

**Practical Lessons/Ideas for Building the Society**  
**By**  
**MAO TSE TUNG**

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**July 30, 2004.**

**A Revolutionary Party**

If there is to be a revolution, there must be a revolutionary Party to lead the broad masses of the people.

We must have faith in the masses and we must have faith in the Party. These are two cardinal principles. Of we doubt these principles, we shall accomplish nothing.

If we want to succeed in our efforts we should we should essentially entail integrating theory with practice, forging links with the masses and practicing self-criticism.

No political Party can possibly lead a revolutionary movement to victory unless it possesses revolutionary theory and a knowledge of history and has a profound grasp of the practical movement.

It is an arduous task to ensure a better life for millions of people and to build an economically and culturally country into a prosperous and powerful one with a high level of culture.

Policy is the starting point of all practical actions of a revolutionary Party, and manifests itself in the process and end-result of the Party's actions. Only through the practice of the people, that is, through experience, can we verify whether a policy is correct or wrong and determine to what extent it is correct or wrong. Therefore, before any action is taken, we must explain the policy, which we have formulated in the light of the given circumstances, to Party members and to the masses. Otherwise, Party members and

the masses will depart from the guidance of our policy, act blindly and carry out a wrong policy.

Policies and tactics are the life of the Party; leading members at all levels must give their full attention and must never on any account be negligent.

## **Classes and class struggle**

The enemy will not perish of himself.

A revolution is an insurrection, an act of violence by which one class overthrows another (by democratic or other means)

To distinguish real friends from real enemies, we must make a general analysis of the economic status of various classes.

Our enemies are all those in league with imperialism. Our closest friends are the entire semi-proletariat and petty bourgeoisie.

Whoever sides with the revolutionary people in deed as well as in word is a revolutionary in the full sense.

All erroneous ideas must be subjected to criticism; in no circumstances should they be allowed to spread unchecked. However, the criticism should be fully reasoned, analytical and convincing, and not rough, metaphysical or dogmatic.

## **Socialism and Communism**

The socialist system will eventually replace the capitalist system; this is an objective law of man's will. It is the supreme ideal of the future, a future of incomparable brightness and splendor.

There are two stages of a revolutionary movement, i.e., the democratic and the socialist revolution. The democratic revolution is the necessary preparation for the socialist revolution, and the socialist revolution is the inevitable sequel of the democratic

revolution. The ultimate aim of it is to bring about a socialist and communist society.

A State system with modern industry, modern agriculture, and science and technology is the real requirement.

The serious problem is the education of the peasantry. The peasant economy is scattered. There is the need of socialization of agriculture.

The leading bodies in co-operatives must establish the dominant position of the poor peasants and the new lower middle peasants in these bodies, with the old lower-middle peasants and the upper middle peasants as the supplementary force. Only thus can unity between the poor and the middle peasants be obtained, the co-operatives be consolidated, production be expanded and the socialist transformation of the entire countryside be correctly established.

Carrying out co-operation and eliminating the rich-peasant economy and the individual economy in the countryside so that all the rural people will become increasingly well off together. This is the only way to consolidate the worker-peasant alliance

More people (population) mean a greater ferment of ideas, more enthusiasm and more energy.

The State's job is to suppress the reactionary classes and elements and those exploiters in the country who resist revolution and progressive construction, to resolve the internal contradictions between ourselves and the enemy, to exercise strong action against embezzlers, swindlers, arsonists, criminal gangs and other scoundrels who seriously disrupt public order.

Class struggle, the struggle for production and scientific experiment are the three great revolutionary movements for building a mighty country. These movements are a sure guarantee for freedom from bureaucracy and immunity against revisionism and dogmatism, and for remaining invincible forever. In the absence of

these movements the landlords, rich peasants, counter-revolutionaries, bad elements and monsters will crawl out.

There should be a movement for self-education and self-molding of the people, thus transforming themselves into new men.

The Party should rely on the masses and co-operate with non-party people. It should also continue to strengthen the unity of all nationalities, democratic classes, democratic parties and people's organizations, and to consolidate and expand the people's democratic united front. We must consciously get rid of every unhealthy manifestation in any link in our work that is detrimental to the unity between the Party and the people.

