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Views on Problems of Ideological

Indoctrination Within the Army

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VIEWS ON PROBLEMS OF IDEOLOGICAL INDOCTRINATION WITHIN
THE ARMY

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Following the liberation of Kwangtung and Kwangsi in which General Pai Chung-ksi's force was completely knocked out, we have won a complete victory in the South-Central area except on Hainan Island where there is still a remnant of the retreating force (which can be wiped out by a small troop). Thus we have virtually announced the final death of the rule of imperialism, feudalism, and bureaucratic capitalism in the South-Central area. And following the liberation of the South-Central area, we have virtually completed the revolutionary war on the mainland of China (except Tibet) and arrived at the beginning stage of national peaceful reconstruction. The arrival of this new historic era demands that we develop a thorough understanding of the various aspects of our final goal and that we prepare ourselves in ideology for the task ahead. With respect to the army, the transition from victory in war to peacetime reconstruction and from warfare to demobilization and production means a tremendous change which requires penetrating thought-indoctrination so as to overcome or prevent any ideological handicap which has occurred or will possibly occur and to develop a sound attitude for carrying out our new task. Therefore, we should examine and find solutions for the following problems related to ideological indoctrination within the army.

I

The ideological indoctrination within the army during the past three years of struggle for liberation was intended to boost military morale for the final goal of wiping out the enemy and winning

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the war. Thus, such slogans as "Protect your Own Land", "Retaliate", "Carry the Revolution to the End", etc. and various other methods such as agrarian reform, public indignation meetings, democratic actions campaigns to redeem crimes by making contributions to the state, were employed by us to increase the army's zeal in warfare and to inspire its men to be soldiers of courage and determination. It is to be noted that this ideological strength possessed by our troops was a product of the high degree of class hatred for the feudal and reactionary Kuomintang regime. This class hatred arose in turn from the brutal suppression of agrarian reform by the reactionary regime, which stands in sharp contrast to the agrarian reform as it was carried out by the people under our support and led them to real emancipation. Today the reactionary regime has been wiped out and its troops can no longer do us any harm; the feelings of indignation have been quenched through retaliatory action.

The slogan "Protect Your Own Land" has gradually lost its original appeal, for in the old liberated area, land reform has been completely carried out and the landlord class liquidated while such a land reform has not yet been carried out in the newly liberated area. But even in the area where land reform has not been completed this slogan has lost its original meaning. Since the revolution is won, the ideological elements through which the army's class hatred was turned to such good account no longer exist or will disappear. In other words, we must find out what our new task is and utilize accordingly the potential ideological strength of this new task and, finally, discover the content for our ideological reindoctrination.

What is our new task? The new task is to safeguard our victory

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in revolution, suppress the return of any counterrevolutionary elements, protect the people's motherland, and prevent any imperialist nation from re-invading our territory. Thus, we should further establish social revolutionary order as soon as the war is completely over, suppress any counterrevolutionary remnants and wipe out the bandits, thoroughly carry out agrarian reform, and immediately start reorganizing the troops into a new national defense army. To lighten the financial burden of the state and of the people, to sooner bring about the recovery of the entire economy, and to find a solution for some of the difficulties confronting the army, we should immediately wage the army production movement.

In view of the objectives mentioned above, we must not let our army relax its efforts; on the contrary, we should urge them to cultivate an even more serious attitude toward various activities. This is not a simple matter, for it is more difficult to develop conscientious efforts in peacetime than in war. But how can this be done? We must resort to the instructions given by Chairman Mao and provided in the Common Program, namely, to teach the commanding officers and combat members of the army the revolutionary and patriotic spirit. This is our fundamental idea. Today we have achieved victory and thus we must fortify and extend this victory. We must sincerely love the country which was founded by us and defend her with our life and blood. We must let every combat soldier understand what this victory means to him. We should also tell members of the army that their future lies in the successful completion of national reconstruction, because when we succeed in national reconstruction we can then find personal security through collective efforts. We need not be worried about our personal future. We can cope with the backward individualism of ours only by collective revolutionary

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patriotism. This is particularly true of the army because the army has been infected with a growing conservative attitude inherent in the peasant class after the victory. In other words, we must rely on the revolutionary patriotism to induce enthusiasm and conscious efforts in the army. It should be noted that some of the ideology we taught the army was highly effective under previous circumstances but now has become obsolete. For instance, it was not possible to preach patriotism in the past because the most pressing issue at that time was to satisfy the peasants' demand for private ownership and thus to increase their fighting morale against their oppressors, the regime under the imperialist lackeys and the bureaucratic capitalist class. Although we should continue to satisfy the peasants' desire for private ownership, we must make such a desire subservient to the interest of the state.

