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POLITICAL, SOCIOLOGICAL AND MILITARY AFFAIRS

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CHINA REPORT

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INTERNATIONAL AFFAIRS

EGYPT-ARAB RECONCILIATION SAID TO FOLLOW TORTUOUS PATH

Beijing SHIJIE ZHISHI [WORLD KNOWLEDGE] in Chinese No 11, 1982 pp 8-9

[Article by Lao Yuan [0525 0337]: "Egypt-Arab Reconciliation Advancing Along Tortuous Path"]

[Text] The momentum of reconciliation between Egypt and the Arab countries after Mubarak assumed power has clearly become stronger since Egypt recovered the Sinai. That conforms to the requirements of the current situation and is in accord with the aspirations and interests of Arabs. Due to a variety of historical and practical reasons, that momentum is not developing in a straight line but is advancing along a tortuous path.

Let us consider some features of the reconciliation between Egypt and the Arab countries.

Because it signed the Camp David accords with Israel, in 1978 Egypt was expelled from the Arab League. The Arab League's general headquarters were moved from Cairo to Tunisia. All of the Arab countries except the Sudan, Somalia, and Oman severed diplomatic relations with Egypt. While Sadat was in power Egypt and the Arab countries criticized each other and relations were very tense. After Mubarak assumed power he concerned himself with resolving that problem. As the Middle East situation developed, the circumstances gradually changed. Egypt no longer made concessions in independent negotiations. Mubarak did not visit Jerusalem and refused to sign a document pledging Egypt not to establish contact with the Palestine Liberation Organization. Those were steps taken by Egypt toward reconciliation with the Arab countries. In February Mubarak visited Oman and in early May visited the Sudan. Unofficial Egyptian public figures--Khalid Mohieddine, head of the Unionist Progressive Party, and Haykal, former general editor of the newspaper AL-AHRAM--visited four countries in northern Africa, including Libya. Egypt also prepared to send its delegation to the Asian-African Solidarity Committee meeting to visit Syria. Regarding the question of restoring diplomatic relations between Egypt and the Arab countries, Mubarak recently said, "We leave the restoration of relations up to our brother Arab countries, at whatever time they want and by whatever means they want," and "Egypt's door is always open to any of the Arab countries." On 24 April Egypt proclaimed the exemption of the citizens of several Arab countries from entry visas. Ghali, the Egyptian Foreign Minister, stated that "Egypt abides by

the Arab League Mutual Defense Treaty concluded in 1950, and Egypt will come to the aid of any Arab country that makes such a request." In early May Egypt sent a military delegation to visit Jordan and Saudi Arabia.

For their part, the Arab countries have also taken a number of steps to move closer to Egypt. At the Arab Foreign Ministers Conference held in Tunisia, Iraq proposed putting off moving the Arab League general headquarters to a new location, thus making its return to Cairo a possibility. Egypt attended the meeting of the preparatory committee of nonaligned nations held in Kuwait. That was the first time since 1978 Egypt had attended a major international conference held on Arab soil. At that conference there emerged an atmosphere of mutual dependence between Egypt and the Arab countries. Although there are as yet no official relations between the governments of Egypt and the Persian Gulf states, since the death of Sadat increasingly large numbers of high-ranking officials of Persian Gulf states have secretly visited Cairo, among them the Amir of Bahrain, a relative of the King of Jordan. The economic ties between Egypt and the Persian Gulf states have also improved. Business circles have shown much interest in Egypt. A deal is about to be concluded for the use of Persian Gulf capital to construct two large projects in Egypt. The Arab League and the Persian Gulf states are taking positive steps and are preparing to aid Egypt economically.

Several Arab states frequently engage in activities to bring Egypt back into the Arab fold. In their front ranks are the Sudan, Oman, Somalia, the United Arab Emirates, Morocco, Jordan, and Tunisia. After attending a conference with the heads of state of Jordan and Morocco Qaboos bin Said, the Sultan of Oman, visited Cairo and then visited Jordan. According to the Middle East News Agency, Morocco, Saudi Arabia, and Jordan may restore diplomatic relations with Egypt. Several Arab leaders have requested the convening of an Arab summit meeting participated in by Egypt.

Here we must give special attention to relations between Egypt and Iraq. Originally those two countries were relatively far apart with regard to their stands toward the Arab-Israeli conflict. But with the development of the situation, especially the development of the Iran-Iraq war, the two countries have drawn closer and closer together. Iraq needs the support of Egypt. From the point of view of actual military strength, Egypt is among the Arab countries relatively more capable of aiding Iraq. According to reports from foreign news agencies, in March of last year Egypt began to supply arms to Iraq on a quarterly basis, and in March of this year, after Iran launched a counterattack against Iraq, Egypt agreed to provide to Iraq military equipment worth 1.5 billion dollars. That agreement was concluded in Cairo during the visit of an Iraqi military delegation. Baghdad and Cairo have already re-stored airline ties.

What accounts for the emergence of the reconciliation trend between Egypt and the Arab countries? In sum, it is a requirement of the common cause of Arabs and is a requirement of the Arab people's opposition to Israeli expansionism and the domination and interference of the Soviet and U.S. hegemons. It is in the common interest of all Arab countries.

With regard to Egypt, it is necessary so that Egypt can extricate itself from its relative isolation in the Arab world, and in order to strengthen its position with regard to Israel and in negotiations with the United States and the Soviet Union, while also recovering its traditional influence in the Arab world. The internal economic construction of Egypt also requires investment aid from the oil-producing states. The Persian Gulf states are now laying an oil pipeline across the Arabian Peninsula, thus moving the focus of Middle East crude oil shipments from the Persian Gulf to the Red Sea, to be exported via the Suez Canal. Egypt stands to derive great economic benefit from that.

From the point of view of the Arab states, Arab unity is incomplete without Egypt. Egypt is a major Arab state and would hold the balance should something happen. It would not be beneficial if Egypt did not get along with the Arab countries politically and economically. If Egypt became unstable because of its isolation, all parts of the Middle East would be affected. The Arab countries also hope to restore good relations with Egypt by assisting it after its recovery of the Sinai, so that it can defend Arab interests in negotiations with Israel. The Persian Gulf states, affected by the transformation of the Iran-Iraq war situation and by the influences of the Islamic revolution exported by Iran, need the support of Egypt in order to ensure their safety. All of the other Arab countries also need to improve or relax relations with Egypt.

Of course, there still remain several obstacles on the path of reconciliation between Egypt and the Arab countries, the most important of which is the Camp David accords. Egypt adheres to the peaceful process of the Camp David accords and honors the pledges it has made to Israel. But a considerable number of Arab countries oppose the Camp David accords. The Sudan, Morocco, and Oman have congratulated Egypt upon its recovery of all of the Sinai, and Hussein, the King of Jordan, has expressed his satisfaction. Syria, however, thinks that "Its evacuation of the Sinai is in reality an Israeli trick," "the aim of which is to lure more and more Arab states into the trap of the Camp David accords." The PLO has also made a negative appraisal. Some of the states of the rejectionist front are of the opinion that Egypt must renounce the Camp David accords before returning to the Arab ranks. But Egypt persists in not accepting any preconditions for its "just and honorable" return to the Arab League. Syria and other countries believe that that stand is in reality intended to win the Arab countries' recognition of the Camp David accords. Although Klibi, the Secretary General of the Arab League, advocates strengthening ties between Egypt and the Arab countries, his desire that Egypt return to the Arab League in the near future may cause the member countries of the rejectionist front to withdraw and create the danger of causing a new division. In some of them public opinion is that the time is not yet ripe for Egypt to return to the Arab League.

The restoration of relations between Egypt and the Arab countries requires the finding of a common bond and a breakthrough. At present, some Arab countries are seeking a way for the two sides to reach a "least restrictive accord." Saudi Arabia's new Middle East scheme may enable the Arab countries to reach a relatively unanimous agreement. But that will not be easy.

Therefore, the process of reconciliation between Egypt and the Arab countries will continue to be tortuous and complicated.

Israel obviously does not want to see a reconciliation between Egypt and the Arab countries and is thus doing its utmost to sabotage it. It adheres to an expansionist stand with regard to the Palestine question. They have committed crimes in the West Bank and Lebanon. Its objective is to cause Egypt to become stuck in a difficult position. On the eastern front it has not hesitated to adopt a posture which it hopes will sow discord between Egypt and the other Arab countries. An English newspaper stated that because Israel is uneasy toward Mubarak it would like to "place Mubarak before the same kind of submachine gun muzzle that killed Sadat." It secretly derives pleasure from the discord among the Arab countries.

Even though there are still obstacles of one sort or another hindering reconciliation between Egypt and the Arab countries, the tendency that has already emerged is continuing to make progress.

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PARTY AND STATE

MAO'S CONTRIBUTIONS TO MARXIST EPISTEMOLOGY REVIEWED

Harbin BEIFANG LUNCONG [THE NORTHERN FORUM] in Chinese No 4, 4 Jul 82
pp 2-7

[Article by Yu Enzi [0060 1869 3320]: "On Comrade Mao Zedong's Important Contributions to Marxist Epistemology"]

[Text] Marxist epistemology is an important component of Marxist philosophy highly regarded by Comrade Mao Zedong. On the basis of combining the theory of Marxist epistemology with the practice of the Chinese revolution and a summation of practical experiences, Comrade Mao Zedong has developed this theory and made his breakthrough. The main feature of Marxist epistemology is the concrete historical unity of the subjective and the objective, and of knowledge and practice, all with practice as the foundation. Comrade Mao Zedong firmly grasped this feature, enriched and developed Marxist epistemology, and made important contributions to it.

I

By expounding the theories of proceeding from reality, seeking truth from facts, and giving full play to the subjective initiative based on and corresponding with objective realities, Comrade Mao Zedong has enriched the dynamic revolutionary theory of reflection.

Comrade Mao Zedong firmly upheld the materialist theory of reflection, and affirmed that it is a matter that determines consciousness and that consciousness is the reflection of matter. Using this affirmation as the basic premise and starting point of epistemology, he developed in a special way the ideas of Marx, Engels and Lenin concerning the use of materialism as a means of observing problems. Engels said that in trying to comprehend the real world, people should proceed from "the facts grasped in their own and not in some fantastic interconnection." ("Selected Works of Marx and Engels" Vol 4, p 238) Lenin said: "We must discuss problems by proceeding from facts." ("Collected Works of Lenin" Vol 7, p 141) Comrade Mao Zedong summarized dialectic materialism and historic materialism as seeking truth from facts. He said: "'Facts' are all the things that exist objectively; 'truth' means their internal relations, that is, the laws governing them; and 'to seek' means to study." ("Selected Works of Mao Zedong" Vol 3, p 759) Seeking truth from facts means proceeding from reality, linking theories with

realities, or combining the universal Marxist theories with the concrete practice in China. Seeking truth from facts is the starting and basic point of Mao Zedong Thought, and this thought was the result of a summation of the experiences of successes and failures in the Chinese revolutionary struggles and the experiences in opposing dogmatism, empiricism, and the mechanical transplanting of the decisions of the Communist International and the experiences of the Soviet Union. Comrade Mao Zedong said: Decide on the work method according to the actual situation; this is the most basic method which all communist party members must bear in mind. Our mistakes, if we study their causes, were all due to the fact that we decided on our work methods subjectively and without taking into account the actual situation. This should be a good lesson for all comrades. He regarded subjectivism in the party as a sign of unhealthy party spirit which must be eliminated. He also pointed out that in order to proceed from reality and seek truth from facts, we must persevere in investigation and study, collect detailed data, and draw correct conclusions from these data under the guidance of the general theories of Marxism-Leninism. Based on the fundamental point of Marxist epistemology, Comrade Mao Zedong raised seeking truth from facts to the plane of epistemology and used it as the party's ideological line and basic work method. In the course of its application, he enriched and developed Marxist epistemology.

In solving the problem of relations between the subjective and the objective and between consciousness and matter, Marxist epistemology recognizes not only the determination of consciousness by matter, but also the reaction through practice of consciousness on matter.

