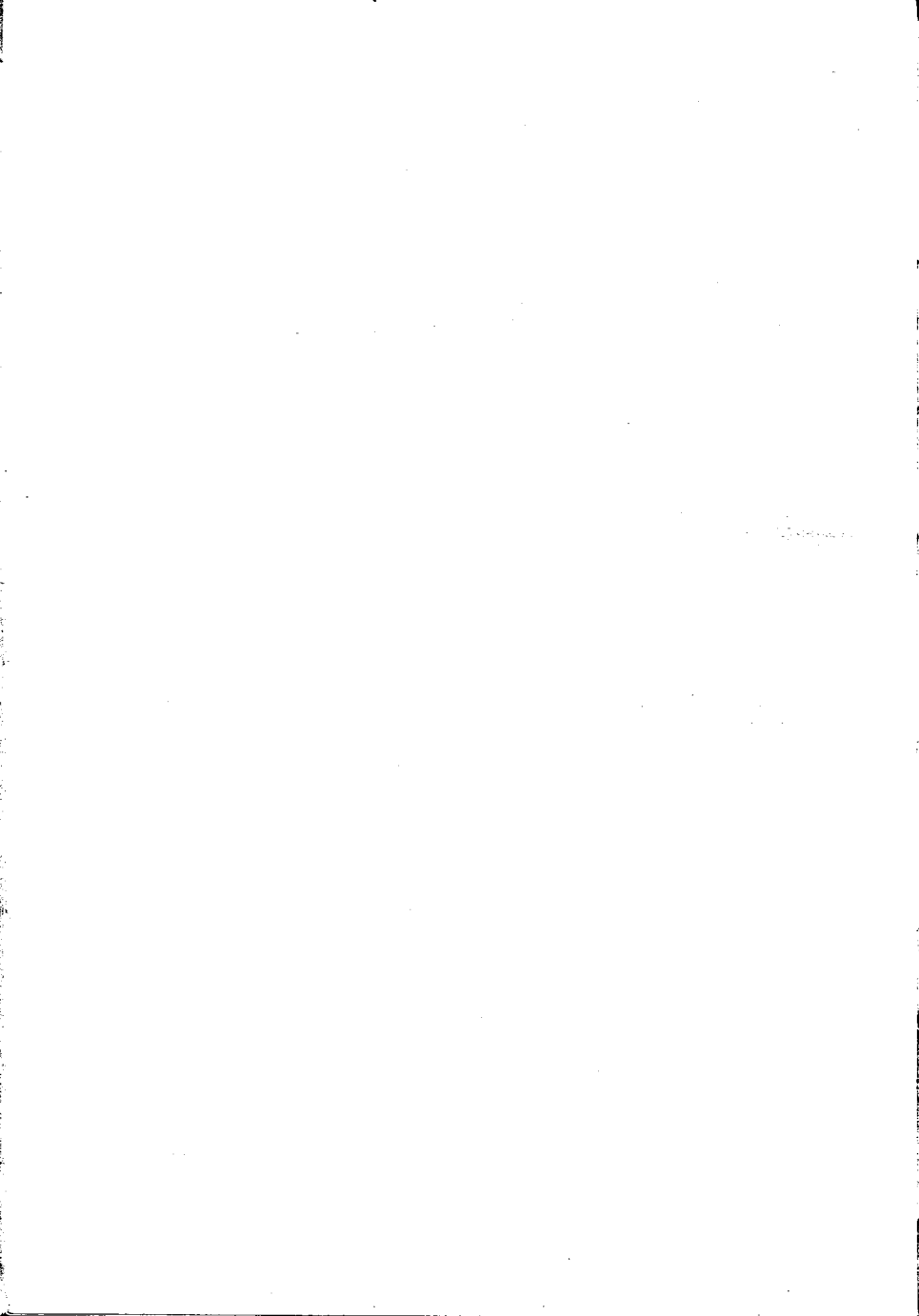
Contraction and relaxation of muscles are two aspects of a contradiction, having points of similarity with the two aspects of another contradiction — nervous excitation and inhibition. Neurasthenia is the reversal of nervous excitation and inhibition, and leg and back aches develop from disturbance in contraction and relaxation. Therefore, I concluded that leg and back aches resulted when the muscles and other tissue had long been in a state of semi-contraction and semi-fatigue. This was the root cause. If this condition could be changed and the muscles and other tissue made to relax, the patients would be relieved of pain and become sound and healthy again. Reflecting that physiotherapeutic treatment of leg and back aches had proved somewhat successful, I concluded that the reason was that it gave the muscles and other tissue a certain degree of relaxation. But because relaxation had not been complete, the treatment could not result in a cure.