### **The Correct Handling of Contradictions among the People**

We are confronted by two types of contradictions – those between ourselves and the enemy and those among the people themselves. The two are totally different in their nature. The period of building an ideological state, the classes, strata and social groups which favour, support and work for the cause of ideological construction all come within the category of the people, while the social forces and groups which resist ideological revolution and are hostile to ideological construction are all enemies of the people.

A people's government should genuinely respect the people's interest. It should be a government that serves the people.

In the political life of the people, the criteria for distinguishing right from wrong in our words and actions should be as follows:

- 1) Words and actions should help to unite, and not divide, the people of various nationalities.
- 2) They should be beneficial, and not harmful, to idealistic transformation and construction.
- 3) They should help to consolidate, and not undermine or weaken, the people's democratic authorities and the democratic process.
- 4) They should help to strengthen, and not discard or weaken, the leadership of the Party.
- 5) They should be beneficial, and not harmful, to international unity of the ideological countries and the unity of the peace-loving people of the world.

In these six criteria the most important are the ideological path and the leadership of the Party.

The qualitative different contradictions can only be resolved by qualitative different methods. Contradiction within the Party is resolved by the method of contradiction and self-contradiction; the contradiction between society and nature is resolved by the method of developing the productive forces.

The only way to settle questions of ideological nature or controversial issues among the people is by the democratic method of discussion, of criticism, of persuasion or education, and not by the method of coercion or repression. Even administrative regulation for the maintenance of public order must be accompanied by persuasion and education, for in many cases regulations alone will not work.

We should not use the method of suppression and prevent the elite (the bourgeoisie and the petty-bourgeoisie) from expressing themselves, but should allow them to do so and at the same time argue with them and direct appropriate criticism at them. It certainly would not be right to refrain from criticism, look on while wrong ideas spread unchecked and allow them to monopolize the field. However, such criticism should not be dogmatic, and the metaphysical method should not be used, but efforts should be made to apply the

dialectical method. What is needed is a scientific analysis and convincing argument.

To criticize the people's shortcomings is necessary, but in doing so we must truly take the stand of the people and speak out of whole-hearted eagerness to protect and educate them.

The system of exploitation of man by man should be abolished and the interests of the people should basically be the same.

The contradiction between the national bourgeoisie and the working class is one between the exploiter and the exploited; and is by nature antagonistic. But this antagonistic class contradiction can be transformed into a non-antagonistic one and be resolved by peaceful methods.

## **War and Peace**

War has existed ever since the emergence of private property and of classes. Politics is war without bloodshed while war is politics with bloodshed.

Wars are divided into two kinds, just and unjust. All wars that are progressive are just, and all wars that impede progress are unjust.

War, this monster of mutual slaughter among men, will be finally eliminated by the progress of human society, and in the not too distant future too. When human society advances to the point where classes and states are eliminated there will be no more wars, just or unjust; that will be the era of perpetual peace for mankind.

The peoples of all the countries of the world want peace. There are certain monopoly groups in a handful of imperialist countries, which depend on aggression for their profits.

Active support should be given to the national independence and liberation movements in various countries as well as to the peace movement and to just struggles in all the countries of the world.

We should unite with the people of the imperialist countries and strive to co-exist peacefully with those countries, do business with them and prevent any possible war, but under no circumstances should we harbor any unrealistic motive about them.

The logic of the people, against which they will never go, s  
fiight, fail, fight again, fight again till their victory. The world is  
progressing, the future is bright and no one can change this general  
trend of history. We should carry on constant propaganda about this fact among the people so that they will build their confidence in victory.

### **Imperialism and all Reactionaries are Paper Tigers**

All reactionaries are paper tigers. In appearance the reactionaries are terrifying, but in reality they are not so powerful. The reason is that they are divorced from the people. From a long-term point of view, it is not the reactionaries but the people who are really powerful.

Imperialism will not last long because all evil things die. It persists in growing and supporting reactionaries in all countries who are against the people, it has forcibly seized many colonies and semi-colonies and many military bases, and it threatens the peace with atomic war. Thus forced by the imperialists to do so, more than 90 percent of the people of the world are rising or will rise up in struggle against it. It is the task of the people of the whole world to put an end to the aggression and oppression perpetrated by imperialism, and chiefly by U.S. imperialism.

Riding roughshod everywhere, U.S. imperialism has made itself the enemy of the people of the world and has increasingly isolated itself. The raging tide of the people of the world against the U.S. aggressors is irresistible.