Marx said: "It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness." Again, he said: "The philosophers have only interpreted the world in various ways; the point, however, is to change it." Lenin pointed out: "Men's consciousness not only reflects the objective world, but also creates it." "The world cannot satisfy people, and people are determined to transform it with their own action." ("Collected Works of Lenin" Vol 38, pp 228, 229) Comrade Mao Zedong paid high tribute to these epistemological views. He said: "For the first time in human history, these scientific formulations correctly solved the problem of the relationship between consciousness and existence, and they are the basic concepts underlying the dynamic revolutionary theory of knowledge as the reflection of reality which was later elaborated so profoundly by Lenin." ("Selected Works of Mao Zedong" Vol 2, p 625)

Comrade Mao Zedong laid particular stress on the role of conscious initiative which are consistent with objective realities. Our party was under fairly difficult conditions while carrying out its prolonged revolutionary struggle. Based on certain objective conditions, it was particularly urgent that we should give full play to dynamic initiative, and that was why Comrade Mao Zedong correctly placed its role in an important position.

Comrade Mao Zedong studied the contradictions between subjectivity and objectivity, and between knowledge and practice as though they are the basic contradictions in the motion of knowledge, and expressed very profound thoughts

in handling their dialectical relationship. After stressing, as preconditions the primary role of matter and the secondary role of consciousness, and affirming that matter determines consciousness, he admitted that under certain conditions, ideas can also produce decisive reaction. When revolutionary movement was impossible in the absence of any revolutionary theory, the creation and propagation of a revolutionary theory should play a decisive role. Similarly, when something had to be done, and there was no principle, method, plan or policy for doing it, then the determination of the principle, method, plan or policy also plays the decisive role. Some people take a negative attitude toward this, because they think that exaggerating the role of dynamic initiative will lead to idealism. On this question, Comrade Mao Zedong explained in these words: "Are we going against materialism when we say this? No. The reason is that while we recognize that in the general development of history the material determines the spiritual and social being determines social consciousness, we also--and indeed must--recognize the reaction of the spiritual on material things, of social consciousness on social being and of the superstructure on the economic base. This does not go against materialism; on the contrary, it avoids mechanical materialism and firmly upholds dialectical materialism." ("Selected Works of Mao Zedong" Vol 1, pp 300-301) His analysis of the contradictions according to the interreactions and interchange of positions between subjectivity and objectivity and between theory and practice had indeed some new meaning. The decisive reaction produced by the subjective factor under certain conditions was also dealt with in "On Protracted War," in which he said: War is a test of strength, but in the course of war, strength changes its original form. Here, subjective effort is the decisive factor in winning more battles and making fewer mistakes. Objective factors provide the possibility for this change, but in order to realize this possibility, correct principles and subjective efforts are required. By that time, the subjective role will be decisive.

In handling the relationships between subjectivity and objectivity and between knowledge and practice, Comrade Mao Zedong firmly upheld the ideological line of seeking truth from facts, and stressed the need to develop correctly dynamic initiative on the basis of respecting objective laws. In practical activities, he attached great importance to both scientific analysis and revolutionary fervor in order to combine the "hot" and the "cold." He also stressed the need for subjectivity and objectivity to be carefully matched and for knowledge and practice to be closely combined, all on the basis of practice. Thus, in theory, Comrade Mao Zedong further developed the basic issue of Marxist epistemology; and in practice, applied this theory to China in a way suitable for China's special conditions, thus further enriching the dynamic revolutionary theory of knowledge as the reflection of reality which had been profoundly elaborated by Lenin.

II

On the basis of practice, Comrade Mao Zedong comprehensively and systematically described the sources of knowledge, the motive force in developing knowledge, the criterion of truth, and the purpose and end-result of knowledge, and thereby developed the concept of the primacy of practice in Marxist epistemology.

What is practice? Its connotation was given by Marx in his fight with classic materialism and idealism. He criticized this failing to regard practice as "people's perceptual activities," "objective activities," and "revolutionary and critical activities." Engels said that practice, and industry too, was the most convincing rebuttal to agnosticism and all philosophical fantasies. Commenting on Hegel, Lenin said: "By 'good' is understood man's practice = the demand (1) also of external actuality (2)." ("Collected Works of Lenin" Vol 38, p 229) None of them provided any definition of practice. Speaking of special human initiative, Comrade Mao Zedong gave a positive definition of practice. He said: "Deeds and actions are the subjective translated into the objective." ("Selected Works of Mao Zedong" Vol 2, p 467) Through the relationship between the subjective and the objective, he showed the implication of practice and affirmed that practice is different from either the spiritual activities that remain stationary in a subjective sphere, or the spontaneous objective activities in the external world, but is rather the conscious and purposeful objective activities carried out under certain ideological guidance to transform realities. Thus the basic feature of practice was revealed. Comrade Mao Zedong also pointed out that this practice was social practice and the revolutionary practice of millions upon millions of people. There is a process of gradual development and gradual improvement for Marxist philosophy, and Comrade Mao Zedong's definition of practice was further development of Marxist epistemology.

Lenin said that the concept of life and practice was the primary and basic concept of Marxist epistemology. As to what concept of practice is the primary concept of epistemology and how it should be interpreted and confirmed, Comrade Mao Zedong had an explicit and systematic answer, which also enriched certain basic thoughts.

First, practice is the source of knowledge. Comrade Mao Zedong described how the objective world and the laws governing it could be reflected in the brain. He said that if anyone wants to know a certain thing or a certain class of things directly, he must personally participate in the practical struggle to change that thing or class of things. He also pointed out that a man's knowledge consists only of two parts, that which comes from direct experience and that which comes from indirect experience. Considered as a whole, knowledge of any kind is inseparable from direct experience. If anyone denies that knowledge comes from direct experience and from personal participation in the practice that changes reality, he is not a materialist. Comrade Mao Zedong made a systematic and scientific summarization of the forms of social practice and their interrelationship, and specifically and profoundly expounded the different positions and roles of various forms of social practice in knowledge. He pointed out that productive activities are the most basic form of activities in practice as well as the basic source of human knowledge. There are many other forms of activities apart from that of production, such as those in class struggle, political life, and scientific and artistic pursuits. Through these activities, we will come to know in varying degrees the various relationships among men. Among these activities, the different forms of class struggle in a class society give people the broadest influence. Comrade Mao Zedong also included scientific

experimentation as one of the basic forms of practice, and recognized it as an important source of knowledge.

Secondly, practice gives an impetus to the development of knowledge. Comrade Mao Zedong pointed out: Productive activities in the human society develop step by step from a lower to a higher level. Therefore, people's knowledge of nature and society also develops step by step from a lower to a higher level, or from being shallow to being deep and from being one-sided to many-sided, showing that practice is a strong motive force continually pushing knowledge forward. This idea was further clarified in the process of analyzing knowledge.

Thirdly, practice is the criterion for testing truth. Comrade Mao Zedong pointed out: Marxists hold that only people's social practice can be the criterion of the truth of people's knowledge of the external world, and that the correctness or incorrectness of all knowledge can only be decided by practice. Comrade Mao Zedong treated the testing of truth with practice as a process. Since every historical epoch has its limits, the test with practice cannot be completed all at once. He said: "The history of human knowledge tells us that the truth of many theories is incomplete and that this incompleteness is remedied through the test of practice. Many theories are erroneous and it is through the test of practice that their errors are corrected." Since practice is the criterion of testing truth, Comrade Mao Zedong considered the concept of practice as the primary and basic concept in the theory of knowledge.

Fourthly, practice is the goal of knowledge. Comrade Mao Zedong pointed out: According to Marxist philosophy, a very important thing is not the knowledge of the laws governing the objective world and the ability to interpret the world, but the use of this knowledge dynamically to transform the world. The goal of knowledge is to transform the world, to guide practice and to serve practice. This also shows practice as the foundation of knowledge.

Comrade Mao Zedong's theories on the implication and forms of practice and the position and role of practice in knowledge have further expounded the Marxist concept of practice, enriched the viewpoint that practice is primary, and contributed to the Marxist theory of knowledge.

III

The dynamic leap on the basis of practice and in the process of knowledge as pointed out by Comrade Mao Zedong represents a concrete development in the dialectical path of knowledge and has enriched and developed the theory on the dialectical process of knowledge.

Classic Marxist writers have described the idea that knowledge is a dialectical process. Marx said: "The concrete is concrete because it is the concentration of many determinations; hence unity of the diverse. It appears in the process of thinking, therefore, as a process of concentration, as a result, not as a point of departure, even though it is the point of departure in reality and hence also the point of departure for observation

and conception." ("Selected Works of Marx and Engels" Vol 2, pp 214-215) Knowledge begins in the concreteness of perception and becomes the concreteness of thinking through the abstract. It then goes into the essence of matter. This is the actual process of the development of knowledge. Engels also had this to say on the dialectics of the process of knowledge: "Science climbs from lower to ever higher levels of knowledge." ("Selected Works of Marx and Engels" Vol 4, p 212) Lenin's achievement lay in his concise summarization of the relationship between practice and the process of development in knowledge. He said: "From living perception to abstract thought, and from this to practice--such is the dialectic path of cognition of truth, of the cognition of objective reality." ("Collected Works of Lenin" Vol 38, p 181) Comrade Mao Zedong personally participated in the practice to transform China and led the CPC and the Chinese people in arduous struggles. Through practice, he came to understand and assimilate the theories on the process of knowledge, and that was why he was able to expound more concretely and comprehensively the thoughts of Marx, Engels and particularly Lenin, and to gain a deeper insight into such thoughts than his contemporary philosophers could.

As to the dialectical relationship between perceptive knowledge and rational knowledge, Comrade Mao Zedong pointed out: First, rational knowledge depends on perceptual knowledge. As to the sequence in the process of cognition, perceptual experience comes from the objective world, and also from practice. Knowledge comes from practice and begins with experience--this is the materialism of the theory of knowledge. Secondly, perceptual knowledge needs to be developed into rational knowledge. Perceptual knowledge can solve only superficial problems, but rational knowledge can solve essential problems. The true task of knowledge is to arrive at thinking through perception. Knowledge needs to be deepened--this is the dialectic of the theory of knowledge. Comrade Mao Zedong pointed out: To make a leap from perceptual to rational knowledge, we must first reconstruct the rich data of sense perception, "discarding the dross and selecting the essential, eliminating the false and retaining the true, proceeding from the one to the other and from the outside to the inside," and then form a system of theories. If we will look at the development of Marxist philosophy from this angle, we can see that Comrade Mao Zedong has really given a deeper meaning to the theory of the process of developing knowledge, and the application of this theory constituted a new experience.

Comrade Mao Zedong not only analyzed the dynamic leap from perception to rational knowledge, or from knowledge to practice, but also the development from rational knowledge to revolutionary practice, or the dynamic leap from knowledge to practice. He pointed out that this leap was of even greater significance than was the first leap, because only this leap could accomplish the purpose of transforming the world. Only through this leap can we test and develop theories, since this is the continuation of the whole process of knowledge.

After the two leaps from practice to knowledge and knowledge to practice, has the movement of knowledge been completed? To this question, Comrade Mao

Zedong gave a dialectical reply: both yes and no. If through repeated cycles of practice and knowledge people's knowledge of a certain concrete process has united the subjective and the objective, it may be considered completed. However, as far as the progression of the process is concerned, the movement of knowledge has not been completed, since the internal contradictions and struggles of any process continue to develop along with people's movement of knowledge. Thus he carried Lenin's thoughts on the dialectical path of knowledge one more step forward.

In expounding the dialectics of the process of knowledge, Comrade Mao Zedong grasped the basic contradictions in the process of knowledge, namely the contradictions between the subjective and the objective and between knowledge and practice. He pointed out: "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. Such is the Marxist theory of knowledge, the dialectical materialist theory of knowledge." By closely combining the two sets of contradictions between the subjective and the objective and between knowledge and practice--contradictions which are both related and separated--Comrade Mao Zedong revealed this truth: What the theory of knowledge has to resolve is the contradiction between the subjective and the objective, and this contradiction must be solved through the dialectical movement of knowledge and practice. Comrade Mao Zedong's exposition has thus added more profound and specific substance to the revolutionary theory of reflection.

Comrade Mao Zedong formulated this scientific ruling for the general process of human knowledge: "Practice, knowledge, again practice, and again knowledge. This form repeats itself in endless cycles, and with each cycle the content of practice and knowledge rises to a higher level." ("Selected Works of Mao Zedong" Vol 1, p 273) This summation has enriched and developed the theory of the continual deepening of knowledge on the foundation of practice and is an important contribution to Marxist epistemology.

IV

Comrade Mao Zedong creatively applied the Marxist epistemology on the work of proletarian political party. He formulated a complete set of scientific methods of leadership, methods of working and methods of thinking, and developed Marxist epistemology in the course of application in practice.

