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THE WORKING METHOD OF MARXISM

[The following is a translation of an article written by Hu Hain-jen, appearing in Chieh-fang Jih-pao (Liberation Daily), Shanghai, 6 May 1960, page 5.]

At present, a wide-spread and penetrating mass movement of comparison, learning, catching up and assistance is being developed on the various fronts of socialist construction in Shanghai. Similar to the chain reactions emerging from atoms, such a movement has generated huge power to push people to leap forward in various tasks.

The methods of comparison, learning, catching up and assistance refer to the methods of establishing models, setting up advance guards, erecting red flags, and linking points with a surface or breaking through a point to radiate effects in all directions. They are the methods of grasping two ends to shove forward the middle links. The concrete procedure is to have leading cadres get down to the masses, select one or several advanced and backward models, sum up experiences and lessons, convene conferences on the spots, organize visits, comparisons and criticism, and propagate advanced experiences and practices to make progressives advance further, laggards move up and mediocre people proceed forward so as to stir up a high tide of all-round leap forward.

In 1943, Comrade Mao Tse-tung in his writing "On Some Problems of Methods of Leading" already pointed out to us that in pursuing any work we should adopt the method of combining general promotion with individual guidance and leadership with the masses. He urged the leading personnel to select two or three units in their own departments to make detailed studies on actual conditions and problems and acquire experience for the guidance to all kinds of work. Revolutionary practice in the last 17 years has not only proved the correct scientific significance of such leading methods, it has also shown great improvement in these methods. Comparison, learning, catching up and assistance are just the concrete development and active utilization of such leading methods as initiated by Comrade Mao Tse-tung.

"Comparison" requires us to get deep in practice to the masses, and grasp the contradiction between progressive and backward elements so as to distinguish good from bad things and present clear-cut problems. Advanced experiences and good methods may be used as models for learning while past defects and failures may serve as warnings. Thus, the laggards may be converted into progressives and the progressives may advance further.

Generalized bureaucratic leadership always gives rise to confusion without distinguishing good elements from bad and superior things from inferior, fastening on successful experiences and learning lessons from failures. Since it is impossible to solve contradictions without first discovering them, many nice people and good things have been neglected and many valuable experiences overlooked. The laggards are still ignorant of their backwardness and are content with the existing conditions. Thus, there is bound to be gloaming atmosphere with withering efforts, slow progress of work and freezing of prevalent situation.

Correct leadership is not avoiding contradictions. Instead, it should get deep in practice to uncover the objectively existing contradictions and actively solve them. Through the solution of contradictions the leading personnel may achieve advances in comprehension, accumulate experiences and promote undertakings. Therefore, they are anxious to make "comparisons," feel happy in the discovery and solution of contradictions, and use "comparison" as the motive power to push themselves forward.

"Learning" refers to the exchange of experience, absorption of merits, learning from each other and rendering of mutual encouragement. It is not confined to the learning of general knowledge. Instead, it refers to a process of transforming abundant materials by distinguishing the fine authentic things from the coarse phony ones and spreading such effects from both outside and inside in order to learn a kind of rational knowledge reflecting objective beings more profoundly and correctly. Our learning of experiences, methods, determination, work spirit and Communist attitudes is not a simple imitation but a self re-valuation for further development and creation. We are pragmatists of revolution. But we are not content with practice.

From the practice we are required to enrich knowledge, and advance comprehension to a rational one so as to realize better practice. This means that we should follow the viewpoint of Comrade Mao Tse-tung in deriving comprehension from practice and further use comprehension to serve practice. We should use practice to unify perceptual knowledge and rational knowledge, thereby consummating the movement of perceptual knowledge towards rational knowledge. In a word, we should advance "learning" to comply with Marxist epistemology to unify theory and practice.

"Catching up" refers to the development of the spirit of revolutionary heroism and the use of the means of "comparison" and "learning" to attain a rapid leap forward. With advanced performance as our targets and red flags as our models we are all to move forward one after another.