## **Dare to Struggle and Dare to Win**

Historically, all reactionary forces are on the verge of extinction. They invariably conduct a last desperate struggle against the revolutionary forces but the essential fact is that the enemy is nearing extinction and they themselves are approaching victory.

We should rid ourselves of all impotent thinking. All views that overestimate the strength of the enemy and underestimate the strength of the people are wrong.

## **People's War**

The revolutionary war is a war of the masses; it can be waged only by mobilizing the masses and relying on them.

Sacrifice and self-preservation are both opposite and complementary to each other. The principle of preserving oneself and destroying the enemy is the basis of all military principles.

Fight no battle unprepared, fight no battle you are not sure of winning.... A force which is inferior but prepared can often defeat a superior enemy by superior attack.

## **The People's Army**

The army is powerful because they fight not for private interest of a few individuals or a narrow clique, but for the interests of the broad masses of the whole nation.

The army should be for fighting as well as for labour.

The Party commands the gun, and the gun must never be allowed to command the Party.

## **Leadership of the Party Committees**

The Party Committee system is an important party institution for ensuring collective leadership, and preventing any individual from monopolizing the conduct of affairs and decide important questions.

All important questions should be submitter to the committee for dissuasion... Party committee meetings must be divided into two categories, standing committee meetings and plenary sessions, and the two should not be confused. Furthermore, we must take care that neither collective leadership nor personal responsibility os overemphasized to the neglect of the other

Do nit talk behind people's back. Whenever problems arise, call a meeting, place the problems on the table for discussion, take some decisions and the problems will be solved.

Ask your subordinates about matter you don't know, and do mot lightly express your approval or disapproval. We should never pretend to know what we don't know, we should not feel ashamed to ask and learn from the people below, and we should listen carefully to the views of the cadres at the lower level before you issue orders. Listen also to the mistaken views from below, it is wrong not to listen to them at all. Such views, however, are not to be acted upon but to be criticized.

Wherever there is a problem, we must put our finger on it, and this is a method we must master.

Talks, speeches, articles and resolutions should all be concise and to the point. Meetings also should also not go on too long.

Pay attention to uniting and working with party men who differ with you and hold different views. It also applies to relations with people outside the Party.

Guard against arrogance. For anyone in a leading position, this is a matter of principle and an important condition for maintaining unity.

It is necessary to make a clear decision within the ranks between right and wrong, between achievements and shortcomings and to make clear which of the two is primary and which secondary. We must have a fundamental evaluation of a person's work.... If his achievements amount to 70 percent of the whole, then his work should in the main be approved.

Our attitude to every person and every matter should be one of analysis and study.

In the sphere of organization, ensure democracy. It should be done on the following lines:

- 1) The leading bodies of the Party must give a correct line of guidance,
- 2) The highest bodies must be familiar with the situation in the lower bodies, and with the life of the masses so as to have an objective basis for correct guidance.
- 3) No Party organization at any level should make casual decisions in solving problems. Once a decision is reached, it must be firmly carried out.
- 4) All decisions of any importance made by the Party's higher bodies must be promptly transmitted to the lower bodies and the party rank and file.
- 5) The lower bodies of the Party and the Party rank and file must discuss the higher bodies' directives in detail in order to understand their meaning thoroughly and decide on the methods of carrying them out.

### **The Mass Line**

The people, and the people alone, are the motive forces in the making of world history. The masses are the real heroes... The masses have boundless creative power.

The revolution must rely on the masses of the people, on everybody's taking a hand.

The right task, policy and style of work invariably conform to the demands of the masses at a given time and place, and strengthen our ties with the masses.

Such evils as dogmatism, empiricism, commandism tailism, sectarianism, bureaucracy and an arrogant attitude in work are definitely harmful and intolerable and alienate one from the masses.

To live oneself with the masses, one must act in accordance with the needs and wishes of the masses. All work done for the masses must start with their needs and not from the desire of any individual, however well-intentioned. It often happens that objectively the masses need a certain change, but subjectively they are not yet willing or determined to make the change. In such cases, we should wait patiently. We should not make the change until, through our work, most of the masses have become conscious of the need and are willing and determined to carry it out, otherwise we shall isolate ourselves from the masses. Unless they are conscious and willing, any kind of work that requires their participation will turn out to be a mere formality and will fail. There are two principles here: one is the actual needs of the masses rather than what we fancy they need, and the other is the wishes of the masses, who must make up their own minds instead of our making up their minds for them

Every party worker must love the people and listen attentively to the voice of the masses; to identify with the masses wherever he goes and, instead of standing above them, to immerse himself among them; and, according to their present level, to awaken them or raise their political consciousness and help them gradually to organize themselves voluntarily and to get going all essential struggles permitted by the internal and external circumstances of the given time and place.