Marxist philosophy is a scientific world outlook, and the use of this scientific outlook to guide the proletarian political power and the broad masses in understanding and transforming the world turns it into scientific methodology. Marx pointed out: "Philosophy uses the proletariat as its material weapon, and similarly, the proletariat uses philosophy as its weapon." ("Selected Works from Marx and Engels" Vol 1, p 14) Engels called materialist dialectics "our best working tool and the sharpest weapon." ("Selected Works of Marx and Engels" Vol 4, p 239) "Marx' philosophy is complete philosophical materialism, which has provided humanity, and especially the working class, with powerful instruments of knowledge."

("Selected Works of Lenin" Vol 2, p 443) Following the direction pointed out by Marx, Engels and Lenin, Comrade Mao Zedong led our party and people in the revolutionary struggles, summed up the practical revolutionary experiences, summarized and explained from the plane of epistemology Marxist philosophy as a world outlook as well as the theory of knowledge. He also stressed that philosophy should be liberated from the philosophers' classrooms and books and turned into sharp weapons in the hands of the broad masses. He closely combined the theories of Marxist epistemology with the practical activities of the proletarian political power and the broad masses, and thus made a unique theoretical contribution to the proletarian revolutionary cause.

Comrade Mao Zedong also combined Marxist epistemology with the party's mass line, which he called the Marxist theory of knowledge. He said: In all the practical work of our party, all correct leadership is necessarily "from the masses, to the masses." "From the masses" means that the leaders' knowledge mainly comes from the millions upon millions of people's practice. All the ideas, views, plans and methods of the leadership can only be the reflection of the objective world, and the raw materials or semifinished products can only come from the practice of the broad masses. The leaders should, after study, transform the scattered and unorganized perceptual knowledge into concentrated and systematic ideas, thus elevating it into rational knowledge. "To the masses" means that the leaders change the concentrated ideas into mass ideas and act on them, or use theories to guide the mass activities in practice. Thus they can test and develop the theories in practical activities. Practice, knowledge, again practice; masses, leaders, and again masses in an endless spiral will help make the leaders' knowledge more accurate, more vivid and more enriched. This was the way Comrade Mao Zedong combined Marxist epistemology with the party's mass line, so that the mass line in the method of knowledge becomes the mass line in the leaders' methods. Our mass line came from Lenin, but the theory of mass line was the creative work of Comrade Mao Zedong. It marks a new breakthrough in the development of Marxist epistemology.

While explaining "from the masses and to the masses" as the methods of leadership and work, Comrade Mao Zedong also pointed out the need to adopt the method of combining general calls with specific guidance as a component. This is again the application of Marxist epistemology in revolutionary practice. Comrade Mao Zedong applied Lenin's idea that "opposites (of individual and general) are identical" in analyzing the process of knowledge, while the combination of individual guidance with a general call was interpreted in terms of the combination of the special process of knowledge with the general dialectics of knowledge.

Marxist epistemology with practice as its special feature stresses the unity of the subjective and the objective as well as theory and practice, all on the foundation of practice. Application of this theory in the proletarian revolutionary cause means combining the universal Marxist truth with the concrete revolutionary practice. Comrade Mao Zedong introduced the unity of theory and practice as the party's ideological line and the party's work style and study style. He analyzed the roots of leftist and rightist errors

in the party and the revolutionary ranks from the plane of epistemology, and pointed out: "Idealism and mechanical materialism, opportunism and adventurism, are all characterized by the breach between the subjective and the objective, by the separation of knowledge from practice. The Marxist-Leninist theory of knowledge, characterized as it is by scientific social practice, cannot but resolutely oppose these wrong ideologies." ("Selected Works of Mao Zedong" Vol 1, p 272) The feature of leftist opportunism is that "leftists" thinking outstrips a given stage of development of the objective process; some regard their fantasies as truth, while others strain to realize in the present an ideal which can only be realized in the future. They alienate themselves from the current practice of the majority of the people and from the realities of the day, and show themselves as adventurers in action. The feature of rightist opportunism is that people's thinking cannot keep pace with the changes in objective conditions, and can only remain stationary at the old stage. In action, these people show themselves as conservatives. On the basis of such an analysis, Comrade Mao Zedong pointed out: "Our conclusion is the concrete, historical unity of the subjective and the objective, of theory and practice, of knowing and doing, and we are opposed to all erroneous ideologies, whether 'leftist' or 'rightist' which depart from concrete history." ("Selected Works of Mao Zedong" Vol 1, p 272) The use of Marxist epistemology in analyzing various erroneous opportunist ideologies, and the use of the concrete, historical unity of the subjective and the objective and of theory and practice to arm the whole party, and to set right the ideological line have developed Marxist epistemology and are of great significance in the party's ideological building. Comrade Mao Zedong pointed out that at the present stage of social development, the duty to understand correctly and transform the world has been entrusted by history to the proletariat and its political party; thus expounding the dialectical relationship between understanding and transforming the world, and its great significance. He said: "Education in dialectical materialism should be conducted among our comrades so as to set right their thinking so that they will be good at investigations and study, summing up their experiences, overcoming difficulties, minimizing mistakes, improving their work, struggling hard and building a great and strong socialist country. They will also help the oppressed and exploited peoples in the world and complete our great international duty." Comrade Mao Zedong attached great importance to Marxist epistemology as a sharp weapon in knowing and transforming the world.

Although Comrade Mao Zedong made great contributions to Marxist epistemology, we must also be aware of his mistakes in knowledge and practice in his later years. The causes of his mistakes, in terms of epistemology, were the separation between the subjective and the objective, and the dislocation between knowledge and practice. His mistakes in later years were precisely a violation of the theories of Marxist epistemology, which he had expounded, and the basic tenets of Mao Zedong Thought. Here, we must separate Mao Zedong Thought, which has become a scientific theory long tested by history, and his mistakes in later years. Mao Zedong Thought is a precious spiritual wealth of our party, and the theory of knowledge which Comrade Mao Zedong correctly expounded and developed is a component of Mao Zedong Thought. We must carefully study and master Marxist epistemology and Comrade Mao Zedong's correct ideas and use them to guide ourselves in studying the new conditions in the practice of socialist construction and in solving new problems.

PARTY AND STATE

FAVORITISM IN GRANTING PROMOTIONS CRITICIZED

Guangzhou NANFANG RIBAO in Chinese 20 Jul 82 p 1

[Article: "A Handful of Individuals in Provincial Seismological Bureau Engage in Favoritism in Promoting High Level Technical Personnel"]

[Text] During the first assessments and recommendations for promoting high ranking technical personnel in the provincial Seismological Bureau there were a few people who brazenly violated party policies and regulations. They unscrupulously practiced favoritism and corruption. They squeezed the names of those who were obviously not qualified as well as their own names onto the list of promotions to associate researcher. This provoked strong dissatisfaction among the broad masses of scientific and technical personnel. Recently, after ascertaining conditions, the leading comrade of the provincial Science Commission severely criticized this unsound practice and called on the bureau's party organization to strictly and conscientiously deal with this incident.

The provincial Seismological Bureau is an agency under provincial control. The job of promoting technical personnel should be handled by the province's management department for scientific and technical cadres. In January of last year, cadres in the bureau's Office of Planning and Scientific Research who pursued private ends such as Chen Jiachao [7115 0159 6389] and several others violated the organizational laws of the evaluation committee regarding the promotion of high level technical personnel. Without any discussion by the bureau's party organization and without the approval of higher authorities they made up a list of members of the bureau's evaluation committee. They single handedly took on the job of assessing and recommending high level technical personnel. Among the 13 members of this evaluation committee, there were only 3 associate researchers and no specialists in the field. Furthermore, six of them had rated themselves for promotion to associate researcher. Chen Jiachao, an assistant researcher, was the secretary of the evaluation committee and everything passed through his hands. He assessed himself for promotion to associate researcher and without authorization "appointed troops." He determined the closing date for entering a list of names for examination and for submitting papers. He also assessed and reviewed materials to be sent to specialists in the field for evaluation. Thus, the 13 people in the bureau who participated in this assessment for promotion to associate researcher did not go through an evaluation and investigation by the basic level units nor did they arrange for the promotion

candidates to write essays or work reports in their units. They heard many complaints from the masses. As a result, certain people who obviously were not qualified for promotion were put on promotion lists. Moreover, it created difficulties for those who were qualified to participate in assessments.

In order to attain his goal of being promoted to associate researcher, Chen Jiachao unscrupulously resorted to deception and made use of the power of his position to engage in malpractices for selfish ends. Without the consent of the organization he sent assessment materials as he pleased to people he had handpicked for evaluation. He sent the data on other people to only 3 or 4 specialists for evaluation while he sent his own paper to more than 10 people. What's worse, he secretly deleted and destroyed remarks written by specialists that would be detrimental to his promotion. For example, a certain professor at Zhongshan College checked over the second and fifth section of his essay "Essentials of Chinese Tectonics" which he had submitted for assessment, and pointed out that the concepts and conclusions in the paper had been plagiarized from the works of others. When Chen read this comment he immediately deleted it. In order to break away from the leadership and supervision of the province's management department and in an attempt to get by under false pretenses, he tore out six pages of the article issued by the management department on setting up a special assessment and evaluation group in the bureau and sent it to the leaders in the bureau to read. In order to suppress others and build up himself, he falsely attacked scientific and technical personnel who were well educated and dedicated. In October of last year, the bureau convened a recommendation meeting. Prior to the meeting most members of the evaluation committee did not know whose names had been submitted nor had they seen the technical work report papers of those who were entered for examination. At the meeting someone suggested first reading the materials and then making recommendations. Chen Jiachao, seeking to obtain quickly the recommendation of these 13 people falsely alleged that his materials had already been submitted. Because they met with the resistance of the majority of the people, the conference had no choice but to decide to first have three associate researchers review the situation.

Scientific and technical personnel were extremely upset with this evil practice of favoritism and they made this known to the leadership in the bureau. In January of this year, the party organization of the provincial Seismological Bureau convened and enlarged conference. After hearing the reports of the three associate researchers they decided that the Office for Planning and Scientific Research should promptly transfer the handling of promotions to the political office. Furthermore, after the special assessment and evaluation group composed of three associate researchers and four specialists in the field invited in from other units reported to the provincial government for approval they took charge of the job of making evaluations and recommendations. However, Chen Jiachao and others overturned the decision of the party organization and continued to control the assessment work of these 13 people. After Chen was criticized by the bureau's party organization, he still refused to hand over the job. He bypassed the provincial evaluation committee for scientific research personnel and technical personnel. On 18 March he hurriedly reported to the State

Seismological Bureau on the evaluation material of these 13 people. It was only due to the strict checks of the State Seismological Bureau and the timely retrieval of these materials that the scheme of Chen and the others did not succeed.

In 1980, when Chen Jiachao was promoted to a mid-level technical position, he had already been engaging in large-scale unhealthy practices. His wife, a specialized graduate of Wuhan Physical Training College who was not qualified as an engineer, was promoted to a position of engineer. In January of last year, based on the related State Council regulations, the provincial bureau for scientific and technical leadership demanded that the Seismological Bureau reexamine engineers and assistant researchers who during the past 2 years had been reviewed for promotion by the office in charge of the transfer of capital funds. After undergoing checks by the higher authorities, certificates were issued by the provincial bureau for scientific and technical leadership. Chen once more carried favor high and low for personnel gain. Through fraudulent means he obtained the authority to carry out reexaminations so that reexaminations which basically disregarded regulations were endorsed. The masses were very critical of this. Chen racked his brains to find a way to break away from the provincial bureau for scientific and technical leadership. He sent someone to Beijing to deceive the State Seismological Bureau. He "borrowed" certificates without having either the uniform number for the provincial certificates nor an attached photograph and seal. He then proceeded to issue them to everyone without authorization. His attempts were successful. Recently, scientific and technical personnel in the bureau reported to higher authorities and asked how a minor official like Chen Jiachao could have such great power and authority. It is hoped at least that high level leading agencies will help in clarifying problems having to do with the biases of the leadership in that bureau and that they will deal strictly with schemes for private gain that have arisen in the granting of promotions to technical positions. The leadership in the bureau should also draw a lesson from these experiences and improve leadership work.

