

DARE TO STRUGGLE, BE GOOD AT STRUGGLE

[Following is a translation of an article by Red Guards "for establishing revolutionary ties," Shantung Normal College in the Chinese-language periodical, Hung-ch'i (Red Flag), No 14, Peiping, 1 November 1966, pages 27-28.]

Chairman Mao teaches us: "'He who is not afraid of death by a thousand cuts dares to unhorse the emperor.' When we fight for socialism and communism, we must display this kind of dauntless spirit."

In the current great cultural revolution that touches the soul of people, every revolutionary must first bring the word "dare" to the fore and eradicate the word "fear."

Bringing the word "dare" to the fore means daring to use the thought of Mao Tse-tung to examine and weigh everything.

Bringing the word "dare" to the fore means daring to persist in truth, to struggle, to make revolution and to rebel against all things not in correspondence with the thought of Mao Tse-tung.

Bring the word "dare" to the fore means firmly adhering to the correct direction, daring to think, to speak, to act, to blaze trail without fear.

Only when one brings the word "dare" to the fore and makes good use of this revolutionary telescope and microscope in the form of Mao Tse-tung's thought can one clearly discern the masks of those who are accustomed to selling dog's meat as mutton and the tricks of the reactionary academic "authorities" of the bourgeoisie, sweep away all monsters and freaks and thoroughly bury the old world.

Some comrades take their own "future" as the point of departure and are full of misgivings, fearing that other people would take advantage of them, and that they might experience discomfort of life.

Some comrades are vainglorious. They fear that their "juniors" might walk ahead of them, that they might be "disgraced" and that they might lose their "offices."

Some comrades have earlier, especially since the great cultural revolution, committed some mistakes -- even mistakes involving principles -- and they are afraid of committing similar mistakes again.

Some comrades have played a part in some undertakings which are wrong, and they fear that they may get involved and be criticized or isolated because of this.

Some comrades are unable to think independently. They fail to see the main direction, and fear that other people may say that they have taken the wrong road, find fault with them and level accusations against them.

Some comrades do not understand the current great cultural revolution well enough and are afraid of taking "the wrong step."

Some comrades adopt a compromising attitude toward lively differences for fear that they might offend people, harm harmony or "affect unity."

These numerous "fears" -- like invisible ropes -- have tightly tied the hands and feet of some comrades. As a result, they become timid and helpless. They watch every step and dare not courageously expose problems and contradictions. They dare not break away from old conventions quite well known to them, and they also dare not support what they know to be revolutionary. Sometimes, they even unconsciously take the counter-revolutionary stand.

The essence of the thought of Mao Tse-tung is critical and revolutionary. People who have mastered the thought of Mao Tse-tung will necessarily bring the word "dare" to the fore and have nothing to fear. Old ideas, old influences and old conventions are the trouble-makers which make one fear this or that.

We should sweep away all "fears," learn from the revolutionary young fighters of Peking, liberate ourselves and go all out to make revolution.

We must not only dare to struggle but also be good at struggle. Chairman Mao has repeatedly taught us: "Policy and tactics stand for

the life of the Party. Leading comrades at all levels must pay every attention to them and can never afford being careless." This is what we should do.

Good at struggle means good at using the thought of Mao Tse-tung to guide the great proletarian cultural revolution, earnestly, completely, thoroughly and unreservedly implementing the 16-point decision, and carrying work according to the instructions of the highest quarters and the policies of the Party.

Good at struggle calls for bringing into play the work style of making investigation and study to find out truth from facts, persistence in using the method of setting out facts and reasoning, waging struggle by reasoning, not by militant means, thoroughly exposing problems and penetratingly criticizing mistakes.

Good at struggle means good at uniting the overwhelming majority of the people, bringing the idea of people's war into play, concentrating strength, dealing blows on a handful of factions in power who have wormed into the Party and are following the capitalist road, and at isolating the handful of bourgeois rightists.

Good at struggle means good at using the thought of Mao Tse-tung to arm oneself and the masses of the people so as to give the thought of Mao Tse-tung the right of way in all spheres.

Only those who dare to struggle and to make revolution can be good at struggle and revolution. Those who dare not to struggle and to make revolution will cringe and tremble once they are exposed to risks. They will hide under the eaves and capitulate, and whether or not they are good at revolution basically does not come into question.

We must learn to swim by swimming, and we must learn to struggle in struggle. Only those who dare to struggle and to make revolution can learn to make revolution in the practice of revolution, and learn real knowledge and improve their skill for carrying out class struggle under the conditions of proletarian dictatorship. With higher knowledge and greater skill, one can better bring the word "dare" to the fore.

So long as we earnestly read Chairman Mao's books, heed what he says, carry out work according to his instructions, bring the word "dare" to the fore, and pay attention to struggle stratagems, it is entirely possible for us to sweep away all obstacles, surmount all difficulties, discredit and bring down the enemies by struggle, to unite the majority so that the masses may educate themselves, and to carry the great proletarian cultural revolution and the socialist revolution through to the end.

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