If we insisted on leading the masses to do anything against their will, we would certainly fail. We must not assume that everything we ourselves understand is understood by the masses.

In all the practical work of the Party, all correct leadership is essentially "from the masses, and to the masses."

We should go to the masses and learn from them, synthesize their experience in to better, articulate principles and methods, then do propaganda among the masses, and call upon them to put these principles and methods into practice so as to solve their problems and to help them achieve liberation and happiness.

There are people in leading places who think that it is enough for the leaders alone to know the Party's policies and that there is no need to let the masses know them. This is one of the basic reasons why some of our work cannot be done well.

In all mass movements we must make a basic investigation and analysis of the number of active supporters, opponents and neutrals, and must not decide problems subjectively and without bases. The masses in any given place are generally composed of three parts: the relatively active, the intermediate and the relative backward. The leaders must therefore be skilled in inviting the smaller number of active elements around the leadership and must rely in them to raise the level of the intermediate elements and to win over the backward elements.

The leading cadres of the Party should pay constant attention to the well-being of the masses. All such problems concerning the well being of the masses should be placed on our agenda. We should discuss them, adopt and carry out decisions and check up on the results. We should help the masses realize that we represent their interests that our lives are intimately bound up with theirs.

## **Political Work**

Political work is the life-blood of all economic work. This is particularly true at a time when the social and economic system is undergoing fundamental change.

It is the people, not things that are decisive.

What really counts in the world is conscientiousness.

## **Relations between Officers and Men**

:Political workers must understand that ideological re-moulding involves long-term, patient and painstaking work, and they must not attempt to change people's ideology, which has been shaped over decades of life, by giving a few lectures or by holding a few meetings. Persuasion, not compulsion, is the only way to convince them.

In speaking up one should have an ardent desire to protect the cause of the people and raise their political consciousness, and there must be no ridiculing or attacking in one's approach.

As long as we rely on the people, believe firmly in the inexhaustible creative power of the masses and hence trust and identify ourselves with them, we can surmount any difficulty.

## **Democracy in the Three main Fields**

Anyone should be allowed to speak out, whoever he may be, so long as he is not a hostile element and does not make malicious attacks, and it does not matter if he says something wrong. Leaders at all levels have the duty to listen to others.

Education in democracy must be carried on within the Party so that members can understand the meaning of democratic life.

## **Education Policy**

Our education policy must enable everyone who receives an education to develop morally, intellectually and physically.

## **Serving the People**

We should be modest and prudent, guard against arrogance and rashness and serve the people heart and soul.

Serve the people wholeheartedly and never for a moment divorce ourselves from the masses, to proceed in all cases from the interests of the people and not from one's self-interest or from the interests of a small group, and to identify our responsibility to the people with our responsibility to the people with our responsibility to the leading organs of the Party.

The organs of state must rely in the masses and their personnel must serve the people. Whatever we do is to serve the people.

We must all have the spirit of absolute selflessness With this spirit everyone can be very useful to the people, A man's ability, may be great or small, but if he has this spirit, he is already noble-minded and pure, a man of moral integrity and above vulgar interests, a man who is of value to the people.

Our duty is to hold ourselves responsible to the people. Every word, every act and every policy must conform to the people's interest, and if mistakes occur, they must be corrected – that is what being responsible to the people means.

Wherever there is struggle there is sacrifice, and death is a common occurrence. But we have the interests of the people and the sufferings of the great majority at heart, and when we die for the people it is a worthy death.

All men must die, but death can vary in its significance To die for the people is weightier than to work for the fascists and die for the exploiters and oppressors.

## **Patriotism and Internationalism**

We should always be modest. In our international relations we should get rid of great power chauvinism resolutely, thoroughly, wholly and completely. We must never adopt an arrogant attitude

and become conceited. Every nation, big or small, has its strong and weak points.

### **Building our country through Diligence and Frugality**

Practice strict economy and combat waste. Adopt the policy of building up the country through diligence and frugality.