The reason that patriotism should be the essential ideology with which we proceed to reindoctrinate the army is obvious. In the past we utilized the people's hatred for their enemy; in other words, we endeavored to satisfy the people's desire to emancipate themselves from the enemy. Since the enemy has been defeated and the desire of the people satisfied, naturally the popular demand revolves around building a new nation so that every one can be better off. Consequently, our job is to depict such a righteous demand from various angles and by various efforts, and hence encourage and inspire all the people to fight for its realization.

How do we build up lofty ideals and cultivate a selfless love for our country? This requires that we systematically teach our army the revolutionary theory of social development, the foresighted view of the new people's democracy and of the socialist state, the meaning

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of the revolutionary victory, the organic relationship between the state and the individuals, and, what is more, the collectivist ideology of the proletarian class. Up to now our troops have had a certain degree of class consciousness; but the peasants and the bourgeoisie are still deeply dominated; by individualism; they do not have strong feeling for the state. This is because for thousands of years particularly for the past hundreds of years, the reactionary regimes brought only suffering to the people; and, since the state brought virtually no help to them, they did not think of the state being of any use to them. The state was identified with exploitation and suffering. They were so desperate that they rather wished to die with the state. Now they have overthrown the reactionary regime and founded a new nation. However, it is because this new state can not immediately provide the people with the greatest welfare -- the improvement of people's living conditions -- that we must convince our soldiers of the difference between the old regime and the new so that he will love this new state. We should tell them that this is a new nation by the people, a result of victory in revolution brought about by bloodshed. Although we can not look to the state to solve all of our problems, many of our problems have been solved by the state. Eventually when our job of rebuilding the state is done, many of our problems will gradually be solved. For instance, soldiers in the old liberated area have been given land; thus, when the war is completely over and production resumed, they should have no difficulty in supporting their families. Soldiers in the newly liberated area will receive land and be able to support their families as soon as the war is over and the bandits are wiped out. The army pay will also be boosted when the reconstruction program is completed. In short, there is this new state, there is protection for all of us; the state can settle all difficulties

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Discontentment and pessimism are all wrong. We must notice that there are so many things badly in need of attention that the state can not attend to them all immediately after the war. Furthermore, since this new state was built upon the ruins which had long been exploited by imperialism, feudalism, and bureaucratic capitalism, the new state must undergo a process of reconstruction before it becomes strong. Victory in the war has brought us only a preliminary condition for improving our living standards; it does not automatically bring us a better life, for better things can be realized only through peaceful reconstruction. Have we not already begun to carry out our new task? How bright and beautiful is the future of our country upon which every Chinese rests his hopes. We should remember what Mao Tse-tung said, that despite the difficulties we are having, we have methods of coping with them, and thus there is hope. We should convey this slogan to the heart of every soldier in the armed forces, convince him of the certainty of victory, and inspire him to use his weapons effectively to defend the state.

II

What should be emphasized in the ideological reindoctrination on the basis of revolutionary patriotism? In view of the fact that some soldiers have planned to leave the army and return to civilian life so they can better themselves individually after the victory, it is highly necessary and of utmost importance that we teach them to develop an exalted view of the revolution and to cultivate zealous affection for the state. These ideals and love will continue to raise the class consciousness of the troops, enable them to devote themselves to the service of the people, enhance national pride and the prestige of the army.

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These ideals and love will sustain the soldiers' vigilance against any possible plot for return by the counterrevolutionaries and give them courage and self-confidence to smash a possible invasion by imperialist countries, particularly the US. They will also generate a dynamic strength in us for our various tasks and will facilitate our various activities, such as reorganization of the army, the production campaign within the army, reindoctrination preparatory to waging a campaign against bandits, boosting army morale, etc.

In order that the ideological reindoctrination on the basis of revolutionary patriotism may not become dogmatic preaching, the reindoctrination program must be linked with actual life. We should use various programs, such as group meetings for re-telling suffering in the past, accusation meetings ...[incomplete].

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