

In Putting Politics First, One Must Constantly Put Mao Tse-tung's Thinking in Command

Following is the third "Renmin Ribao" editorial (April 22) on putting politics first. The first two appeared in our issues No. 17 and No. 19. — Ed.

SOcialist revolution and socialist construction are unprecedentedly great undertakings in human history. To accomplish them, Mao Tse-tung's thinking must be kept constantly in command. This is the fundamental question involved in putting politics first. Only by strictly keeping Mao Tse-tung's thinking in command, can revolutionary people have a clear-cut and firm political direction, persistently maintain a vigorous revolutionary spirit, recognize objective laws through practice and work in harmony with these laws; only in this way can our socialist cause advance steadily and be ever victorious.

Man's actions are, without exception, controlled by particular ideas; in a class society, they are controlled by the ideology of one class or another. The revolutionary people, in working to accomplish their historic mission of transforming the world, must first of all transform their subjective world, arm themselves with revolutionary theories and use them to guide their revolutionary actions.

The transformation of the proletariat from a "class in itself" to a "class for itself" was not a spontaneous process. It came about because Marx and Engels, using dialectical and historical materialism, revealed and expounded the laws of capitalist society, summed up the experience of the revolutionary struggles of the international proletariat, and instituted the theory of Marxism with which they educated the proletariat. Marxism as founded by Marx and Engels, and Marxism alone, is the ideological weapon for the proletariat to win emancipation. Lenin and Stalin inherited and developed Marxism. The proletariat, armed with Marxism-Leninism, has consciously waged revolutionary struggle and developed and strengthened the international communist movement; it has overthrown the rule of imperialism and reaction in a number of countries and established the dictatorship of the proletariat.

Marxism-Leninism is a revolutionary and militant theory, which has developed in step with the development of the revolutionary movement of the international proletariat. It has in no way exhausted truth but ceaselessly opens up roads to the knowledge of truth in the course of practice. Ours is an epoch in which capitalism and imperialism are heading for extinction while socialism and communism are advancing towards worldwide victory. During the past half century and particularly since World War II, the revolutionary movement of the international proletariat has undergone a vast, unprecedented development, and a number of new problems have emerged which Marx, Engels, Lenin and Stalin did not encounter or left unsolved. The authors of the Marxist classics laid the theoretical foundations for scientific communism. Now, the times have set before us a new historic task, that of translating the ideal of communism into reality. How to effect the transition from socialism to communism, and how to realize communism throughout the world, have become theoretical and practical problems that must be solved in real life.

COMRADE Mao Tse-tung has summed up and generalized the rich experience of the Chinese and world revolutions, creatively developing Marxism-Leninism. By grasping the fundamental question, the kernel of Marxist philosophy — the dialectical relationship between practice and knowledge and the basic law of the unity of opposites — Comrade Mao Tse-tung has comprehensively developed dialectical and historical materialism.

Comrade Mao Tse-tung, in a talented and thoroughgoing way, has applied dialectical materialism to the social practice of the three great revolutionary movements of class struggle, the struggle for production, and scientific experiment. He has added new weapons to the theoretical treasure-house of Marxism-Leninism on a series of important issues that arose in the period of the new-democratic as well as the socialist revolution, on domestic as well as international problems, in the political and military spheres as well as economic, ideological and cultural spheres.

Of particular epoch-making significance are Comrade Mao Tse-tung's theories on people's revolution and people's war against imperialism and its lackeys, on socialist revolution and socialist construction, on the need to take a firm grip on class struggle and prevent the restoration of capitalism during the socialist period, on the transition from socialism to communism and on opposition to modern revisionism and dogmatism. These are brilliant examples of the creative application and development of Marxism-Leninism.

Comrade Mao Tse-tung has made great contributions to enriching and developing the philosophy and economics of Marxism-Leninism, and the Marxist-Leninist theories of class struggle, the proletarian political party and military affairs. Mao Tse-tung's thinking marks a new stage of development in Marxism-Leninism. It is the highest peak of Marxism-Leninism in our epoch.

THE practice of the Chinese revolution proves that Mao Tse-tung's thinking is invincible. Once it grips the minds of the great mass of the people, it can change their whole mental outlook, and be transformed into a tremendous material force. The course of our Party's 45-year history shows that, whenever we departed from the guidance of Mao Tse-tung's thinking, we invariably lost our direction and "Left" and Right mistakes occurred. Whenever we have been guided by Mao Tse-tung's thinking and placed it in command, we have been able to march from one victory to another in our cause of revolution and construction. The victory of the Chinese people's War of Resistance Against Japan, the victory of the Chinese people's War of Liberation, and the great achievements in China's socialist revolution and socialist construction have all been won under the guidance of Mao Tse-tung's thinking.

The practice of international struggle also proves that, precisely because we acted in line with Mao Tse-tung's thinking, we have won great victories in the struggles against U.S. imperialism and the reactionaries of various countries and against Khrushchov revisionism. Under the leadership of the Central Committee of the Chinese Communist Party headed by Comrade Mao Tse-tung, the Chinese people are holding aloft the banner of Marxism-Leninism, the banner of proletarian internationalism, the banner of struggle against U.S. imperialism and the banner of struggle against modern revisionism and modern dogmatism, and are giving resolute support to the revolutionary struggles of the peoples of various countries. China's international prestige is rising steadily; we have friends all over the world.