We must treasure our manpower and material resources. In order to speed up agricultural and industrial production in small towns we must take action to abolish the feudal system, preserve all useful means of production and if livelihood, take resolute measures against anyone destroying or wasting them, oppose extravagant eating and drinking and pay attention to thrift and economy.

Thrift should be the guiding principle in our government expenditure. It should be made clear to all government servants that corruption and waste are very great crimes.

A dangerous tendency among many of our personnel is an unwillingness to share the joy and hardships of the masses, a concern for personal fame and gain.

### **Self-reliance and Arduous Struggle**

Our policy should rest in our own strength, and that means regeneration through one's own efforts.

We should stand for self-reliance. We may hope for foreign aid but should not depend on it; we should depend on our own efforts, on the creative power of the entire people.

The political workers and personnel must be helped to remain modest, prudent and free from arrogance and rashness in their style of work. They should preserve the style of plain living and hard struggle.

We must thoroughly clear away all ideas of winning easy victories through good luck, without hard and bitter struggle, without sweat and blood.

We should carry in constant propaganda among the people on the facts of world progress and the bright future ahead of us so that they build their confidence in victory. Difficulties are facts; we must recognize as many difficulties as there are, analyze them and combat them. There are no straight roads in the world. By uniting with the entire people in a common effort, we can certainly overcome all difficulties.

The wealth of the society is created by the workers, peasants and working intellectuals. If we have an active attitude in solving problems instead of evading them, there will be no difficulty in the world which cannot be overcome. Be prepared to overcome all difficulties with an indomitable will and in a planned way.

What is work? Work is struggle. There are difficulties and problems for us to overcome and solve.

## **Methods of Thinking and Methods of Work**

The history of mankind is one of continuous development. In the fields of the struggle for production and scientific experiment, mankind makes constant progress and nature undergoes constant change; they never remain at the same level. Therefore man has constantly to sum up experience and go on discovering, inventing, creating and advancing.

Natural science is one of man's weapons in his fight for freedom. For the purpose of attaining freedom in society, man must use social science to understand and change society and carry out social revolution...To understand, conquer and change nature and thus attain freedom from nature.

The most important problem lies in understanding the laws of the objective world and thus being able to explain it, applying the knowledge of these laws actively to change the world.

Where do correct ideas come from? They are not innate in the mind. They come from social practice and from it alone; they come from three kinds of social practice, the struggle for protection, the class struggle and scientific experiment.

It is man's social being that determine his thinking. Once the correct ideas are grasped by the masses, these ideas turn into a material force that changes society and changes the world. In this social practice, men engage in various kinds of struggle and gain rich experience both from their success and their failures.

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 knowledge. This is called the dialectical materialistic theory of knowledge.

Whoever wants to know a thing has no way of doing so except by coming into contact with it, by living (practicing) in its environment. If you want knowledge, you must take part in the practice of changing reality. All genuine knowledge originates in direct knowledge.

Knowledge begins with practice, and theoretical knowledge which is acquired through practice must return to practice.

If a man wants to succeed in his work, that is, to achieve the anticipated results, he must bring his ideas into correspondence with laws of the objective external world. In our approach to a problem we should start from objective facts, not from abstract definitions, and derive our guiding principles, policies and measures from an analysis of these facts.

The most fundamental method of work is to determine our working policies according to actual conditions.

Idealism and metaphysics are the easiest things in the world. Unless one makes the effort, one is liable to step into idealism and metaphysics.

When we look at things, we must grasp the essence of the thing; this is the only reliable and scientific method of analysis. In approaching a problem we should see the whole as well as the parts.

The fundamental cause of the development of a thing is not external but internal; it lies in the contradictions within the thing. This internal contradiction exists in every single thing, hence its motion and development. External causes are the conditions of change and internal causes are the basis of change, and that external causes become operative through internal causes

The law of the unity of the opposites is the fundamental law of the universe. Thus law operates universally, whether in the natural world, in human society, or in a man's thinking. Between the opposites in a contradiction there is at once unity and struggle, and it is this that impels things to move and change. A sound analysis is impossible without intimate knowledge of life and without real understanding of the pertinent contradictions.

In this world things are complicated and are decided by many factors. We should look at problems from different aspects, not from just one. We should look at problems all-sidedly, not one-sidedly. By seeing the part but not the whole it is impossible to find the method for resolving a contradiction. Thus it is impossible to accomplish the task of revolution.

All objective things are actually interconnected and are governed by internal laws.