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MILITARY AND PUBLIC SECURITY

DEPUTY COMMANDER GIVES VIEWS ON VOLUNTARY RETIREMENT

Guangzhou NANFANG RIBAO in Chinese 26 Jul 82 p 1

[Article by Yang Xianhou [2799 0341 0624] and Li Jicheng [2621 0679 2052]:
"A General's Point of View"]

[Text] On one beautiful moonlit evening, we called on Comrade Ou Zhifu [2962 5268 1381], deputy commander of Guangzhou units. Not long ago, this general who had devoted half a century of hard work to the revolution wrote a request for resignation to the party organization. He expressed the following wish: "In order that our military cadres become more revolutionary, younger, more knowledgeable and more specialized, I have decided to request that the party organization approve my resignation." We began our discussion with his voluntary request to resign from his position of leadership.

At 67 years of age, Comrade Ou Zhifu is full of vigor and cheerful. After inviting us to be seated, he gestured with his hands and, coming straight to the point, he said: "The party Central Committee has handed down a great resolution for reforming the state system, streamlining administrative structure and resolving the problem of the 'aging' of cadres. This is a brilliant policy that coincides with the will of the party and the wishes of the people. It also represents the wishes of us older comrades." He went on movingly to describe his own experiences. In October of 1929, [as published], just as the flames of revolution were raging on the banks of the Ao Jiang and the You Jiang in Guangxi, he was born into an impoverished family of the Zhuang nationality. At 15 years old, Ou Zhifu joined the peasants Red Guard and soon became a soldier in the 7th Red Army. During the war years of intense fighting, he braved untold dangers and fought courageously. He was wounded three times and a shell fragment still remains in his body today. Following liberation, Comrade Ou Zhifu kept up that burst of energy from the war years and continued to work conscientiously. He was elected as a delegate to the party's 8th, 9th and 11th NPC. During the counterattack of self-defense against Vietnam, in spite of his advanced age and weakened condition, he proceeded, for 30 days and nights, to advance in an armored car and climbed mountains and forded streams with the aid of a stick. He went personally to the frontlines to direct the struggle. After hearing these moving recollections, we couldn't help be filled with profound respect: "The old general is truly as brave as he was in the early days!"

"No," Comrade Ou Zhifu shook his head: "The present cannot be compared to the past. I am no longer of much use." "Why do you say that?" He pointed at his gray temples and said with some humor: "As you can see I am rapidly turning into a 'hoary-headed old man'! At my advanced age I cannot be as brave as I would like to be!" He continued with much emotion: "Birth, age, illness, death and the supersedure of the old by the new are all the inevitable laws of nature. No one can live forever. Anyone can have great abilities or great talents but he can only play a role within a fixed period of history. Carrying out the goals of communism can be compared to a relay race, the strength of many replacements is required. The resignation of the old and the participation of the new involves only two words--'to resign' and 'to participate' yet their weight cannot be measured. If the new and the old do not cooperate and do not promptly replace each other, the revolutionary cause will be suspended. There must not be any misunderstanding or vacillation among veteran cadres regarding this important matter. It affects the rise or decline of our party and state. At present, the old must cede to the new and the new must take over. There can be no delay. Every veteran cadre should take charge of the revolution and consider future generations. We should happily and willingly resign from leading positions so that young cadres can quickly reach maturity."

The conversation turned toward young people. Comrade Ou Zhifu's eyes suddenly sparkled and the more he spoke the more excited he got. He cited his experiences of being regimental commander at 23 years old and division commander at 29 years old and said: "Some people are anxious about young cadres, they say delicate bamboo shoulder poles cannot stand up to the pressure. This is a common view. Everyone grows from young to old and from inexperience to relative maturity! If you stumble and fall you pick yourself up. What is so amazing about that? The standard of young people at the present time is much higher than during the early years. Only by boldly teaching them courage and training and building up a large group of young cadres can units remain young and vigorous and be competitive. As for old fellows like us, by tomorrow we will have forgotten the book we read today so how can we meet requirements in the fast changing struggle for modernization? In the war years there were many touching examples of grizzled old squad leaders who helped out 'inexperienced' company commanders by offering advice in fighting successful battles. You must not think this is all from books or movies, this is what we actually experienced firsthand. At that time we did not 'consider qualifications and arrange ranks according to seniority' nor must we do that today. Old cadres should welcome the attempt of young people to catch up and surpass them. This is an old tradition of our armed forces. We must all follow this custom." At this point Comrade Ou Zhifu stopped for a while and with a smile counted off on his fingers the outstanding young cadres in units under his command. There is division commander so and so who is in his prime. Although he has not been on duty for very long, he has nevertheless organized and commanded the unit in an orderly manner. He is truly of fine "material." Then there is a certain division political commissar. You must not think of him as a youth. Whatever burden you place on his shoulders he will always do a good job... He cited one example after another. His wrinkled face was brimming with irrepressible joy. It is true, for a senior cadre, what greater happiness can there be than to see successors who are capable of carrying on the revolutionary cause!

"There are those who say that when senior cadres retire they have no position or power. How do you feel about this problem?" Comrade Ou Zhifu did not immediately answer our question. Rather, he first talked about an event that was still fresh in his memory. It was during the time of the Long March when we crossed Jiajinshan. The soldier Huang Zhicheng [7806 1807 2052] was sick and steadily deteriorating. In addition, it was cold and the ground was freezing. For several days grain and rice had not gotten through. He was faint from hunger. At that time Ou Zhifu held the post of special agent of the regiment. When he went to assist him, Huang said with much effort: "Don't worry about me, you had better leave. We must keep up the struggle until the final victory." He then died a martyr's death. Upon remembering this, Comrade Ou Zhifu "suddenly" stood up. He waied with feeling: "How many comrades dedicated their lives for the liberation of the Chinese people! The names of many of them as well as those in charge are not even known. Today the new long march toward the four modernizations has just begun. As for those of us who are fortunate enough to have survived, if we try to determine the price and weight in terms of authority of office, would not this be in the worst taste and a typical case of individualism? If we do this and later shut our eyes and stretch our legs, how will we see the revolutionary martyrs and Marx?" After Comrade Ou Zhifu talked about how he reached Yenan on the Long March, he discussed his experience of changing from regimental commander to deputy battalion commander during the reduction and reorgainzation of troops. He also read to us the few sentences he had written in his resignation letter: "From the day I joined the party I resolved to fight to the end to achieve the goals of communism. How are we to understand the phrase 'to the end'? I believe it means to be ready to work both at the top or at the grassroots level as well as to resign. It means to act like an 'abacus bead' which is moved about in serving the party and to devote one's life to doing good deeds for the people. This is not only a requirement of the revolution, it is also a longstanding tradition of our party. However, if one seeks to remain on the job all one's life and to remain an official to the end of one's days, that would be a great mistake." "Whether one shows no consideration for the general interest and remains on the job or whether one resigns from revolutionary responsibility of one's own accord is a rigorous test of the party spirit of senior cadres. When faced with this test we should be objective while considering the future and the overall situation. We must be practical and go beyond the individual. We must give top priority to the interests of the people, being with the overall situation and be realistic."

After hearing these moving words, we felt as if we had seen the sincere and fervent revolutionary spirit of an old soldier and an old party member. We then asked him to talk about the resignation of senior cadres and how they can make further contributions to the revolution. With much sincerity and earnestness, Comrade Ou Zhifu said that contributing to the revolution means considering the overall situation, understanding cardinal principles and serving the needs of the party's undertaking in every way. There is no justification for the idea that one can only make a contribution to the revolution by remaining on the job and that one can't contribute to the revolution if one doesn't remain at one's post. As he spoke he handed two diaries and a large letter pouch to us. Upon opening them up for a look we

saw that in the diaries he had recorded his personal experiences since joining the revolution. The diaries were filled with small and closely written characters. They contained as many as 30,000 characters. The letter pouch was filled with a 10 chapter manuscript of his memoirs. He had written this during the past few years when he had a few moments. Some of it had already been published and some was undergoing further revision. Comrade Ou Zhifu said that old fellows like himself who had grown up in the army had all gained some experiences and lessons in how to fight a battle or how to lead troops. Wouldn't it also be a contribution to the revolution to sum up all of this to hand over to the next generation? When he decided to retire he made good use of the time in his remaining years promptly to write his memoirs and his experiences in the establishment of units as a contribution to the next generation.

The interview came to a close. On the road back it took a long time for us to calm down. The general spoke so wisely: "Take charge of the revolution and consider later generations," "act like an 'abacus bead' that is moved about in serving the party and devote one's life to doing good deeds for the people." What lofty ideals and what breadth of vision!

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MILITARY AND PUBLIC SECURITY

'YANCHENG WANBAO' ON GUANGZHOU PLA SUCCESSES

HK090552 Guangzhou YANGCHENG WANBAO in Chinese 7 Sep 82 p 2

[Article by Li Jun [2621 6511] of Guangzhou PLA units: "Taking New Strides in the New Historical Period--Major Achievements in Military and Political Building of Guangzhou PLA Units Since Third Plenary Session"]

[Text] At a time when the victorious convening of the 12th CPC National Congress is being celebrated, the commanders and fighters of the Guangzhou PLA units are happy to see that, in common with whole army, their units have achieved great progress in the building of a regularized and modernized revolutionary army since the 3d Plenary Session of the 11th Central Committee, and especially since Comrade Deng Xiaoping has been in charge of the military commission of the Central Committee. As Comrade Hu Yaobang has pointed out in his report to the 12th party congress: "The PLA has achieved conspicuous success in strengthening military training and political and ideological work, in improving the relations between army and government and between army and people, in safeguarding the borders, in securing the safety of our country and in participating in socialist construction. The political and military qualities of the army have been further upgraded in the new historical conditions."

The Guangzhou PLA units are stationed at the great southern gate of our country. They have to bear the sacred responsibility of safeguarding the border or our socialist motherland, and in addition, they must withstand severe tests in the struggle against the corrosive force of capitalist ideology. Practice in these years has proved that they are the vanguards in the construction of socialist spiritual civilization. They have proved themselves to be the most loved of the new generation.

In the spring of 1979, under the correct guidance of the Central Committee and the encouragement of the spirit of the 3d Plenary Session of the 11th Central Committee, the Guangzhou PLA units won great victories in the self-defense counterattack against Vietnam. They showed the prowess of our army and our country in their punishment of Vietnamese regional hegemonism. In the past few years, the units stationed at the outposts of frontier, coastal and mountain defense have been in a high degree of alertness. They have strengthened the construction of border defense and army-civilian joint defense

and have followed closely the movements of the enemy. The unit at Fakashan Mountain on the Guangxi frontier defenses have determinedly counterattacked the armed provocations and harassing attacks of the Vietnamese invaders under extreme adverse conditions and hardships. They have secured the safety of the people's property and the safety of the sacred territory of our motherland. Twelve individuals and units, such as the "heroic battalion of Fakashan" and the "heroic company that stands fast" were given honor titles by the military commission of the Central Committee and the party committee of the Guangzhou PLA units. Many other cadres and fighters rendered outstanding services. They have won awards and also the hearts of the masses.

All levels of leadership have placed training in combat readiness in a strategic position. They have seriously studied the characteristics of future wars and reformed contents and methods of training which failed to meet the requirements of actual combat, so as to make the training better suited to its purposes. Through methods like collective training, they have strengthened the training of cadres and commanders. They have also strengthened training in tactics and coordination. There has been obvious improvement in all the cadres' ability to organize command in coordinated combat and in their level of understanding of military theories. All units have strengthened formation training in accordance with the demands of regularization, and their sense of organization and discipline has been further strengthened. The basic reason for the notable achievements in military training is that the principle put forward by plenary session of the 11th CPC Central Committee on seeking truth from facts has been seriously followed. In addition, it is also the result of the reforms in training which stress the demands of actual combat.