Following the "catching up" human thinking and spirit will present a new vigorous appearance; all difficulties will be rolled away by the waves of "catching up." The more vigorous the catching up, the more there will be abundant human wisdom, more experiences and methods, stronger confidence, greater determination, higher work spirit, more advances in the communist characteristics of bold thinking, talk and undertaking, and the emergence of more, faster, better and more economical socialist construction.

"Assistance" refers to the use of concrete progressive thoughts to persuade and overcome conservative backward thoughts and elevate consciousness, the use of lively progressive practice as models to open the blocked brain and instill new thinking, the use of progressive experience to increase self confidence and grasp means to proceed forward, and the use of strong will power and the Communist spirit to overcome idleness and gloaming atmosphere so as to become more vigorous in exerting work efforts.

In view of the above, we may understand that comparison, learning, catching up and assistance are the dialectic materialistic methods, the most scientific and animated working methods based on Marxist epistemology and the viewpoint of "contradiction" and "practice" advocated by Comrade Mao Tse-tung. In order to get a profound comprehension of such methods and make the conscious and correct use of them, we should study seriously the works of Comrade Mao Tse-tung and hold fast to the world outlook of dialectic materialism.

It is quite understandable that comparison, learning, catching up and assistance are the realization of enforcing the mass line to combine the leadership with the masses. The introduction of these methods may elevate the mass consciousness quickly and effectively, strengthen confidence and determination, and improve the attitudes and level of leadership. This helps in developing fully the mass self consciousness, creativeness, initiative, and fighting spirit to implement resolutely and correctly the Party's policies and instructions and fulfill the prescribed targets.

Therefore, we should establish and affirm a correct mass viewpoint of really trusting the masses, relying on the masses, learning from the masses, and wholeheartedly serving the masses, and thereby facilitating the comprehension and utilization of such working methods along the mass line.

We may assert that comparison, learning, catching up and assistance are the working methods complying completely with the general line for socialist construction. The correct utilization of such methods may enable people to exert full efforts and press forward persistently to achieve an all-round leap forward and to fulfill targets in a greater, faster, better and more economical manner.

Therefore, every one of us who have wholeheartedly supported enforcement of the general line for socialist construction, should comprehend correctly and participate enthusiastically in the mass movement of comparison, learning, catching up and assistance.

Comparison, learning, catching up and assistance are the scientific methods of implementing the thought of Comrade Mao Tse-tung on the continuous revolution. The practice of such methods may prevent people from being content with existing conditions and thwarting the emergence of arrogance, thereby enabling them to look forward always and to proceed ahead.

The development of events is endless. So is the expansion of production, and elevation of scientific and technical levels. Progressiveness and backwardness are relatively valid only under certain conditions and at a definite time.

The progressive today, once ceasing to advance or advancing at a low speed, will become laggards tomorrow. On the other hand, through great efforts the laggards today will be able to catch up and surpass the progressive and become the more advanced progressives.

Living in the most glorious and prosperous Mao Tse-tung era in the history of China, we therefore should develop a continuous revolutionary fighting spirit to march forward under the leadership of the Party at a time when we are to build up quickly a strong socialist China and to strive resolutely for the realization of the great ideal of Communist undertakings.

Let us raise the red flag of Mao Tse-tung's thought to create a new victory in an all-round leap forward through the promotion of the great mass movement of comparison, learning, catching up and assistance.

SUM UP EXPERIENCE, SET UP MODEL
SOLDIERS, PUSH THE MASS MOVEMENT
FOR THE STUDY AND PROPAGATION OF
MAO TSE-TUNG'S THOUGHT TO A NEW HIGH TIDE

[This is a translation of an article by the Hung-k'ou District Committee, Shanghai Municipality, Chinese Communist Party, appearing in Chieh-fang Jih-pao (Liberation Daily), Shanghai, 6 May 1960, page 5.]

Thanks to the correct leadership of the Party, a mass movement for the study and propagation of Mao Tse-tung's thought is being developed in the Hung-k'ou District at a time when various socialist undertakings have revealed a new situation characterized by rapid progress. In the course of technical revolutionary movement the broad masses have kept close contact with reality and have consciously studied Mao Tse-tung's thought to search for the objective rule of social and technological development so as to reap good harvests in both ideology and production.