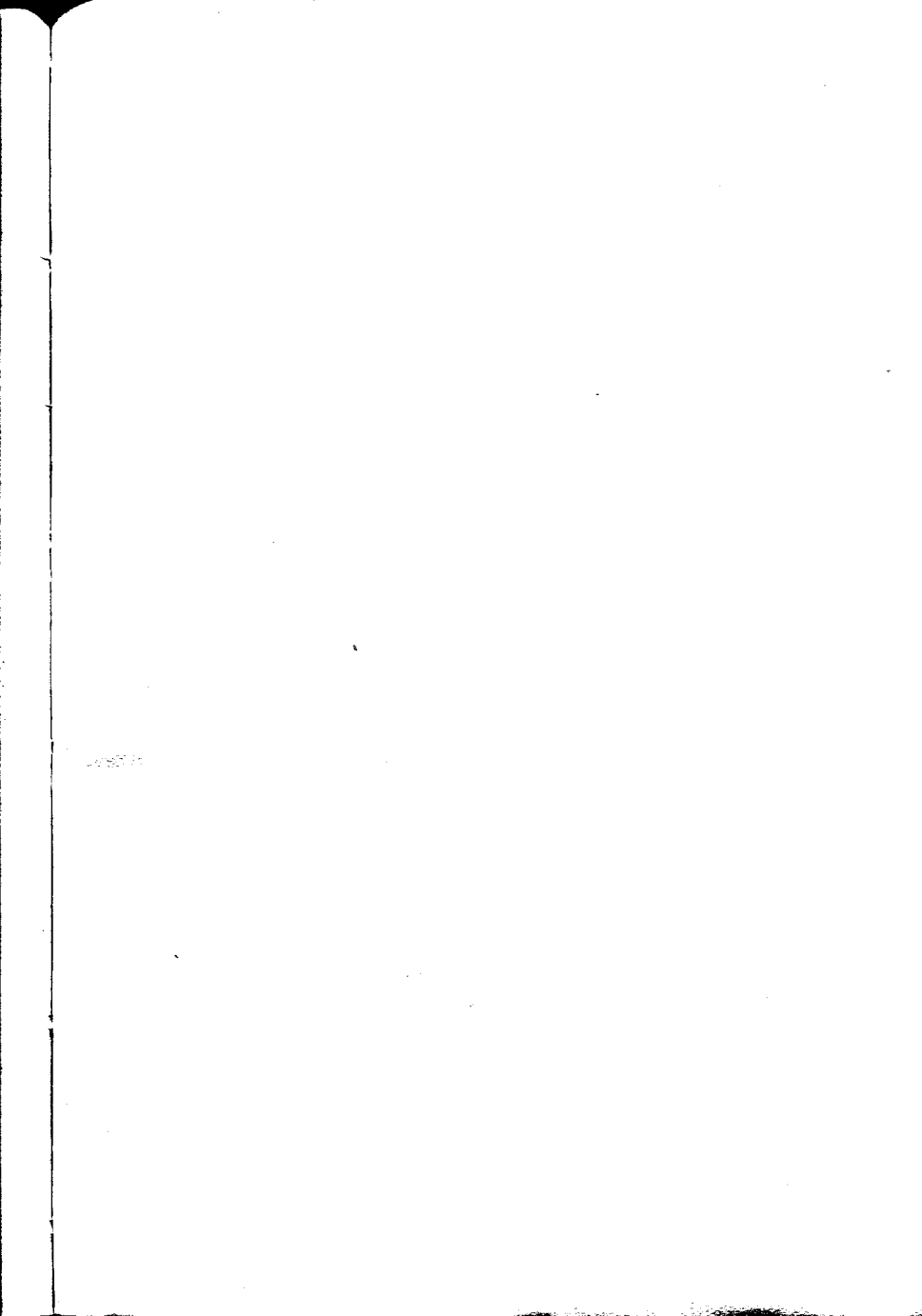
How, then, can one make muscles and other tissue relax completely? Chairman Mao says: **“In given conditions, each of the contradictory aspects within a thing transforms itself into its opposite.”** I thought: Bringing about temporary, strong contraction of the muscles and other tissue which have long been in a state of semi-contraction could result in full relaxation. After studying and analysing these things, I found the law of leg and back aches and gained the initiative in treating them. Together with the comrades, I carefully experimented many times, and we evolved a new treatment that

brought immediate results. One old man who, due to over-exertion in the old society, had not been able to straighten his back for many years, was well after four treatments of only a few minutes each.

Employing the same principle, we successfully treated rheumatism, hypertrophic spondylitis, acute strain, sciatica and other common diseases and ailments. To date we have treated nearly 500 patients with leg and back aches of whom 90 per cent have shown improvement and over half have been completely cured.

The great leader Chairman Mao teaches us: **“Often, correct knowledge can be arrived at only after many repetitions of the process leading from matter to consciousness and then back to matter, that is, leading from practice to knowledge and then back to practice.”** I have only just begun to learn and apply Chairman Mao’s great materialist dialectics. Our new treatment has to be further developed; we need to make further explorations so as to perfect it. I am determined to work hard to study and apply Chairman Mao’s teachings in a living way and, under the guidance of brilliant Mao Tsetung Thought, to exert every effort to serve the workers, peasants and soldiers still better.





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