The building of socialist spiritual civilization is the basic guarantee and an important content of the building of modernization. It is the basic guarantee and an important content of building a modern, regular and revolutionary army, and is also the basic guarantee and important content of upgrading the combat strength of the army. Guangzhou PLA units have taken the establishment of communist ideology as the core and taken the "four have three stresses, two fear nots" (to have ideals, good morality, knowledge and good health) stress the army's standard of appearance and bearing, good manners, and good discipline; and fear neither hardships nor bloodshed and sacrifice as the Mai [word indistinct] models, and from advanced individuals and units in establishing a new spirit and in developing the building of socialist spiritual civilization. The history of the decades of growth of our army and the victory in the counter-attack against Vietnam in self-defense have proven that high level of spiritual civilization is the source of our army's combat strength, and the magic weapon with which we conquer our enemy. The activities to build socialist spiritual civilization have been fruits in our army and brought about a new situation in the army: the study of Marxism-Leninism-Mao Zedong Thought is more comprehensive and deep, there is new and encouraging progress in moral trends, ways of doing things and discipline, and thousands of advanced units and advanced individuals who participate in socialist construction have come to the force. Many advanced models have gained honor titles conferred by the military commission of the Central Committee and the party committee of the Guangzhou PLA units. There are persons who love the border area, persons who welcome hardship, and persons who do not hesitate to sacrifice their lives; there is the

"exemplary company of the frontier outpost" which has smashed the assaults and harassing attacks of the enemy many times; there is the noble "good second company on duty at coastal defense," which stands firm by the side of "the window through which the South wind comes;" there is the heroic scout You Zhiqiang and the "Lei Feng style warrior" Li Jinbo and so on. Influenced and led along by such advanced models, a new situation of learning from the advanced, overtaking the advanced and creating the advanced has formed. The mass of young fighters are "willing to shed blood and sweat so as to let their youthfulness give light," and they are "willing to bear hardships so as to bring happiness to millions of families." A generation of new socialist men is growing. They have lofty ideas, they have morality, they are civilized and they have good discipline.

Since the beginning of this year, all units have promoted patriotic education in "ardently loving the country and the army" on a grand scale so as to push forward the building of socialist spiritual civilization. They have further strengthened the sense of honor and of responsibility of the cadres and fighters. The ideas that "the interests of the country are above everything" and that "it is the highest honor to serve the people" have become more clear. The problems of for whom to be a soldier and for whom to fight a battle have been better solved. The patriotic consciousness of the cadres warriors fighters has been enhanced. They are thus willing to dedicate their youth to safeguarding and building the great cause of the four modernizations.

The people's army comes from the people and works for the people. To serve the people wholeheartedly is the basic principle of this army. In the past few years, the commanders and soldiers of the Guangzhou PLA units have promoted the glorious tradition of supporting the government and cherishing the people. They have regarded supporting industrial and agricultural production and engaging in public welfare as the practice action to develop the new situation of the construction of the four modernizations. They are continuously composing new chapters in cherishing the people. They have forged closer army-government and army-people relations. According to incomplete statistics of 1981 and the first half of this year alone, the units have dispatched more than 58,000 vehicles and machines and spent more than 2 million working days to support local construction and emergency relief work. The commanders and fighters take Comrade Lei Feng as their model. They go into society to do good deeds for the people where units are stationed. They are the first to take part in planting trees, repairing roads and bridges, and cleaning the streets. They build civilized villages and civilized neighborhoods with the people. They bring the new practice of "the five stresses and four beauties" to the towns and the countryside. When the people are endangered by natural disasters, the commanders and fighters are always eager to deal with the emergency and to save people from danger. They dash ahead in disregard of their own safety to save state property and the lives and property of the people. In May and June this year, torrential rains hit Shaoguan and Zhaoqing prefectures of Guangdong and the counties and towns around Dongting Lake. The floods became disastrous. Fields were flooded and railway service stopped. Hundreds of thousands of people were surrounded by floods on all sides. The navy and air force units stationed in Guangdong and Hunan immediately dispatched more than 5,000 personnel and a large fleet of vessels to the flooded area at full speed. They fought bravely to save the people and the embankments. They repaired the

railroad and helped the people of the flooded areas resume production. When they were in action to fight against the flood, the cadres and fighters were not afraid of hardships, and the spirit of saving the people in danger regardless of one's own safety could be seen everywhere. When there was a dangerous situation at the third section of the main embankment of the Beijiang River, the third company of a certain unit rushed to the scene. More than 50 cadres and fighters jumped into the turbulent current and stood hand-in-hand in the water to form a wall of flesh and blood. They used their bodies to block the current, and succeeded in gaining time for the repair team. Many people praised the army with warm tears: "They are not afraid of bloodshed in battle, they pay no attention to their own safety in dealing with an emergency; the CPC-led PLA is excellent."

The new achievements of the Guangzhou PLA units in all aspects are the results of firmly practicing the line, principles and policies adopted since the 3d Plenary Session of the 11th CPC Central Committee. The commanders fighters are determined to thoroughly study and carry out the documents and resolutions of the 12th party congress. They are determined to further enhance their communist consciousness and to confirm their faith in communism. They are determined to promote the communist spirit and to try very hard to accomplish the glorious tasks assigned to our army by the 12th party congress. They are determined to create a new situation in building a modern, regular, and revolutionary army.

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MILITARY AND PUBLIC SECURITY

BRIEFS

HEILONGJIANG MILITIA MEETING--The Harbin on-the-spot meeting on the militia (?ground artillery) construction [min bing di pao jian she] sponsored by the provincial military district concluded today. The meeting called for efforts to create a new situation for our province's militia groundartillery construction and develop new conditions for the province's militia work. In the militia ground artillery construction, Harbin has proceeded from the characteristics of cities and has been bold in creation and practice. It solved the problems in the contents of training, the training materials and methods and the standards for evaluation within a comparatively short period of time and has achieved a fairly good result in the militia ground artillery construction. The Harbin Municipal CPC Committee and military sub-district, the Harbin Flax Mill and six other units introduced their experiences in strengthening the militia ground artillery construction. (Zhao Xianmin), deputy political commissar of the provincial military district, spoke at the meeting. The meeting noted: The militia ground artillery is an important component part of the militia structure, a key force in future antiaggression wars. It is imperative to successfully organize, manage, educate and train this contingent and raise our province's militia ground artillery construction to a new level. Participants in the meeting watched demonstrations of Harbin's militia ground artillery training and of the methods of training. They visited an exhibit on innovations in training equipment, and some units' militia weaponry warehouses and management of equipment. [Text] [SK111050 Harbin Heilongjiang Provincial Service in Mandarin 1100 GMT 10 Sep 82]

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SOCIOLOGICAL, EDUCATION AND CULTURE

'GUANGMING RIBAO' ON INTELLECTUAL PARTY MEMBERS

HK112349 Beijing GUANGMING RIBAO in Chinese 3 Sep 82 p 2

[Commentator's article: "Pay Attention to Recruiting Party Members From Among Intellectuals"]

[Text] Since the 3d Plenary Session of the 11th CPC Central Committee, people have paid attention to the recruitment of party members from among the intellectuals. The proportion of professionals and technical personnel among the newly-recruited party members is increasing every year. This is a good phenomenon. But of the nearly 40 million party members of the whole country, only 15.8 percent have a cultural level of senior high school education. Even fewer possess modern professional and technical knowledge. A number of intellectuals who have received long-term training and satisfy the requirements of membership are still not admitted into the party for various reasons. This situation falls short of the demands put forward on the construction of party organizations in the building of socialist modernization. We should change the situation in a planned and step-by-step manner.

Grasp Correctly the Requirements of Membership

Like the peasants and workers, the intellectuals are one of the forces on which the socialist cause depends. In recruiting party members from among the intellectuals, we should also grasp the same requirements of membership and strictly follow the party constitution. It goes without saying that this should be the case. But the actual situation is quite different. In a business unit in Jiujiang Prefecture of Jiangxi, 27 technical cadres at or above the grade of engineer applied for membership. Some of them satisfied the requirements of membership, but their applications failed. Some workers acquired membership more easily.

There are some intellectuals who have been working for 20 or 30 years and have been asking for party membership for 10 or 20 years. In the past, the party organizations said that they had to be tested, but the test is still going on. This is something quite common in all parts of the country. There is one thing which deserves our special attention: there are comrades whose

performances have been persistently good and they urgently ask for membership, but the problem is still not solved. They are not permitted membership until they are seriously ill or their condition becomes critical. Some are even recognized as posthumous members by the organization. All these phenomena serve to tell us that there is the problem of setting too harsh demands in admitting intellectuals into the party. We have not been fair in following the requirements of membership as provided in the party constitution. The main reason is that the comrades in charge of party or organizational affairs in the local party organizations have failed to shake off the influence of "leftist" ideology and harbor a certain prejudice in dealing with intellectuals.

We have to admit that intellectuals, especially intellectuals of middle and old ages, have special situations different from those of the peasants and workers. For instance, there are comrades who are not from the families of laboring people, there are some whose social relations are relatively complicated and there are some who have certain individual historical problems. During the war, class struggle was acute. Besides, our party had not acquired national political power at that time. It was then quite impossible for us to understand completely the family, the social relations and the political history of some people. As a result, strict regulations were imposed on the admission of comrades into the party. That was necessary then. But there have been fundamental changes in the circumstances and in the position our party occupies. We have gradually clarified the political and historical conditions of certain people. As a result, certain strict regulations were duly modified in the Eighth CPC National Congress. More than 20 years have elapsed since the 8th CPC National Congress, and most old and middle-aged intellectuals have seen profound changes in their political position and ideological consciousness. Under such circumstances, in dealing with their application for membership, we should naturally be more serious in following the three principles of our party: judge the family background from the person; judge his social relations from his influence; judge his history from his actual performance. As long as they satisfy the requirements as provided in the party constitution, we should admit them into the party as warmly as we admit the worker and peasant comrades. There are some other intellectuals who integrate their dedication to the communist cause with love of science, research in technology and promotion of their expertise. They have no desire for wealth and fame, and they work hard. Thus, the time they devote to the study of Marxism-Leninism and to participating in social activities is relatively less. This is understandable. It is unfair to confuse such an attitude with "having no concern for politics" and "being expert but not red." Some intellectuals were wronged and tortured for a long time, but they did not waver toward the party and the state and in their faith in the communist cause. They continued their specialized research under adverse conditions. Finally, they were rehabilitated and the maltreatment of them was corrected. They still regarded the status of being a communist as their ultimate political destination. How can we not be concerned about and fail to cherish their political activism? How can we persistently seize upon the so-called problems of the past and refuse to admit them into the party? There are also some intellectuals who have formed living and working

habits different from those of the ordinary workers in the political organs of the party because of the characteristics of their profession and the influence of their living environment. We must specifically analyze these habits. We cannot indiscriminately term these habits as the "foul smell of intellectuals." Intellectuals have weaknesses and shortcomings too. It is absolutely necessary to point out these weaknesses and shortcomings and warmly help them to overcome them in considering their application for membership. But if we overemphasize these things which are not intrinsic or essential and make these the rationale for the refusal of their admittance, that is not quite proper.

To emphasize that the question of admitting intellectuals into our party be considered realistically absolutely does not mean lowering the requirements of admission, but reminding certain comrades to pay attention to the methods of thinking so as to further facilitate the elimination of discrimination against intellectuals, which has existed for a long time and which reached its climax during the "Great Cultural Revolution." It is also to facilitate the firm upholding of the principles of our party and the correct grasping of the requirements of admission into our party. If it happens that there is the practice of laying too much emphasis on technical skill and professional knowledge, of considering fame only regardless of the applicant's political consciousness, ideology, conduct and work performance, or of appointment by individual leaders regardless of whether the person has asked for membership or not, so that persons who fail to satisfy the requirements of admission are dragged into the party unwillingly, then, such practices must be corrected.

Clarify the Points of Emphasis in Recruiting Party Members From Among the Intellectuals

At present, in recruiting members from among the intellectuals, we should emphasize recruiting those middle-aged comrades who possess higher political quality, technical skill and professional knowledge.

There are more than 8.3 million professional and technical comrades of various types in our country, and over 60 percent of them are middle-aged. The proportion of middle-aged intellectuals is even greater in the enterprises and other establishments at the grassroots level. Most of these comrades have matured since the founding of the state. They have received long-term training, education and trial. They have mastered a greater amount of professional knowledge. In addition, they have rich experiences in practice. They are now working on all fronts, especially in the technical and professional fields of economic activities, teaching and scientific research. They are responsible for most of the arduous tasks. They are the mainstays. Although their working conditions are bad, income low, and burden of daily life heavy, many comrades still have in their mind the great cause of the "four modernizations." They work hard regardless of personal gains and losses, blame and hardships. Many of them are activists who have more than

once asked to be admitted into the party. They possess or basically possess the requirements of membership. To pay attention to stepping up the recruitment of party members from among these comrades is not only the requirement of the construction of the socialist cause and the requirement of the building of the party itself in the new period, it also satisfies the demands of the mass of intellectuals to advance too.