Mao Tse-tung's thinking, having passed the test of the practice of the Chinese and world revolutionary struggles, of the struggle against U.S. imperialism and its lackeys, and of the struggle against Khrushchov revisionism, has already become the powerful ideological weapon of the Chinese people as well as the extremely valuable common treasure of the world's revolutionary people. Mao Tse-tung's thinking is exert-

ing an increasingly great and profound influence in the world.

Putting politics first means putting Mao Tse-tung's thinking first; putting politics in command means putting Mao Tse-tung's thinking in command; putting politics in command over everything means putting Mao Tse-tung's thinking in command over everything. In waging class struggle and making revolution, Mao Tse-tung's thinking must be in command; so must it be in command in waging the struggle for production and conducting scientific experiment.

Mao Tse-tung's thinking is the supreme directive for all our work. The great objective for which we are striving is to win new victories in the Chinese revolution and the world revolution. The purpose of our socialist revolution and construction is to develop the productive forces of society enormously, raise the communist consciousness and moral qualities of all the people to a very high level, gradually narrow the differences between workers and peasants, town and countryside and mental and manual labour and create full material and ideological conditions for the future transition to communism. This includes class struggle both at home and internationally, the fight against nature and the remoulding of our ideology. It is Mao Tse-tung's thinking that provides the revolutionary theory which guides our great struggle.

Mao Tse-tung's thinking is the sharpest weapon for transforming both our own subjective world and the objective world. The purpose of putting politics first and of putting Mao Tse-tung's thinking in command is, above all, constantly to promote the revolutionization of our ideology. Only with the constant revolutionization of our ideology can we observe, analyse and solve problems in class struggle, in the struggle for production, and in scientific experiment fairly correctly.

THE study of Comrade Mao Tse-tung's works enables us to cultivate the proletarian world outlook and so devote ourselves completely to the people and to the revolution, fear neither hardships nor even death, and work wholeheartedly for the majority of the Chinese people and the majority of the people of the world.

Mao Tse-tung's thinking points out to us a clear-cut political direction and enables us to analyse complex situations from a class viewpoint, persist in class struggle and in taking the socialist road, and strive to the end for the great cause of communism.

Mao Tse-tung's thinking teaches us to understand that correct ideas do not drop from the skies nor are they innate in the mind, but come from practice, from class struggle, the struggle for production, and scientific experiment; they come from the masses. By handling things in line with Mao Tse-tung's thinking, through the endless cycle of practice, knowledge and again practice and again knowledge, we are able to gain a fairly correct understanding of the objective world,

discover the laws of class struggle, the struggle for production, and scientific experiment, formulate correct ideas, plans and projects and act in accordance with them to get the anticipated results.

Mao Tse-tung's thinking is the scientific summation of the Party's line, principles, policies and experience in struggle. Our Party's line, principles and policies are all drawn up under the guidance of Mao Tse-tung's thinking. Therefore, we must put Mao Tse-tung's thinking in command in carrying out the Party's line, principles and policies; and in doing so, we must follow his instructions: to start out from the actual situation, master the viewpoint and methods of dialectical materialism in observing and analysing the process of development of objective things, ceaselessly sum up the masses' experience in struggle to enrich and develop the Party's line, principles and policies.

In order to raise the level of work in all areas and departments, it is necessary to persistently put Mao Tse-tung's thinking in command and put politics first, and to solve the question of the relationship between politics and work, between politics and production. It is necessary to really understand that politics is the supreme commander and the soul and that political work is the life-blood of all work. Whatever the nature of the work, we must strictly adhere to the principles of the "four firsts," paying special attention to ideas currently in a person's mind. Practical steps must be taken to correct the mistake of paying attention to work only while neglecting politics, of stressing only production quotas and technical measures while

neglecting class struggle and ideological and political work. We must know that if we do not persist in keeping Mao Tse-tung's thinking in command, in putting proletarian politics first, our work, whatever it may be, will surely stray on to the road of revisionism.

IN recent years, a mass movement has risen in China to creatively study and apply Comrade Mao Tse-tung's works. Vast numbers of workers, peasants and soldiers have consciously and directly mastered Marxist-Leninist theory and made it their own sharp weapon in waging class struggle and the struggle for production and in conducting scientific experiment. This is without precedent in human history. The communist spirit of wholehearted service to the people and utter devotion to others without any thought of self, and the philosophical concepts of "one divides into two" and of "the transformation of matter into consciousness and consciousness into matter" have penetrated deep into the minds of the broad masses and are playing an increasingly important part in their struggle to transform their own subjective world and the objective world.

Comrades on all fronts must carry Mao Tse-tung's thinking into effect in their work. We must diligently study Comrade Mao Tse-tung's works and make painstaking efforts to apply what we learn, undertaking study and application over and over again, so as to remould our thinking and improve our work. By putting politics first and always placing Mao Tse-tung's thinking in command in all our work, we will surely be able to continuously make discoveries and inventions, and go on creating and advancing.