

BRINGING OF POLITICS TO THE FORE MUST BE IMPLEMENTED IN IDEOLOGICAL
REVOLUTION

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Chieh-fang-chun Pao today carries a report, entitled "Bringing of Politics to the Fore Must Be Implemented in Ideological Revolution," on the discussion held by the leading organ of a certain air force unit about the relationship between politics and the particular work one does. The focal points of this discussion are: Where should the bringing of politics to the fore be implemented? Should it be implemented in the ideological revolutionization of man, or simply and emphatically in the particular work one does?...

Is it possible to lay emphasis simply on bringing politics to the fore in the course of doing one's particular work? No. All opinions to the effect that "politics has to find expression in the work one does," "there is no politics that is not related to work," and "to bring politics to the fore, in the final analysis, is for the purpose of properly conducting the work one does," are absurd...

Where after all should the bringing of politics to the fore be implemented? This concerns a major problem of principle and must be clarified thoroughly. Before clarifying this problem, we cannot really bring politics to the fore and correctly implement Chairman Mao's line on army building. And there is the danger of leading the building of our army astray. We hope everybody will discuss this problem.

According to the Chieh-fang-chun Pao report, the leading organ of a certain air force unit held a meeting to discuss some questions of this nature: Is, in the final analysis, the bringing of politics to the fore for the purpose of properly conducting the work one does? Must politics find expression in the work one does? What needs to be urgently grasped at present?

When discussing the first question, some people were of this opinion: Whether in creatively studying and applying Chairman Mao's works or in revolutionizing man's thinking, it is still necessary, in the final analysis, to carry out well the work one does. Therefore, the bringing of politics to the fore must be implemented in the particular work one does.

Most comrades did not agree. They said: "To bring politics to the fore is not merely for the purpose of carrying out concrete work properly, but, what is most important and most fundamental, it is for the purpose of building our army into a very proletarian and very militant army, carrying on the proletarian revolution to the end, and realizing communism throughout the world. To this end, it is necessary to bring the thought of Mao

Tse-tung to the fore, to carry out class struggle and the struggle for promoting the proletarian ideology and eliminating the bourgeois ideology, and to revolutionize man's thinking. If effort is not made to grasp these things, revolutionism will emerge, and our army and state will change in color."

Many comrades also quoted facts to demonstrate this: "The imperialists, modern revisionists and the reactionaries of all countries want to overthrow us. Even Teng T'o and a handful of anti-Party, anti-socialist elements also want to overthrow us. We are living in the midst of class struggle. Class enemies are within our sight and bourgeois ideology is in our minds. If we do not revolutionize our thinking but bury ourselves in our work the whole day, we may one day be corrupted by bourgeois ideology and 'peaceful evolution'. It is very dangerous if we do not see this point."

In the discussion, some people also admitted that class struggle was very pointed and that it would be very important to revolutionize man's thinking. But, they also held that the Air Force fought in the air and that it could not be called an air force if the airmen could not fly up to the sky. They meant to emphasize their work and techniques.

Many comrades opposed this opinion. They said: "The airmen are invariably able to fly in the sky. However, whether or not they can fly in the sky is determined not by techniques but by their thinking. If a man is not ideologically passable, he cannot properly master the techniques of flying. Even if he can fly in the sky, he will not dare to fight the enemy and will be defeated."...

Some comrades further pointed out: The more complex the techniques are, the easier will it be for the people to overestimate the techniques and belittle politics...

This problem aroused very heated arguments. Many comrades said right to the point that those who emphasized that "politics must find expression in the work one does" still, in substance, laid emphasis on "the necessity to carry out one's work properly before politics can be brought to the fore." They still denied that man was the primary factor and disregarded the revolutionization of man's thinking. The comrades concretely analyzed this opinion and found its defects:

First, the relationship between politics and the particular work one does is that between the commander and the commanded. If emphasis is laid on "politics having to find expression in the work one does," it will be impossible to ascertain whether politics or work is the commander.

Second, if they say that politics will find no expression if it is not put through the work one does, do they mean that work plays the decisive role, that politics must revolve around work as the center, and that work is more important than politics?

Third, to emphasize that "politics must find expression in the particular work one does" will invariably lead the people to grasp politics only as a guarantee for their concrete work and to neglect the role that the bringing of politics to the fore plays as the fundamental guarantee for the revolutionary construction of our Army.

Fourth, politics is the whole and the particular work one does is the part. The sphere of politics is much wider than that of work, and politics is much more significant than work...

What needs to be urgently grasped at present? In the discussion, some comrades theoretically admitted the mistake of laying emphasis simply on the particular work one does. But, they put forth another problem of the so-called reality. They said: "In the first quarter of this year, we focused our attention on political education and seldom carried out military training. The chief weak link in the work of the army at present exists not in political and ideological construction, but in military techniques." They emphasized that this fact must be admitted. They also suggested that emphasis should currently be laid on the implementation of military training and that military techniques must be brought quickly to the fore.

Comrades in the discussion were of this opinion: "This view is incompatible with the actual situation in the army. Taking the army as the whole, the situation has improved with each passing day after politics has been brought to the fore. The situation has improved in respect of politics, military affairs, and various kinds of work. Some problems existing in certain armed forces units have arisen not as the result of frequent political activities but as the result of military affairs being put in a position opposite to politics. Some units have carried out military training with poor results. The most fundamental cause is that they have implemented neither the bringing of politics to the fore nor the revolutionization of man's thinking. The only way to change this situation is to bring politics to the fore and intensify the revolutionization of man's thinking. When the conscious level of man has been raised, it will be possible to solve other problems easily. If proletarian politics is not brought to the fore and a firm hold is taken merely of work and techniques, the normal order of precedence between the two will be reversed and the situation will deteriorate continuously."

After this discussion, all comrades unanimously understood that the weak concept of class struggle was the most fundamental cause of this erroneous viewpoint of simply emphasizing the necessity to implement the particular work one does in order to bring politics to the fore. In the future, it is necessary to study and apply Chairman Mao's works more creatively and to lay emphasis on ideological revolution. Leading cadres should ideologically cherish a strong concept of class struggle and take solid action to bring politics to the fore unswervingly and to grasp tightly the revolutionization of man's thinking. United, unremitting efforts must be exerted in one accord to score results in the revolutionization of man's thinking.