The emergence of such a wide-spread and penetrating mass movement for the study of Mao Tse-tung's thought at the present time reflects a new situation characterized by the increasing intensity of the socialist revolution and the rapid progress of socialist undertakings, and reflects the deep imprint of Marxism, Leninism and Mao Tse-tung's thought on human minds and their increasing importance as a guide to the actions of the working people.

It also reveals the advance of consciousness of the broad masses to implement the general line. Particularly through the continuous leap forward in the two years, the broad masses have come to realize that Mao Tse-tung's thought is the "golden key" and "compass" to the good performance of work and production, and that only on the basis of Mao Tse-tung's thought in comprehending and solving problems can they see clearly the fighting goal, prospect and direction to raise consciously the efficiency of work and production, strengthen work confidence and spirit, devise more methods, and make easier the overcoming of difficulties.

Therefore, in accompaniment with the high tide of the technical revolution, the promotion of a mass movement for the study and propagation of Mao Tse-tung's thought to a new, roaring high tide has enabled the Party's indoctrination work to enter a new stage.

The development of such a movement has been more widespread than that in the past and mass enthusiasm towards study has been so unprecedentedly high as to become a self-conscious indoctrination movement. Up to April 10, 1960, the various classes of people throughout the district including workers, members of commercial shops, students and city residents have organized 4,500 groups to study Mao Tse-tung's thought. They are scattered in every corner in this district.

At present every shop and section of a large or medium-size factory, every factory of an enterprise, and every central commercial shop have established worker's groups for the study of political theory. Meng Te, a progressive worker in the Shanghai Acid-Resisting Enamel Plant, has insisted on studying the works of Chairman Mao together with other workers in his group despite the fact that he has already worked on the technical revolution to midnight.

Ten-odd old workers in the Chang-ken-chi Medical Instrument Plant with an average age of 50 have organized themselves to study the works of Comrade Mao Tse-tung and have set the rule of asking absence leave and answering roll call at the class. Some old workers have even brought home books after leaving work and ask their daughters to read for them. The workers in the Fu-ta Shirt Plant have proposed that "the busier they are, the more they will want to read and study." All these reflect the self-consciousness of the masses for the study of theories.

Particularly notable is the fact that at the time of pursuing studies the broad masses have been able to keep close contact with reality and use the weapon of theory to solve the various problems in ideology, production and work. In the course of the technical revolution many workers have studied articles such as "Zou-kung Moves Mountains" and "Building a Cooperative," "Committing in the further breaking up of superstition, liberating thought, bringing up a bold spirit and communist attitudes.

It says: "With 99 kinds of difficulties there should be 990 measures; with 9,900 resolutions there should be 99,000 actions." For instance, the workers of the Fu-ta Shirt Plant originally thought that with no advanced technology, adequate equipment or raw materials they would be unable to accomplish great tasks. After pursuing studies, they have made determined efforts and expanded activities.

As a result, they have produced more than ten cutting machines within two months, thereby raising the extent of mechanization from 75 percent to 95 percent. They say: "The works of Chairman Mao are precious. With such treasure people will be able to overcome poverty, achieve technical innovation and increase production."

In the mass movement for the study of Mao Tse-tung's thought there have emerged many learned workers. This has a great bearing on the shaping up of their own theoretical teams. The workers in the various factories and enterprises have successively organized writing contests. In the first ten days of April alone the workers in this district wrote 500 theoretical articles and results from study.

Many of these articles contain practical materials as well as theoretical discussions. As a result, there have emerged a large number of progressive who are capable of studying, using, reading and writing. Some of them have even become teachers of political theory among the workers. They are proficient in using dialectic methodology to solve practical problems.

Among those articles "The Land Revolution" written by Sheng Shao-ju, a worker of the Shanghai Sand Paper Plant, "On Solidarity, Extension and Improvement" written by Ku Hsu-hua, a worker of the Leap Forward Electric Plant, and "The Scientific Characteristics of Native Medical Cures and Medicines" written by Chien King-sung, a worker in a native drug store, all show elements of high quality.