A few years ago, in all parts of the country, more attention was paid to recruiting members from among the old intellectuals who had fame and had undergone long-term trial. This is correct, and we should continue to do this in the future. But, in some parts of the country, the emphasis of work in recruiting members from among the intellectuals has not been placed on recruiting middle-aged intellectuals. As a result, the proportion of party members from among the middle-aged intellectuals in many parts of the country is obviously lower than that of members from among old and young intellectuals. There is of course a historical reason for that. But it is also inseparably bound up with neglecting to recruit members from among the middle-aged intellectuals in the past few years. For the great cause of carrying on from the past and paving the way for the future, the organizations of the party, especially in the units and departments where there is a concentration of intellectuals, should take measures to strengthen the work of examining and understanding middle-aged intellectuals. They should contact and talk to them more often, and help them become advanced. Party committee and branches at grassroots levels should individually handle the name-lists and the relevant conditions of the applicants for membership. There should be a clear division of labor. Nurturing and education should be strengthened. As a result of all these, comrades who can meet the requirements of membership can be absorbed into the party in an active and planned manner through effective work and in accordance with the stipulations provided in the party constitution.

Strengthen the Nurturing and Education of the Young Intellectuals Before They Are Admitted

To demand that the emphasis of work in recruiting intellectual party members be placed on the middle-aged intellectuals does not mean that the demands of the young intellectuals to be admitted can be ignored. Nor does it mean that nurturing and education of them need not be strengthened and that even those who can meet the requirements will not be absorbed into the party.

Young people are a dependable shock force in the construction of socialist modernization. They are the hope of our country and our nation for becoming flourishing and prosperous. Youth, and especially the work of party building among the young intellectuals, cannot be ignored in the strengthening of party building in the historical period of carrying on from the past and paving the way for the future. But we should see that, because of the influence of the 10 years of internal disorder, there has been a lack of education in basic

knowledge of the party for young people. Now it is extremely necessary to give them a supplementary lesson on "strengthening the mastery of proletarian party spirit and being members of the Communist Party in reality as well as in name." Not long ago, there were various views among some young people regarding the question of being a member of the party. There were many reasons for that, the chief one being that our work failed to keep pace. Since the 6th Plenary Session of the 11th CPC Central Committee, our party has achieved many notable good deeds for the people. In addition, political and ideological work has been strengthened. As a result, many young people have begun to look at the party properly and the number of applicants for membership has greatly increased. Since last year, more than 90 extracurricular study groups organized by the students of Qunghua University have come to the fore. By the end of June this year, over 1,000 students had presented their applications to the party organization and 170 of them had been admitted. This fact proves that the great cause of our party can certainly attract young people to its side and that young people are always willing to advance with our party. As long as the party organization is good at guidance, and vigorously, strengthens the nurturing and education of the young people before their admittance, it will gather strong reserve power around our party, and the quality and quantity of recruiting new party members will be adequately ensured.

Now, there are 1.28 million students in institutes of higher education, and only 3.8 percent of them are party members. When the 1977 and 1978 classes graduate, the proportion of party members among university students will become smaller. This proportion is even smaller than that before the liberation, when some universities were operating underground. This deserves the attention of all levels of party organizations. Institutes of higher education have to train experts for the country and train qualified members of the Communist Party from the university students so as to provide red and expert mainstays for all fronts. This is an extremely glorious task for the school party organizations. Thus, party organizations of all institutes of higher education should put this in an important place on their agenda, make practical plans and seriously carry them out. In general, in the first 2 years after the students enter the institutes, they must be given political and ideological education so as to improve their understanding of the party. Besides, we have to discover activists on the basis of comprehensive observation, and absorb the outstanding ones into the party. In the last 2 years, we can recruit more students who satisfy the requirements of admission as party members, on condition that the quality and quantity of the members are ensured. Of course, the above demands must be based on a sound foundation of work. Only when there is high-quality work can plenty of high-quality party members be produced. While the building of party committees of institutes of higher education is being strengthened in all parts of the country, we should at the same time pay attention to the training of political guides and party affairs worker comrades the school and faculty levels. [as printed] We should help them learn the basic theory of party

guiding. We should help them correctly understand and grasp the principles and policies of recruiting party members and the requirements of admission. We should always summarize experiences so as to improve the quality of work. We should give them political treatment and remuneration equivalent to those of other teachers so as to make them keep their mind on their own work and become one of the forces in improving party building in the schools.

CSO: 4005/1319

SOCIOLOGICAL, EDUCATION AND CULTURE

FUJIAN'S CHENG XU ANSWERS QUESTIONS ON INTELLECTUALS

OW121959 Fuzhou Fujian Provincial Service in Mandarin 1120 GMT 11 Sep 82

[Excerpts] According to FUJIAN KEJI BAO [4395 1696 4430 2111 1032], in answering questions concerning a check-up on intellectuals' work put to him by a reporter of this gazette, Cheng Xu, secretary of the Fujian Provincial CPC Committee, recently pointed out: Party committees should pay close attention to implementing the policy toward intellectuals, and leaders should take action in doing so. This is the key to implementing this policy. Unit leaders who still fail to pay attention to implementing this policy should promptly change their passive position.

Comrade Cheng Xu said: In accordance with the party Central Committee's instructions, an all-round investigation on intellectuals' work in the province has been made in recent months. It should be noted that party committees and governments at various levels have paid close attention to this check-up and have solved some problems for intellectuals while checking up on their work in accordance with the guidelines of the party Central Committee and those of the provincial party committee. However, many of the intellectuals' problems still remain unsolved for the following main reasons:

1. Lacking a clear understanding of the importance of implementing the party's policy toward intellectuals, some leading comrades have not yet taken vigorous action in this regard. Now, quite a few units hold that since almost all problems have been solved, they can wind up the work on hand. Fearing difficulties, many people have been dilatory in solving problems for intellectuals or have tried to shift the responsibility onto others.
2. Leaders of some units have failed to make vigorous efforts to solve problems for intellectuals. They have discussed measures to be taken in this regard but have failed to conscientiously carry out such measures. As a result, problems that can be solved remain unresolved.
3. No effective measures have been taken to solve some major, difficult problems for intellectuals.

Comrade Cheng Xu pointed out: We should conscientiously publicize and implement the guidelines laid down by the 12th CPC National Congress and effectively step up our work among the intellectuals in order to fully arouse their enthusiasm. Continuous efforts should be made to eliminate the leftist influence and to do away with all prejudices against the intellectuals. It is necessary to give wider publicity to the party's policy toward intellectuals and to educate cadres at various levels, especially leading cadres, in this regard so that they will fully understand the important status and role of intellectuals in the new historical period. Now we must redouble our efforts to solve the problems discovered during the check-up and carry out this task well.

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SOCIOLOGICAL, EDUCATION AND CULTURE

STRENGTHENING IDEOLOGICAL EDUCATION STRESSED

Senior Middle Schools

Shenyang LIAONING RIBAO in Chinese 14 Jun 82 p 4

[Article by Dong Qing [2639 7230]: "Ideological Education Should Be Intensified for Senior Middle School Students"]

[Text] This year's graduating senior middle school students will soon embark upon the road of entering a higher school or taking up employment. Owing to the disruptive activities of the "Gang of Four" and the one-sided concentration on the proportion of students entering schools of a higher grade, ideological education was neglected for a time in past years. In the present state of economic development of our country, students entering schools of a higher grade are a minority and those taking up employment are the majority. However, for reasons such as neglect of ideological work, some graduating students, even if they enter schools of a higher grade, will have many hidden ideological troubles, and they can hardly become students who are of good character and scholarship and have good physique. And those who are unable to enter schools of a higher grade can hardly play their part at their construction posts once they have flunked a competitive examination. A small number of them will nurse a grievance in their life, attempt nothing and accomplish nothing, and then will become a social burden. Education for graduating students must be given great importance and, moreover, must be conducted by school, parents and the education department in coordination.

First, we should understand the actual condition of the students and sympathize with them in their difficulties. Students are now under great pressures from all sides. Pressure comes from their preparations for entering schools of a higher grade: In violation of their teaching plans some schools do a rush job of teaching and concentrate review of lessons half a semester ahead of schedule, thus confining students to a state in which they ignore what is happening in the world and endure the tribulation of time. Some reference books for candidates taking entrance examination appear in a great variety like flooding waters and keep reaching students' hands. Students make a fetish of these reference books but, hard pressed for the numerous reference books, they do not know what course to take and dare not ignore them. On the other hand, schools add tasks at each level, cramming students with mimeograph and duplicate outlines, "simulated examination questions," "standard answers,"

"examination guides" like snowflakes. Added to these are examination-oriented "special course of lectures," "guidance reports," "answer training," "examination knowledge," and so forth. Numerous examinations for different grades in various names fall like heavy bombs on students' heads--minor tests, major tests, interim tests, unified examination, regional examination and trial entrance examination. Students are reduced to an extremely tense state of suffering. Many students have suffered from failing eyesight, indigestion, neuralgia, insomnia, dizziness, and failing health. Students comment: This way of study will skin you, if not kill you. One will collapse physically even if one has passed the entrance examination.

In addition, the pressure from society and parents is even greater. That some parents use material incentives to encourage their children to pass college entrance examination is a widespread phenomenon. Some parents take an attitude of intimidation toward their children, saying "If you fail in your college entrance examination, you'll have to leave home and find your way of living." Some parents in the rural districts hope their children will have a bright future so that they can leave the countryside. In short, education from parents is negative in many respects. Some students have said with bitterness: "If I fail in this college entrance examination I'll die." Because of this and also the fact that students lack a correct understanding of their view of life, their future and the socialist modernizations, belittlement of manual labor is widespread. Many students pin their life-long hope on college entrance examinations and do not prepare themselves against a failure to pass the examination. We should pay serious attention to this state of affairs among students and sympathize with them. We can no longer allow the erroneous tendency towards one-sided concentration on entering a higher school to oppress young students cruelly.

Second, the party's policy of all-round development must be resolutely implemented. Owing to the deviation from the party's education policy for a time, one-sided concentration on the proportion of students entering schools of a higher grade raised its head and developed. Leading education bodies at various levels must sum up lessons and resolutely rectify various tendencies toward violation of policy. At the same time, schools at various levels must resolutely implement their teaching plans and take administrative measures to stop reckless printing and distribution of reference books for entrance examination, pay attention to students' health, incorporate into their teaching plans ideological education for graduating students, and strengthen checking and supervision over education for graduating students, thereby to ensure implementation of the education policy.

Third, intensify education for graduating students from several sides. We must conduct education for students in the situations and the party's policy for economic work, teach them to assume a correct attitude toward the issue of entering schools of a higher grade or taking up employment and to get prepared for both. We must enlighten students on the revolutionary view of life, on their future and their ideal, thereby enabling them to establish a correct revolutionary view of life and have a broad vision. We must conduct labor education. It should be made clear to students that whether entering schools of a higher grade or taking up employment they will find themselves in a state of arduous labor and that this type of labor is at the service of the four modernizations and is likewise a matter of glory.

Education for young students including graduating senior middle school students is a matter bearing on the growth of the younger generation, on the fostering of successors to the cause of revolution, and on the prosperity of the four modernizations and the prosperity of our country. Therefore, it must not be regarded as unimportant.

Higher Learning Institutes

Shenyang LIAONING RIBAO in Chinese 14 Jun 82 p 4

[Article by Jin Chunhua [6855 2504 5478]: "Intensify Moral Education, Lay Good Foundation"]

[Text] The Provincial Bureau of Higher Education recently held a meeting at Dalian for exchanging experiences of higher learning institutes in ideological and political work. The meeting emphasized that in the new situation it is imperative to take a sober view and make a correct estimate of the corrosive influence of capitalist ideas on college students, and to make a new breakthrough in the ideological and political work of the higher learning institutes. It is imperative to intensify moral education in earnest and to lay a good foundation conscientiously in the ideological and political education for college students.

The attending comrades were of the unanimous opinion that while the main current is good among college students, there are some weak points and, in particular, those lower-grade students admitted after 1980, who are generally younger in age, are more influenced by liberalist ideas and have a weak foundation of Marxism-Leninism-Mao Zedong Thought. Under such circumstances, an opportunity is given for capitalist ideas to corrupt the young students. College students are part of the elite among the youths in the contemporary era, yet they are also part of the focus of contention between the bourgeoisie and us, which means that our task of combating the corrosive influence is formidable.

