

Back From the May 7 Cadre School

In our last issue, we published a report on the Liaoning Provincial May 7 Cadre School. We interviewed many students who all agreed that attending the cadre school was an excellent opportunity for them to study once again and remould their ideology and world outlook. Following are three articles written by students after returning from the school to their posts. — Ed.

Communists Seek Not Official Posts, but Revolution

by Li Yen

AFTER studying one year in the cadre school, I realize more deeply than ever the significance of Chairman Mao's teaching that "going down to do manual labour gives vast numbers of cadres an excellent opportunity to study once again."

I went to Yenán in 1937 to join the revolution. While I was in Yenán during the eight years of war against Japanese imperialist aggression, living conditions there were extremely difficult. More than half of China was occupied by the Japanese invaders and the Yenán revolutionary base area was heavily blockaded by the Kuomintang reactionaries. We lived mainly on millet, pumpkin and salt. While we studied and worked,

we cultivated the fields, raised pigs, cut firewood and wove cloth to gradually achieve an ample supply of food and clothing by relying on our effort. All of us cherished the same lofty goal: to defeat Japanese imperialism and liberate the whole of China. Hard as life was, everyone was in high spirits and the sound of people singing revolutionary songs could be heard everywhere. There was close comradeship and our relationship with the local people was like that between fish and water.

After victory was won in the War of Resistance Against Japan in August 1945, I came to northeast China with our army. During the War of Liberation we fought the Kuomintang reactionaries with Chiang Kai-shek as their chieftain and defeated them after more than three years of struggle. I moved from the countryside to the city and have since then taken up various leading posts. In 1964 I came to Tantung city by the Yalu River. At present I am vice-secretary of the city Party committee and vice-chairman of the city revolutionary committee. Though in the past few years I had been to the countryside when I was called upon by my work, I had not actually lived among the poor and lower-middle peasants.

In March last year, I went together with other students of the school to Tawá County in southern Liaoning Province which was hit by an earthquake. We fought against the aftereffects of the quake and did

relief work there alongside the poor and lower-middle peasants. We lived, ate and worked together and in this way I got into close contact with them. At that time, the whole nation was studying Chairman Mao's latest instruction on the theory of the dictatorship of the proletariat. It gave me quite a jolt while I studied with the poor and lower-middle peasants of the stricken area. Chairman Mao pointed out: "Our country at present practises a commodity system, the wage system is unequal, too, as in the eight-grade wage scale, and so forth. Under the dictatorship of the proletariat such things can only be restricted." My salary is much higher than the peasants' income, but they excel by far in revolutionary energy and the spirit of hard struggle. If something is not done to remedy this, how can I be called a public servant of the people?



Li Yen (second from right) making investigations and study at a grass-roots unit after returning to Tantung.

I redoubled my efforts to study the teachings of Marx, Lenin and Chairman Mao on the socialist principle of distribution—"from each according to his ability, to each according to his work"—and linked my study with the discrepancy between my income and that of the poor and lower-middle peasants. This made me realize that in the period of socialism, as far as the principle of "to each according to his work" is concerned, it still embodies bourgeois right—actual inequality covered up by equality in form. A genuine Marxist should at all times criticize bourgeois right which, though inevitable in the historical period of socialism, is a "defect" and a "birthmark" left over from the old society that must be restricted and abolished step by step. In the past, however, I regarded the high salary given me by the people as a matter of course, and I felt I was fully entitled to it. To regard the actual inequality left over from capitalist society as a matter of course is not the attitude a Marxist should take; anyone holding this view shows that his bourgeois world outlook has not been remoulded.

Before the Great Cultural Revolution, I was affected by the traditional concept that "the official is noble and the people are inferior," so I thought I was cleverer than the masses. I used to give orders right and left and didn't like the masses to criticize me. Instead of working in a down-to-earth spirit and making investigations and study myself, I relied solely on reports from below to guide my work. Whenever a report or something had to be drafted, my secretary did it for me. Thus instead of being a public servant of the society, I was turning into a lord high above the people. If I were to slide further down this road, there was indeed the danger of my becoming a revisionist.

I seldom took part in manual labour prior to the Cultural Revolution. This was another manifestation of my bureaucratic airs. Sometimes I excused myself for not taking part in physical labour on the ground that it was more important to play my part as a leading

cadre and handle the day-to-day affairs well, that I felt quite at ease in doing so. Even if I did take part in physical labour occasionally, I did not put off my airs and work as an ordinary labourer. Leading comrades of the Tantung City Party Committee took part in the afforestation campaign in spring 1965. But what did I do? I just planted several trees in the pits others had dug and shovelled in a bit of earth. If a leading cadre were to carry on in this way, he would surely divorce himself from the masses.

In the cadre school, a revolutionary furnace, however, I studied Marxism-Leninism with the others and took part in productive labour as an ordinary worker. Like disinfectants, the sweat exuded from the skin washed away the virus in my mind as well as my bureaucratic airs, and I was happy and in high spirits for being at one with the masses again.

I returned to Tantung from the May 7 Cadre School six months ago. Now I am more conscious in restricting bourgeois right. On guard against bureaucratic airs, I always remind myself that I am an ordinary labourer. I tidy up my own office every day and sometimes clean the lavatory in the office building. A group of Tantung workers had gone to another city in Liaoning Province to help build a chemical plant. Last October I went to see them and worked at the work-site. Though it was fatiguing work, I felt closer to the workers.

Chairman Mao has taught us: "We Communists seek not official posts, but revolution." Having studied once again in the cadre school, I understand that we must put this instruction into practice and not merely talk about it. Today I realize that only by taking the brilliant May 7 road and integrating with the workers and peasants can we retain the fine qualities of the working people and carry the continued revolution under the dictatorship of the proletariat through to the end.