

# **REQUIREMENTS OF NEW LEADERSHIP**

## **PRACTICAL: LESSONS**

Building of a welfare society in an all-round way,

Always moving forward, not falling behind.

Catering for the fundamental interests of the people.

Keeping pace with the times and its enterprising spirit, and blazing new trails for the development of the ideology.

Encouraging the people to get rich, thus achieving common prosperity.

Uniting with the people of all social strata who help to make the motherland prosperous and strong. Admitting into the Party advanced elements of all social strata.

Adoption by the leadership of a people-first style, i.e., "use power for the people, show concern for the people and seek benefit for the people".

Ushering in a new leadership to replace the old leadership, which should retire gracefully from all government posts, without making any fuss, thus setting a good example for future leadership.

New leadership should be a promising, enterprising, trustworthy collective leadership full of youthful spirit, having high educational level, high moral standards, close ties with the masses and an upright and honest work-style.

The whole party and the people from all ethnic groups should unite more closely, and concentrate on construction and development, and on modernization drive, so that the country could contribute more to world peace and development.

More people (population) mean a greater ferment of ideas, more enthusiasm and more energy, provided they are properly handled.

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.

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

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 immunities 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.

The Correct Handling of Contradictions among the People by a People's Government

### **Serving the People – The Mass Line**

A people's government should genuinely respect the people's interest. It should be a government that serves the people.. It must rely on the masses of the people, on everybody's taking a hand. It is the people, not things that are decisive. The organs of state must rely on the masses and their personnel must serve the people. Whatever we do is to serve the people.

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. We should be modest and prudent, guard against arrogance and serve the people heart and soul. 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-interests of a small group. Our duty is to hold ourselves responsible to the people. Every word, every act and every policy must conform to the people's interest. By uniting with the entire people in a common effort, we can certainly overcome all difficulties. The logic of the people, against which they will never go, is fight, fail, fight again. Fight again till victory. The world is progressing, the future is bright and no one can change this general trend of history.

We should carry out constant propaganda about this fact among the people so that they will build their confidence in victory.

Wherever there is struggle there is sacrifice, and death is a common occurrence. 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.

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 dogmas, empiricism, commandism, tailism sectarianism, bureaucracy, and an arrogant attitude in work are definitely harmful and intolerable and alienate one from the masses. 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. 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 not 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 the people and let them have their say. 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. The people, and people alone, are the motive forces in the making of world history, the masses are the real heroes. The masses have boundless creative power.

### **Relations between Office-bearers 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

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 in exhaustive creative power of the masses and hence trust and identify ourselves with the, we can surmount any difficulty.

## **Intellectuals and Youth**

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 server the interests of the masses and become one of them.

## **Culture and Art**

Revolutionary culture is a powerful weapon for the broad masses of the people. It prepares the ground ideologically before the revolution comes. (change in the status quo is effected)

## **A Revolutionary Party – Party Organization and its Leadership**

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. If we doubt these principles, we shall accomplish nothing.

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

It is an arduous task to ensure a better life for millions of people and to build an economically and culturally a poor country into a progressive 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 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 part 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

Collective leadership should be ensured in the Party, and monopolizing the conduct of affairs and deciding important questions by any individual should be prevented. All important questions should be submitted to the executive committee for discussion.

Whenever problems arise, call a meeting, place the problems on the table for discussion, take some decisions and the problems will be solved

We should never pretend to know what we don't know, we should not feel ashamed to ask and learn from the people below. Listen also to the mistaken views from below, it is wrong not to listen to them at all.

Pay attention to uniting and working with party men, and people outside the party, who differ with you and hold different views. Guard against arrogance. For anyone in a leading position this is an important condition for maintaining unity.

It is important to make a clear decision between right and wrong. Our attitude to every person and every matter should be one of analysis and study.

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.

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 has been made it should 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.

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 and raise their political consciousness and help them gradually to organize themselves voluntarily. 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."

There are people in leading places who think that it is enough for the leaders alone to know the party's policies and 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 relatively backward. The leaders must, therefore, be skilled in inviting the smaller number of active elements around the leadership and must rely on 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 welfare 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 that we represent their interests and that our lives are intimately bound up with theirs.

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

### **Patriotism and Internationalism**

We should always be modest. In our international relations we should get rid of great power chauvinism resolutely, 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 of 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 on our own strength, meaning thereby 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. 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 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 changes; they never remain at the same level. Therefore man has constantly to sum up experience and go on discovering, inventing, creating and advancing.

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 production, the class struggle and scientific experiment.

It is a man's social being that determines his thinking. Once the correct ideas are grasped by the masses, these ideas turn into 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.

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

The most fundamental method of work is to determine our working policies according to actual conditions. It is not enough to set tasks, we must also solve the problems of the methods for carrying them out. Unless the problem of method is solved, talk about the task is useless.

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. We should look at problems from different aspects, not from just one. By seeing the part but not the whole it is impossible to find the method of resolving a contradiction.

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

Without an honest attitude it is absolutely impossible to realize anything in this world. Modesty helps one to go forward, whereas conceit makes one lag behind. This truth we must always bear in mind.

### Criticism and Self-criticism

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. During the inner-party criticism one 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 on facts and criticism should stress the political side. 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. 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 suppurate 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 restart 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.

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