One-sidedness means thinking in terms of absolutes, that is, a metaphysical approach to problems. To regard everything as positive is to see only the good and not the bad, and to tolerate and praise and not criticize. It is not true that everything is good; there are

shortcomings and mistakes. But neither is it true that everything is bad.

People must adapt their thinking to the changed conditions.  
The present problem is that many people consider it impossible to accomplish things, which could be accomplished if they exert themselves.

We should always use our brains and think everything over carefully. because much thinking yields wisdom.

In any process there are a number of contradictions, one of them must be the principle contradiction playing the leading and decisive role, while the rest occupy a secondary and subordinate position. Once this principle contradiction is grasped, all problems can be readily solved.

It is not enough to set tasks, we must also solve the problem of the methods for carrying them out. Unless the problem of method is solved, talk about the task is useless.

The Party should have a constant grip on the progress of the work, exchange experience and correct mistakes. .Don't wait until problems pile up and cause a lot of trouble before trying to solve them. Leaders must march ahead of the moment, not lag behind it.

What we need an enthusiastic but calm state of mind and intense but orderly work.

## **Investigation and Study**

It is necessary to study conditions conscientiously and to proceed from objective reality and not from subjective wishes.

When you have investigated the problem thoroughly, you will know how to solve it. Conclusions inevitable come after investigations and not before.

Reading is learning, but applying is also learning and a more important kind of learning at that.

### **Correcting Mistaken Ideas**

Modesty helps one to go forward, whereas conceit makes one lag behind. Thus the truth we must always bear in mind.

Without an honest attitude it is absolutely impossible to accomplish anything in this world.

The people's state protects the people. Only when the people have such a State can that educate and remould themselves by democratic methods on a countrywide scale, with everyone taking part.

### **Criticism and Self-criticism**

Active ideological struggle is the weapon for ensuring unity within the Party and the revolutionary organizations in the interest of our fight. But liberalism rejects ideological struggle and stands for unprincipled peace, thus giving rise to a decadent, philistine attitude and brings about political degeneration in individuals and revolutionary organizations

During inner-Party criticism we should not ignore the major issues and confine our attention to minor points when making our criticism. The main task of criticism is to point out political and organizational mistakes. In the inner-Party criticism, guard against subjectivism, arbitrariness and the vulgarization of criticism; statements should be based in facts and criticism should stress the political side.

Inner-Party criticism is a weapon for strengthening the Party organization and increasing its fighting capacity. Do the criticism in good time; don't get into the habit of criticizing only after the event.

Once a mistake is made, we should correct it, and the more quickly and thoroughly the better.

One must be ready at all times to stand up for the truth, because truth is in the interests of the people.

Revolutionaries should be the most foresighted, the most self-sacrificing, the most resolute, and the least prejudicial in sizing up situations, and should rely on the majority of the masses and win their support. They should set an example in study; at all times they should be pupils of the masses as well as their teachers.

Every revolutionary should be a friend of the masses and not a boss over them. They should never separate themselves from the majority of the people. They must take care to forge close links between the progressive elements and the broad masses. They must never be opinionated or domineering, thinking that he is good in everything while others are good in nothing. They must listen attentively to the views of people outside the Party and let them have their say. Their attitude towards any person who has made mistakes in his work should be one of persuasion in order to help him change and start afresh and not one of exclusion, unless he is incorrigible. They should not slight or despise the people who are politically backward, but should befriend them, unite with them, convince them and encourage them to go forward.

## **Youth**

The young people are the most active and vital force in society. They are the most eager to learn and the least conservative in their thinking. They, however, should learn from the old and other adults, and should strive as much as possible to engage in all sorts of useful activities with their agreement.

The intellectuals often tend to be subjective and individualistic, impracticable in their thinking and irresolute in their actions until they have thrown themselves heart and soul into mass revolutionary

struggles, or made up their minds to serve the interests of the masses and become one of them.

## **Women**

The political authority of the landlords is the backbone of all the other systems of authority. With that overture, the clan authority, the religious authority and the authority of the husband all begin together.

Ensure freedom of marriage and equality as between men and women, and give your young people and children a useful education. Genuine equality between the sexes can only be realized in the process of the democratic transformation of society as a whole.

## **Culture and Art**

Revolutionary culture is a powerful revolutionary weapon for the broad masses of the people. It prepares the ground ideologically before the revolution comes.

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July 30, 2004.