II.

That the movement for the study and propagation of Mao Tse-tung's thought has become increasingly intensive is because it has been carried on in coordination with the struggle in production and politics to integrate study, thinking and production into one entity, thereby promoting the great liberation of thought, the leap forward in production, and the technical revolution.

Only by holding fast to the principle of associating theory with reality, learning for actual uses, and adopting varied self conscious study methods can we better push forward the mass movement for the study and propagation of Mao Tse-tung's thought. Based on the experience of some units, we have realized the following:

(1) Efforts should be made to enable the broad masses to use dialectic methodology to dispose of their problems in ideology, production and work, thoroughly eliminate the influence of capitalist thought and conservative habits and establish the Communist attitudes of bold thinking, bold talk and bold work.

Facts have proved that after studying articles "On Contradiction" and "On Practice" to get an understanding of the meaning of material and consciousness; of general and special characteristics of contradiction, whole and part; of internal and external causes; of principal and secondary contradictions; of the law of contradiction transformation; and of the rise of science and theory from practice, the broad masses have been able to grasp further the law of production and apply dialectic methodology to the struggle in production and ideology and to develop fully the subjective motive power in revolution to meet the needs of new situations and tasks.

For instance, the people in the native medicine shops in the Hung-k'ou District were originally deeply-entrenched in traditional conservative thinking, holding fast to old methods in production without entertaining any thought of action of doing what had not been done by the others before them.

However, after studying the article "On Contradiction" under the leadership of the Party and finding out among

many contradictions the principal contradiction of conservative traditional thinking, through repeated discussions, the workers there have been able to break up the unreasonable thousand years' tradition in this occupation and to promote vigorously the technical revolution in native medical cures, thereby quickly changing its appearance.

In addition, in refuting the fallacious thinking that "native medical cures and native medicines are not scientific, and are harmful to health," "native medicines are not effective in curing sickness although it will not lead to one's death," and "native medical cures and native medicines are of no importance," they have further studied the article "On Practice" and discussed the problems like "why native medical care and native medicine are scientific," and "why we should organize, expand, consolidate and improve native medical cures and native medicine."

Through the study of a series of facts, the masses have come to comprehend that "theory is derived from practice," and native medical cures and native medicines are the result of a thousand year experience of our ancestors in curing sickness. Practice has proved that they are not only effective in curing sickness but increasingly broad in its application.

In view of the bright prospects of native medical cures and native medicines, workers have changed their original thinking of "there is no prospect in being a worker in a native medicine shop" and have increasingly like their work.

Following the advance of their consciousness, workers have presented more than 1,000 secret prescriptions and the service attitudes of many of them have greatly been improved, receiving good comments from patients.

They say: "A thousand year old tree begins to bloom because Mao Tse-tung's thought has irrigated it." Experience has proved that arming the masses with the philosophical thinking of Comrade Mao Tse-tung will enable them to take consciously the dialectic materialistic viewpoint and methodology in disposing of problems pertaining to ideology, production and work, and to distinguish basically goodness from badness, truth from falseness, substance from appearance, and individual from collective interests, thereby greatly advancing the consciousness toward Communism.

(2) We should study and propagate Mao Tse-tung's thought continuously and intensively to meet the needs for production and technical revolution in our own units. The movements for increasing production and the technical revolution are also the movements for ideological revolution. In the course of the production and the technical revolution movements, the ideological consciousness of the masses will be advanced continuously and new revolutionary attitudes will be built up.

In 1960, along with the organization of production and promotion of technical revolution, many enterprise units have pushed their workers to study Comrade Mao Tse-tung's theory on socialist construction in close coordination with reality, and organize studies on the general line of the Great Leap Forward and the People's Communes. This has enabled the workers to establish a viewpoint of the continuous revolution, see clearly the bright prospect of communism, and affirm their determinations, thereby solving the problems of whether there is need and possibility of high-speed development, whether production has a ceiling, and whether technical revolution will come to a stop, and greatly facilitating the movement for promoting production and the technical revolution.