On the basis of full discussions, the leading body of the Provincial Bureau of Higher Education set demands on the institutes of higher learning with regard to current ideological work that remains to be further resolved and strengthened:

- 1) The institutes of higher education must strengthen construction of their teaching and research sections for moral education. The teaching and research sections should go a step further and compile teaching material on moral education according to the characteristics of the students at different grades. At the same time, they should provide their complement of moral education teachers according to plan within a few years and strengthen their fostering and improvement. On this basis they should determine the title of professional post.
- 2) Do a good job to evaluate students' moral character. Where possible, experiment may be carried out to evaluate students' moral character provided it is integrated with moral education.
- 3) Lay a good foundation conscientiously and lay emphasis on the work for first-year college students. From the first day new students enter the school, ideological and political education must be intensified, strict demands set, and good collective bodies formed. Education and management must be combined, classes and departments in disarray must be put in order, and a solid job must be done to lay the foundation in a down-to-earth manner.

At the meeting, they also discussed the issue of ideological education for graduating students. The institutes of higher learning were called upon to attach great importance to and firmly grasp the ideological education for graduating students. They should help the graduating students get a clear understanding of the bright future of our country and their heavy historical responsibility, put the relationship between the needs of the state and their personal interests in their proper perspective, go to where the fatherland needs them the most, and contribute their youth, ability and wisdom.

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SOCIOLOGICAL, EDUCATION AND CULTURE

FUJIAN TO RETURN TO OVERSEAS CHINESE PRIVATE HOUSES

OW110206 Fuzhou Fujian Provincial Service in Mandarin 1120 GMT 9 Sep 82

[Text] From 1 to 5 September the Fujian Provincial People's Government held a provincewide discussion meeting on implementing the policy on the privately owned houses of overseas Chinese in this country. The meeting urged departments concerned to further enhance their understanding of these problems and to make concerted efforts and return this year to overseas Chinese privately owned houses that were occupied or seized during the Cultural Revolution.

It was emphatically pointed out at the meeting that it is a task of the entire party and governments at all levels to implement the policy on the privately owned houses of overseas Chinese. All departments concerned should pool their efforts and settle this problem once and for all as soon as possible in the spirit of seizing every minute.

Representatives from Fuzhou and Zhangzhou municipalities expressed the determination at the discussion meeting to return to their original owners before the coming national day all the privately owned houses of overseas Chinese occupied or confiscated during the 10-year internal chaotic period. Representatives of Quanzhou Municipality said that the question of returning privately owned houses to overseas Chinese will be settled before the end of the year.

Xiamen Municipality has encountered many difficult problems in this connection. However, it has built more than 180 new living quarters at (Hubin) new village for over 100 households presently occupying the privately owned houses of overseas Chinese. It is making every possible effort to settle the problems involved before the end of 1982.

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SOCIOLOGICAL, EDUCATION AND CULTURE

XIZANG MEETING STRESSES COMMUNIST EDUCATION

HK110658 Lhasa Xizang Regional Service in Mandarin 0000 GMT 11 Sep 82

[Excerpts] The Xizang Regional CPC Committee held a report meeting on the morning of 9 September, at which Comrade (Li Wenshan), director of the propaganda department, delivered a report on education in communist ideology. He pointed out: Launching communist ideological education is not only an important topic in bringing order out of chaos in ideology but is also an important ideological guarantee for smoothly carrying out socialist construction. Launching communist ideological education is of long-term practical and far-reaching historical significance.

Comrade (Li Wehshan's) report was in three parts. In the first part, he spoke on the importance of conducting communist ideological education. In the second part, he spoke on a number of problems encountered in study and gave his views on these problems. In the third part, he spoke on how to carry out communist ideological education with a firm and clear-cut stand and in a just and forceful way.

He said: Our socialist construction is being carried out while we are surrounded by imperialism and social-imperialism. We face a serious struggle between corruption by capitalist ideology and opposition to corruption by socialist ideology. To win victory in this struggle we must apply communist ideology, the strongest and sharpest weapon. Every class in the world has its own spiritual prop. Communism is the spiritual prop of the proletariat.

In his report, Comrade (Li Wenshan) set out the facts and spoke reason and, from theory to practice and from history to the present, criticized the so-called "theory of the remoteness of communism" and the ideas that "carrying out communist ideological education means skipping stages" and "communism has not been tested in practice" and other muddled views and erroneous concepts, and analyzed the causes of these views and concepts. He also dwelt on the relationships between socialist spiritual and socialist material construction, between carrying out education in communism and practicing the principle of distribution according to labor, and between carrying out communist ideological education and implementing the party's policy on religion.

Comrade (Li Wenshan) said: In carrying out communist ideological education, we must swing into action from now on to study, publicize and practice, and let the blossoms of communist ideology produce rich fruits.

On the question of how to carry out communist ideological education, Comrade (Li Wenshan) gave three views:

1. The whole party should get going to publicize communist ideology with firm and clear-cut stand. We must vigorously proclaim that communism is not an illusion or a hypothesis. It is an objective truth that has been developed from practice and has undergone and withstood the test of practice. On the other hand, we must firmly wage struggle against erroneous ideas and viewpoints that run counter to communism, and spare no efforts in maintaining the purity of communism.
2. Seriously sum up experiences and persistently unfold the struggle on two fronts. We should do very well at integrating propaganda in communist ideology with resolute implementation of the principles and policies in the current stage, and succeed in carrying out communist ideological education without getting divorced from the reality of the socialist stage. We must criticize theories such as "communism is remote," "communism has not been tested in practice," and "conducting propaganda in communist ideology means skipping stages." We must ensure that everyone understands that we are engaged in the practice of communism every day, and has confidence in the attainment of communism.
3. We must start with ourselves and start right now in attaining the great ideal of communism.

The meeting was held in the laboring people's cultural palace in Lhasa. Over 1,000 cadres of the regional organs and Lhasa Municipality attended. Song Ziyuan, deputy secretary of the regional CPC committee, presided at the meeting.

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SOCIOLOGICAL, EDUCATION AND CULTURE

BEIJING STUDENTS' MENTAL ATTITUDE TOWARD CPC

HK100937 Beijing GUANGMING RIBAO in Chinese 1 Sep 82 p 2

[Report: "Firm Faith in Marxism-Leninism Is the Mainstream of the Thinking of Contemporary University Students--Excerpts From Minutes of a Forum Attended by Some CYL Cadres in Beijing University"]

[Text] Editor's Note: Great changes have taken place in the thinking of Beijing's University students since the 3d Plenary Session of the 11th CPC Central Committee, especially since last year. A main expression of this is that they have strengthened their faith in the party and Marxism-Leninism. On 28 August, our correspondents invited some CYL cadres at Beijing University to a forum to talk about the gratifying changes in the students' thinking. Following are excerpts from their speeches. [end editor's note]

Students' Thinking Is Changing Along With Development of Situation

Li Keqiang, secretary of the CYL committee:

Some students once doubted the correctness of Marxism, thinking that it was no longer applicable. They tried to find some other methods from Western books to solve China's problems. However, after a period of hesitating and searching, they felt that "after all, Marxism is the best method." Quite a few of them have applied to join the party. Some said: "After following a roundabout way, we have finally come back to Marxism." Through social investigation and practice, some students who once doubted the correctness of the line of the 3d Plenary Session of the 11th CPC Central Committee and the present policies due to the influence of the "leftist" ideological trend and who only knew something about the doctrines of Marxism without knowing that the essence of Marxism is proceeding in all cases from reality, have made great progress and acquired a new understanding of Marxism. In studying Marxism, these students have gone through a course from one-sidedly accepting it to comprehending it in a relatively all-round way. The majority of students have not doubted the correctness of Marxism. However, they know very little about it. Several years ago when some erroneous ideological trends appeared in our society, they deemed that these trends were wrong, but felt that they could not explain why. After studying Marxism by means of comparing it with Western ideologies, they have grasped some essentials of the Marxist stand, viewpoint and method and raised their capability of distinguishing between right and wrong. Now quite a few students are able to propagate Marxism-Leninism with a clear-cut stand in classroom discussions, at forums and on other occasions.

Marked Progress of Students' Thinking

Xiao Dongfa, secretary of the CYL general branch in the Department of Library Science:

Great changes have taken place in the students' thinking over the past few years. We can also easily feel such changes in our department.

1) The students have worked harder in the study of Marxism-Leninism-Mao Zedong Thought. Now some active elements in grades 1-3 in our department, who have asked to join the party, have voluntarily organized themselves into several groups to study the "Communist Manifesto." They have written down what they have learned from this work. Some Grade-5 students even held a seminar to study Comrade Liu Shaoqi's "How To Be a Good Communist." Still other students have studied "Selected Works of Marx and Engels," "Selected Works of Lenin" and "Selected Works of Mao Zedong" on their own and written down what they have learned from these works.

2) Students' ability to analyze, distinguish and resist Western bourgeois ideologies has been increased. In recent years, since implementing the open-door policy, the bourgeois ideology and culture from abroad have seriously influenced some sensitive young students. In view of this, we have asked some teachers from the philosophy department to give some lectures on "Existentialism and Marxism" and "How To Correctly Judge Man's Value." At the same time, we have made back-to-back comparisons between Marxist viewpoints and those of the Western thinkers, so as to increase the students' ability of analysis and criticism.

Upsurge of Studying Marxism-Leninism Is in the Ascendent

Xia Tingkang, secretary of CYL general branch in the Department of Physics:

"Time is the best cure for mental scars." A student, whose parent was wrongly labeled as a rightist in 1957, once felt that Marxism was unbelievable. With the help of the organization and his classmates, and after reading a large number of social science books and Marxist-Leninist works, he realized that he was wrong. He said: What is the fact? The most important fact is that the CPC has changed the backward old China into a vigorous new China and that the great practice of building socialism is being carried out in China. All youths who are ambitious and have high aspirations can achieve successes only when they throw themselves into this great practice! Through the study of Marxist theories, especially the study of the "resolution" adopted by the 6th Plenary Session of the 11th CPC Central Committee, many students have strengthened their faith in communism and the CPC. Now quite a few students in our department are conscientiously studying Marxist philosophy to solve their problem in epistemology and methodology. The upsurge of study is just in the ascendent.

Number of Students Asking To Join the Party Constantly Increasing

Hei Liangjie, vice secretary of the CYL Committee:

The 3d Plenary Session of the 11th CPC Central Committee emancipated the minds of the young students. It enabled them to break through the spiritual shackles of the "two whatevers," and provided theoretical and practical foundations for the thorough criticism of the ultraleftist ideology. On this basis, the "resolution" of the sixth plenary session further helped the students clarify various confused ideas and understanding and gradually guided their political ideology to develop along the correct lines.

Since the party's policies have been carried out in depth since the third plenary session, the society has been propelled forward and the enthusiasm of the young students in studying Marxism-Leninism has been aroused. Now more students are studying Marxism-Leninism more enthusiastically and consciously.

Since the sixth plenary session, the number of students who have asked for admission or have been formally admitted into the party has constantly increased. According to rough statistics by the end of last year, the students of grades 4-5 in the liberal arts departments asking to join the party accounted for about 70 percent of the total, and those in the departments of political science, economics and law, in particular, accounted for 80 percent of the students in their respective departments. In the science departments, about 20-30 percent of the students have asked to join the party, of whom 50-60 percent were students of grades 4-5. The number of students admitted into the party also increased from 1978 to 1981. In 1978, only 59 students in the whole university were admitted into the party, but in 1981, 119 students were admitted into the party.

CSO: 4005/1319

SOCIOLOGICAL, EDUCATION AND CULTURE

'GUANGMING RIBAO' ARTICLE ON LITERATURE, ART

HK101137 Beijing GUANGMING RIBAO in Chinese 1 Sep 82 p 3

[Article by Zheng Bonong [6774 0130 6593]: "We Must Study the Law Governing the Development of Socialist Literature and Art"]

[Text] I agree with the view that in our literary and art theoretical research, we should study the laws of art. The task of our theoretical work is to explore and expound on the objective laws. Only when our theory really masters the objective laws can it play a correct guiding role in our practice.

