

HOW TO BE MAO'S GOOD PARTY MEMBER DISCUSSED

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[Article by (Tang Hsiao-tso): "In Factory and At Home" published in the 8 January WEN HUI PAO and LIBERATION DAILY]

[Text] In the course of the mass study and criticism of the two lines for party building, in their discussion of the question "How will one be considered a good party member of Chairman Mao," the revolutionary masses in streets and lanes made a sharp criticism of certain comrade party members, saying that "they acted fairly good in factories, but at home they did things in the same old ways."

This criticism is quite to the point. Some comrades did the production work in their units quite well but at home they acted like a "special class" always waiting to be served. In their own units they could barely overcome self-interest but at home they always argued endlessly with neighbors about children, stoves, house, and other trifles. In their own units they generally appeared to be a supporter of new customs and habits but at home they still preached old ideas, old culture, old customs, and old habits, and failed to draw a clear-cut line between themselves and feudalism, capitalism, and revisionism, and so on.

What does it mean when under the dictatorship of the proletariat the above-mentioned practice is noted among certain comrades within our revolutionary ranks? This shows that the evil influence of the revisionist line of party building pursued by China's Khrushchev has not yet been completely eliminated. Under the mask of "so long as the interests of the party are not violated," China's Khrushchev preached that "one must take good care of himself," that the "party should attend to and safeguard its members' essential interests," and that "a party member can have his private and family life." He viciously attempted to teach party members to turn their families into a place for them to seek ease and pleasure and a free market where self-interest may spread rampantly.

Chairman Mao said: "A communist should have largeness of mind and he should be stanch and active, looking upon the interests of the revolution as his very life and subordinating his personal interests to those of the revolution; always and everywhere he should adhere to principle and wage a tireless struggle against all incorrect ideas and action." Therefore, while making the struggle against the old world, party members should also wage a struggle against the "old world" in their own minds, with a view to being boundlessly loyal to Mao Tse-tung's thought at any time, any place, and on any occasion, and completely transforming their thinking.

"Transformation" means thorough change, from top to bottom and inside out. A genuine proletarian fighter is revolutionary both inside and outside and his words correspond with his actions. He will never slacken the ideological transformation when he is at home where he is not under the supervision of the organization and the masses. Class struggle exists everywhere. Streets, lanes, and families are not a "peach blossom garden not of this world" but an outpost in a situation in which two classes are fighting fiercely to win. There exists the struggle between the two kinds of world outlook in all aspects, including the appreciation of drama, motion pictures, and literary works, the choosing of a way of life, the adoption of the world outlook in dealing with oneself and others, and in bringing up children.

At home party members should make a choice between eliminating bourgeois ideology and developing proletarian ideology, and vice versa. The infamous counterrevolutionary revisionist Teng To, cheftain of the "Three-Family Village," once racked his brains to preach that "one should grasp one-third of his life," in an attempt to use the "grasping of one-third of life" as a smokescreen for seizing the remaining "two-thirds." If the "one-third" degenerates, the "two-thirds" will certainly do the same. This is why party members should by no means ignore the ideological revolutionization of their families and should regard their families as a battlefield for combating self-interest and repudiating revisionism.

Some comrades call their families "red families" simply because there are several party members in their families, and hold that it is not necessary for their families to be transformed. This is an expression of the theory of "the dying out of class struggle."

In the course of the mammoth great proletarian cultural revolution contradictions within families have also been fully exposed. Some families take the proletarian stand while others take the bourgeois one. There is no such a thing as "purely red family," still less a "family not requiring ideological transformation." In a family, if father and brother are good communist fighters, they should and can play a certain role in helping and educating their sons and younger brothers, but it is impossible for them to transform the world outlook of their sons and younger brothers on the latter's behalf. There is no such a thing as "red from birth." "Red" can only be attained through tempering and remolding. Even a communist fighter is required to constantly remold himself, and only in this way will he be able to do good things all his life.

One should make "red" wherever he lives and goes. Party members should always maintain "red," regardless of time, place, or occasion, behave the same outside and inside, and struggle all their lives for a thorough revolutionization.