For instance, after discovering that some workers in the Chin-lung Metal Plant entertained the thinking of being content with the existing conditions and expecting to reach the end of the Leap Forward, the Branch Party Committee there first organized the masses to discuss the problem of whether there is need of high-speed development in accordance with the continuous revolutionary spirit of Comrade Mao Tse-tung. It started with class education towards workers and used old workers as the backbone and the events "in three decades" as the content to make them compare consciously the past with the present situation and to look at the future prospect. This has enabled the workers to see clearly the great change and bright future in the life of the Chinese people and the working class in particular, under the leadership of the Central Committee of the Party and Chairman Mao; to distinguish two kinds of tenseness during this period, to criticize consciously the thought of being content with the existing conditions, and to raise the mass enthusiasm towards communism with the determination of "building up a communist nation in this generation."

During the discussion of whether there is a possibility of realizing high-speed development, the Branch Party Committee has organized the masses to study the writings of Chairman Mao: "Introducing a Cooperative" and "Who Says That Chicken Feathers Cannot Fly to the Sky" and, at the same time, visit the Chih-cheng-hsin Steel and Iron Manufacturing Plant which is famous in "starting a revolution with a single cooking knife." This has enabled the workers to comprehend that "overtly leads to change, work and revolution," to break up the thinking of "relying on conditions" and the feeling of hesitancy, to raise high the red flag of Mao Tse-tung's thought, and to determine to pursue hard work.

As a result, the extent of mechanization has increased to 98 percent with the fulfillment of the production target for the first quarter in 1960 surpassing that for the fourth quarter in 1959 by 24 percent. In the development of the technical revolution movement in many other factories and enterprises we may also discern that such development has been closely coordinated with the movement for the study and propagation of Mao Tse-tung's thought.

Whenever there was production, there would be the proceeding of ideological work. Only by coordinating the movement for promoting production, technical innovations and the technical revolution with the movement for the study and propagation of Mao Tse-tung's thought can the former obtain a powerful and correct ideological guidance.

(3) We should adopt the self conscious principle and varied study methods. At present, the principal forms of studying and propagating Mao Tse-tung's thought consist of study groups, political classes, and the red-flag reading movement. These forms are usually practiced simultaneously in an enterprise or a unit. In general, apart from the fact that there are study groups in every work shops, political classes are organized in every enterprise or work shop.

According to the opinion of old workers, many units have organized special lectures to tell stories and study theories. In the political class the method of "lecturing, listening, visits, and discussions" has been adopted. Because of its extensive mass characteristics, the political class has become the most powerful instrument in propagating

theory. The carrying on of political classes has inevitably affected those who are capable of reading, resulting in their reading more books and organizing study groups.

Generally speaking, those who have participated in study groups are the active elements in promoting political consciousness in production and also serve as the backbone in the political class and reading movement. Thus, there has emerged a varied situation adaptable to different levels and needs of the masses in the various units. Because of the differences in the cultural level, theoretical level and understanding ability of the masses, it is impossible to adopt a uniform study content and form.

Some workers have a strong desire to study philosophical writings such as "On Practice" and "On Contradiction," some may wish to start with the study of articles like "Yu-kung Moves Mountains" and "in Memory of Pe-chiu-eng," and some have read contemporary literary works for the first time during the red-flag reading movement and then study political theory. For instance, the women workers in the Medicine Plant No. 1, after having read such articles as "My Family" and "The Brilliant Hsiang-hsu-nan," have voluntarily organized themselves to study Mao Tse-tung's thought in order to look for the answer of the question: "What thought has guided the actions of the past revolutionary heroes."

Thus, only on the basis of different levels and needs of the masses to adopt varied study contents and forms can we better grasp the spirit of Marxism, Leninism and Mao Tse-tung's thought to guide our action.

The outstanding characteristics in the study of theory by the broad masses, especially the working masses, are: distinctive objectives, adequate methods, combining theory with reality, applying theories and principles to the study and analysis of practical problems arising from the political movement and production movement, or deducting theory from practical problems.