Persist in Studying Literary and Art Laws With Historical Materialist Views

What are laws of art? Some Western scholars think that discuss the "internal law" of art. In their opinion, only discussions in isolation of beauty, aesthetic feeling, artistic images, artistic forms and so on can be regarded as discussions of artistic laws, and any discussion of the relationships between literature and art and life and between literature and art and society is a discussion of problems that are beyond the scope of art itself. According to this opinion, neither Marxist literary and art theory nor even the works of Hippolyte A. Taine and George M.C. Brandes have the profundity to be regarded as the science of literature and art. My opinion is that we can view literary and art laws in a broader sense as well and that we should not understand them in a too narrow sense. What is called a law is the internal, inevitable and essential relationship between things. To study artistic laws means to enquire into the internal relationships in the whole process and in all the links in the development of art. The development from social life in natural form to literature and art in ideological form and the process of literature and art in the ideological form dynamically reacting on social life are the most common processes in the development of art. If we do not study the relationships between art and life and between art and society, how can we clearly understand the objective laws governing the development of art? Of course, we must study beauty, aesthetic feeling, artistic images, artistic forms and so on, but these phenomena cannot be explained if they are viewed in isolation from the conditions in social and material life that have given rise to these

phenomena. Before the birth of Marxism, many people explaining ideology by using ideology and could not scientifically explain the phenomena of the ideological field. It was not until the time when Marxism treated ideological phenomena as the reflection of social and material life that a scientific explanation was given to the emergence and development of ideological phenomena. In the past, under the influence of the leftist ideology, we committed the mistakes of dogmatism and vulgar sociology. By vulgar sociology we mean treating the relationships between literature and art and social economics and politics as being simple and vulgar. This vulgar sociology is never characterized by making inquiries into literary and art phenomena in the light of their relationships with the economic and political conditions in the society. We should continue to overcome the evil habits of dogmatism and vulgar sociology in our literary and art theoretical work. At the same time, we must adhere to the basic viewpoints of historical materialism.

We Should Study the Specific Laws Governing Our Country's Socialist Literature and Art

As far back as more than 40 years ago, Comrade Mao Zedong said in his "Problems of Strategy in China's Revolutionary War" that we should study the general laws of war, but that we should also study the specific laws of revolutionary wars and, moreover, study the even more specific laws governing China's revolutionary war. What he said was not only the scientific method of studying wars but also the scientific method of studying all problems. In studying literary and art problems, we should also use this method. We should study the general laws of literature and art, but we should also study the specific laws of socialist literature and art and, moreover, study the even more specific laws that govern China's socialist literature and art. Certainly, it will not do if we do not study the general laws of literature and art. Since socialist literature and art is a type of literature and art, it is also governed by the general laws of literature and art. If it is not governed by these laws, it will be deprived of its characteristics as literature and art. That is why we should critically inherit the entire cultural legacy of the human race and derive from this all beneficial ancient and foreign artistic experiences. It will not do either if we only study the general laws of literature and art and do not study the specific laws that govern China's socialist literature and art. Our literature and art has grown on its own specific soil, which is different from that on which any ancient or foreign literature and art grew. For example, the aim of our artistic production differs widely from that in the Western countries. In a capitalist society, despite the fact that different writers and artists are carrying out their creative work for their own various aims, taking the capitalist literary and art undertaking as a whole, it cannot be free from its dependence on money. Stalin said that the aim of capitalist production is to pursue the surplus value and the highest profit. In a sense, the aim of a capitalist artistic production cannot be separated from the pursuit of money and profits. On the other hand, the aim of our literary and artistic production is to serve the people and socialism. Moreover, the process of the development of socialist literature and art differs

from that of any literature and art of the past. West European literature and art has gone through the stages of classicism, romanticism and realism and has gradually developed into the current much-in-vogue modernism. Should China's socialist literature and art also take such a course of development and embark on the route of modernism? The Western capitalist countries have their own specific social and historical conditions which have given rise to modernism. This is an inevitable result of the development of history. We should make a concrete analysis of modernism and derive from it things that can enlighten us. However, we have our own specific social and historical conditions and cannot, therefore, follow the steps of Western literature and art. Our literary and art undertaking is guided by the communist world outlook. We will commit great mistakes if we do not admit that China's socialist literature and art is governed by its own specific laws of development or if we substitute the laws of Western capitalist literature and art for the laws of China's socialist literature and art.

If we count from the time when Gorky wrote "Mother," socialist literature has only a short history, less than a century. It would be longer if we start our count from the earliest literary creations of the working class. Our proletarian literature and art, if counted from the "May 4th" new culture movement, has history of over 60 years. The history would be even shorter if we started our count from the left-wing literary and art movement. What are the laws that govern the development of literature and art as an undertaking? To be more precise, when the proletariat has taken over state power, how should the society organize the production of art? We have accumulated many experiences in solving these problems. Among these experiences, there are both positive and negative ones and both experiences of success and experiences of failure. Summing up these experiences in a scientific manner and deriving from them things of the nature of laws is of great significance in guiding the current and future literary and art practice. At present, some people in the West have paid attention to studying the course of development of socialist literature and art and some of them have already written some works on this theme. Of course, they used their stands and viewpoints in summing up this course. Quite a few of them did it with prejudice and in an arbitrary manner. Therefore, their conclusions are often wrong. Since other people are paying attention to doing this work, we should pay even more attention to doing this work satisfactorily.

Some comrades think that since the 6th plenary session of the 11th CPC Central Committee approved the "Resolution on Certain Questions in the History of Our Party Since the Founding of the PRC," we have already summed up our historical experiences and that, therefore, there is no need for the literary and art circle to sum up its experiences. They think that the urgent task at present is to solve the concrete problems in our literary and art work and not to carry out useless discussions of historical problems. I think that those who hold this view are shortsighted. Because the resolution of the 6th Plenary Session of the 11th CPC Central Committee systematically summed

up the basic experiences of the socialist revolution and socialist construction since the founding of the PRC, what we should precisely do is scientifically sum up, under the guidance of the spirit of the "resolution," the historical experiences of various front lines. Only by doing so can we strive to implement the spirit of the "resolution." How can we refuse to make a further study of the historical experiences of various front lines on the ground that the "resolution" has already summed up the party's 31 years of history? At present, there are indeed various kinds of problems that should be urgently solved in our literary and art work. However, without summing up our historical experiences, it is very difficult for these problems to be deeply and thoroughly solved. Marxism requires us to use historical viewpoints to analyze problems. This means that, first, we should investigate and study problems under the concrete historical conditions and in their historical surroundings and that we should not investigate and study them in isolation from their concrete historical conditions and surroundings; and second, we should view the course of the development of the problems and separate the current problems from the historical development of the things that are related to these problems. We should not solve the problems in our current literary and art movement by treating only the symptoms and not the disease. We should study the current state of affairs related to literature and art both at home and abroad and the historical development of literature and art in order to find the laws governing them. Thus, we will be able to have both the foresight and the initiative, manage to act in accordance with the inevitable laws that govern the development of things, overcome all negative factors, bring into play all positive factors, lead our whole literary and art undertaking onto a path of prosperity and open up a new situation. If we do not study the objective laws and do not understand the inevitable nature of historical development, it will be difficult for us to shake off our blindness and be free from our passive position.

Explore the Laws Governing the Development of Socialist Literary and Art Production

The production of art has the following dual nature: it is a kind of spiritual production of a social nature and, at the same time, it must be achieved through the individual creative work of the writers and artists. It is precisely as Engels said, that thinking is not the "thinking of an individual" but it can only be realized in the "thinking of individuals." On the one hand, all artistic products are produced to meet certain needs in the society and have such and such an impact on the society. Therefore, the society cannot help but raise such and such requirements for the production of art and, to some extent, organize and supervise this production. On the other hand, all artistic products should be created through the writers' or artists' own imagination. Therefore, we must ensure that in this field there is full freedom for individuals to use their creative power. These two requirements are often in conflict. How to handle their

relations is a very important problem. The leftist and rightist mistakes in our guiding ideology in the past were often related to the way in which we handled this problem. For a time, we despised and even denied the specific nature of imagination and overlooked and even neglected the creative power of writers and artists as individuals. For a time, we treated the thesis that literature and art is subordinate to politics as a basic law governing socialist literature and art and even as a universal law governing all literature and art. Practices have proved that this view is not based on adequate scientific grounds. Seeing the tremendous harm that the "leftist" mistakes brought about in the past and seeing the malpractice of the past in exercising an excessive restriction to and an overstrict control of literature and art, some comrades have begun to hold the following view: We should not stress the organization and supervision of the production of art by society; we should only stress giving writers and artists freedom to use their individual creative power. This view also runs counter to objective reality. A writer cannot live in isolation from society, and pure individual creative work that is detached from society is impossible. Society has always put forth such and such requirements for the production of art and has, to a certain extent, organized and supervised the production of art. We should not indiscriminately oppose all practices of organizing and supervising the production of art; we should only oppose the practice of organizing and supervising the production of art in a simple and arbitrary manner. Karl Kautsky said that socialist material production was carried out in a planned manner, but socialist spiritual production was carried out in an anarchic manner. This was a viewpoint that ran counter to Marxism. In order to achieve the prosperity of the production of socialist literature and art, there should be the following two indispensable conditions: 1) the writers and artists should be versed in literary and art creative work; 2) the party and state should be good at organizing and guiding the production of art. There are laws governing the former. Are there also laws governing the latter? Undoubtedly, there are. We should study the latter as well as the former. In the past, we often said that we should lead literature and art in accordance with the laws governing art. This also meant that our leading persons had to understand the difficulties involved in creative work and the characteristics of imagination. However, this is not enough, for leading and organizing the production of literature and art is itself an area of learning. Those who know how to do creative work are not necessarily adept in organizing and leading the production of art. For example, the problem related to the structure of the production of art is one that demands the making of a profound research into it. If the structure is not appropriate, however great the abilities of the writers and artists, they cannot be brought into full play. Now, the economic front is undergoing a reform in structure; the production of art should also undergo a reform in structure. The structure should not be formulated at will, in accordance with subjective desires, and it must be established on the basis of objective laws.

The forerunners of Marxist literary and art theory have already expounded many times on the laws governing the development of socialist literature and art. This is something that we should not fail to see. The process of the development

and growth in strength of socialist literature and art is also the process of the people's gradual understanding and mastering of the objective laws governing it. By pointing out that the orientation of literature and art is to serve the masses of the people and that literary and art workers should follow the path of combining themselves with the masses of the new times and by pointing out the policy of "let a hundred flowers blossom and a hundred schools of thought contend," Comrade Mao Zedong precisely summed up in a scientific manner the historical task and path of development of socialist literature and art. What he pointed out has already been proved to be correct by practice. We are not exploring the laws governing the development of socialist literary and art production emptyhanded. Instead, we are doing this on the basis of the achievements of our predecessors' research. We should confirm the correct ideological results that our predecessors have reached and adhere to the Marxist viewpoints on literature and art. However, we should also realize that the history of the development of socialist literature and art is, after all, a short one and that our research into its laws is, after all, inadequate. We should admit that our understanding of these laws is far from being profound and perfect and that we are still in the realm of ignorance concerning many problems. In the past, we committed many mistakes and suffered many twists. The cause that gave rise to these mistakes and twists could not be separated from our failure to understand the objective laws and our violation of them. We should try to understand anew many historical phenomena, and there are a large number of new conditions and problems that demand our profound and systematic study. We should not only adhere to but also develop Marxist viewpoints on literature and art. Engels said: "Even the mere achievement of developing the materialist viewpoint for a single historical event is the result of the scientific work that demands many years of calm and intensive efforts. Obviously, to achieve this, any empty talk will not work. Only by critically examining and fully mastering a large quantity of historical data can a person fulfill this task." In studying the laws governing the development of the production of socialist art, we very much need to develop the spirit of making the "calm and intensive efforts" that Engels mentioned. This is precisely the spirit of emancipating minds and seeking truth from facts.

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SOCIOLOGICAL, EDUCATION AND CULTURE

SYMPOSIUM ON NATIONALITY AFFAIRS THEORY ENDS

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[Text] Beijing, 8 Sep (XINHUA)--The second national academic symposium on the theory on nationality affairs concluded in Beijing on 8 September. Attending the symposium were more than 90 theoreticians on nationality affairs from 15 provinces, municipalities and autonomous regions throughout the country. While focusing on the task of improving and developing socialist relations among all nationalities, they studied the theory on nationality affairs.

The symposium pointed out: The work of studying the theory on nationality affairs must be closely linked with the general goal of developing socialist modernization. Persistently upholding the four basic principles and placing emphasis on improving relations and strengthening unity among all nationalities constitute an important task in developing socialist spiritual civilization.

The symposium called on theoreticians on nationality affairs to earnestly study and implement the guidelines laid down by the 12th CPC National Congress, to arm themselves with communist ethics, to popularize Marxist-Leninist thinking on nationality affairs and to make fresh contributions to promoting unity among all nationalities and developing socialist spiritual modernization.

Sponsored by the China society for study of the theory on nationality affairs, the symposium opened on 2 September. Attending the symposium were responsible persons of departments concerned Yang Jingren, Zhang Youyu, Jiang Ping, Liu Guoguang and Wu Jinghua.

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