These have brought about the elevation in the level of political theory, promoted the development of productive efforts and political movements, and made the masses feel interested in persistently studying theory. Such method of associating study with actual use is a correct one for study.

III.

At present, the movement for the study and propagation of Mao Tse-tung's thought is being developed rapidly. From practical work we have come to realize the important significance and profound influence of such a movement. How to adapt to the widespread new situation of the mass movement for the study and propagation of Mao Tse-tung's thought to arm the masses with Mao Tse-tung's thought, so as to better carry out the great task of socialist and communist construction, therefore, has become a very important political task of the Party at the present time.

First, set up advance guards, establish models, and vigorously push the mass movement to promote the development of the study movement.

To study and propagate Mao Tse-tung's thought is a basic political task of the Party organs and also the realization of political commandship. At the start, however, some people may have insufficient comprehension of the significance of such movements and entertain superstitious thinking and hesitant feelings. They may think that the masses are characterized by "a low culture, an inferior foundation, and an incapability of understanding and applying new knowledge," or that to study theory is a task for a few persons. They are skeptical about whether the broad masses have the need or ability to study theory.

Some even stress that "operation and production should be carried out, while the study of theory is of no importance." If such thinking, especially the thinking of the cadres, is not first disposed of, it would be impossible to stir up a large-scale movement for the study of Mao Tse-tung's thought.

Early in 1960 we began to make vigorous propaganda among the masses, especially cadres, about the significance of studying the thought of Mao Tse-tung, and through the organization of exhibitions, political classes and forums, repeatedly extolled the great contribution of Comrade Mao Tse-tung to Marxism, Leninism and the Chinese revolution, and the significance of studying Mao Tse-tung's thought in the advancement of consciousness and production under current circumstances. This has greatly streng-

thened the comprehension of the masses.

As a result, many study groups have been initiated by cadres, members of the Party and the youth corps, and progressives among the masses this year. For instance, after attending the conference of model workers held in Peiping, Chen Hsuan-tse, a progressive worker, has organized the workers in a production team to study the works of Comrade Mao Tse-tung. Pan Yu-chi, a disabled youth living in the Changchun Road and a national "three Eight" red flag winner, has organized the surrounding masses to study Mao Tse-tung's thought.

The secretaries and propaganda cadres of many basic-level Party organs and work shop branch Party committees have also participated in study groups. In the seventeen factories of the skirt knitting industry alone 19 of them have taken part in study. This has greatly stimulated mass consciousness toward the study of political theory.

Particularly important is the fact that we have built up models, set up advance guards, and employed many actual examples in pursuing studies and their application in educating cadres and the masses so as to correct the misleading thinking of "a low culture, an inferior foundation, and an inability to understand and apply studies." With the introduction of the advanced experience of the native medicine industry in persistently leading the working masses to study the works of Mao Tse-tung, many cadres in enterprise units have become conscious in following suit.

As a result of the extension of the study movement, we have set up different types of model soldiers, based on the experience of adapting the technical revolution organizations to the mass study of Mao Tse-tung's thought, the experience of overall leadership and varied forms of study, and the experience of organizing study groups, pursuing individual studies and coordination of study with actual use.

Thus, advance soldiers in every occupation and models in every undertaking have been set up. Facts prove that this is the most effective measure in breaking up superstition, liberating thoughts, and extending the mass study movement.

Of course, a penetrating detailed ideological work requires coordination with practical effective measures. Early in 1960 we drew up a program for organizing the broad masses to study the thought of Mao Tse-tung in Hung-k'ou District this year. The various Party organs also formulate programs adaptable to their peculiar conditions. We have further organized mutual supervision and inspection among the various basic Party organs and among different occupations, and extended the contest in "learning, comparison, catching up and rendering assistance," so as to ensure a rapid and wholesome development of the study movement in this district.

Secondly, to promote self determination in studying while working and training study cadres in a "more, faster, better and more economical" manner is an important measure in developing and consolidating the study movement.

From the worker's essay contests held by the Party school of the Hung-k'ou District and many basic level Party organ we may discern that the masses are not only capable of studying theory but also capable of using, speaking and writing theory. Among them some are not only the active elements in study and production, but also the advanced soldiers in the movement for the propagation of Mao Tse-tung's thought, thereby playing an important role in carrying on the struggle in politics and production.

Among the ten essays read at the essay contest meeting on 2 April 1960 most had the characteristics of correct viewpoints, association with reality, and animated presentation. To train the mass study cadres, therefore, is not only an important measure for realizing a persistent development of the study movement but also one for building up a theoretical team of workers who are loyal to the Party and possess high fighting power.

Beginning this year we have stressed such work and adopted the method of combining the training under the auspices of the District Party Committee with that under the auspices of basic level Party organs, and combining fulltime training with sparetime training.

As a result, 1,650 cadres have already been trained. In 1960, the District Party School has established a class for training worker's study cadres, enrolling propaganda

cadres of basic level Party organs, trade unions and youth corps, and heads of study groups to participate in full-time study for two weeks. Many basic level Party organs have also followed the principle of self determination in adopting varying forms to train cadres.

There have been 20 sparetime training classes already started or under preparation. After these cadres have been trained, they are to be organized by large plants, enterprise Party organs and branch Party committees into advisory groups to promote theoretical studies in factories, work shops and commercial shops.

Some of them have even become lecturers, assuming a great significance in the mass study movement. Some units have set up political study sections in sparetime schools under the leadership of the Party in addition to the establishment of groups for the guidance of the study of theory.

In every work shop there is also the establishment of an advisory team under the leadership of branch Party committees with the halftime political teachers who have come out from workers as the key force.

Thus, an advisory network for the mass study of theory has been shaped up in every factory and occupation. In order to elevate the level of political theory further on the part of study cadres, the District Party Committee plans to establish a worker's Marxism-Leninism sparetime academy in 1960 and select advanced workers with good political characteristics and bright prospects of improvement, organizing them to study systematically and realistically Marxism, Leninism, the works of Comrade Mao Tse-tung, and the principles and policies of the Party.

We firmly believe; just as technical innovators have already emerged among the workers, Marxist and Leninist theoretists will also rise from the working people in the not-too-distant future.

Thirdly, unify leadership, unify planning, and fully develop the organizational functions of trade unions, youth leagues and women's federations.

For the sake of strengthening the leadership in the movement for studying Mao Tse-tung's thought, the Hung-k'ou District Party Branch Committee has established a study guidance group to carry unified guidance to the various forms of study organizations such as theory study groups, workers' political classes and reading movements, make overall plans and enforce them.

The basic level Party committees and various occupations have also set up guidance groups. The district guidance group generally makes a study of the progress of such a movement and presents opinions and measures pertaining to its development, consolidation and improvement. We have kept constant comprehension of the situation in some advanced units, especially native medicine producing units, and have also arranged for the study of the situation in backward units.

Because of the extensiveness and variability of the study movement, trade unions, youth leagues and women's federations have played an important role in this movement. They have used the study of Mao Tse-tung's thought as the main content of carrying out a Communist education among the working masses. At the early stage of development of this movement, trade unions, youth leagues and women's federations organized an exhibition pertaining to the study of Mao Tse-tung's thought by the workers in the Hung-k'ou District and sparetime classes for training study cadres to promote the development of such movement.

When the movement was well under way, they further transmitted the mass study situation to the District Party Branch Committee. The various mass organizations have also played an important part in setting up model soldiers and mobilizing the masses to participate in studies, thereby promoting the overall development of such a movement.

Mao Tse-tung's thought is the precious property of our Party and the people. To study Mao Tse-tung's thought is a serious long-range political task. Although we have done some work in organizing the masses to study Mao Tse-tung's thought, it is not enough to meet the demands of the new situation of the continuous Leap Forward.

There are still some defects in our work. We should overcome these defects and follow the steps taken by advanced districts and units to strengthen the leadership so that the movement for the study of Mao Tse-tung's thought will develop persistently toward a still higher tide.

END