

THE THEORY OF "CLOSELY FOLLOWING THE LEADER"
IS A REPRINT OF THE REACTIONARY THEORY
OF "THE TAME TOOL"

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In the great proletarian cultural revolution, why are the conservative forces of our planning department so stubborn?

Why has the planning department become the vanguard to counter-attack the revolution by large-letter posters?

Why did it propose the "monarchist" slogan of "Defend the Ministry and Institute Party Committees?"

"The three-foot ice is not the result of one day's cold weather." It was the result of the poison of Liu's black "cultivation." For many years, Tung Ch'i-ch'iang (5516 0796 1730), the capitalist authoritarian in the X Institute, and Ch'ai X, the chief of its planning department, consistently promoted Liu's black "cultivation," advocated slave-ism, and trained a group of sycophants in the planning department. In 1964, for the political need of a capitalist restoration, those like Tung Ch'i-ch'iang concocted the so-called "Four-Good Material of the Planning Division," which was a complete reprint of Liu's black "cultivation." Instead of the class struggle, ideological revolutionization, or the great red banner of Mao Tse-tung's thinking, the whole document was filled with the theory of "closely following the leader." It was a typical piece of document

peddling slave-ism and the reactionary theory of "the tame tool." Upon its publication, it was widely advertised, and was published in the "Political Work Information" of a certain institute.

Tung Ch'i-ch'iang and his like want us to "closely follow the leader" -- "the entire division must follow the party commissioner, the lower level must follow the upper level..." In other words, there must be no rebellion; there must be obedience. According to Chairman Mao's class analytical method, there are both proletarian authoritarians and bourgeois authoritarians; there are leaders following the correct line, and there are also those following the wrong line. We must firmly support and obey the correct leadership, but firmly resist the erroneous leadership endangering the revolution. The abstract slogan of "closely following the leader" wipes out the class struggle, and is against Mao Tse-tung's thinking. It is reactionary, and identical with Liu Shao-ch'i reactionary theory of "the tame tool." Liu Shao-ch'i advocates "absolute obedience," and Tung Ch'i-ch'iang and his like urge "closely following the leader." How very similar!

Afraid that the masses do not follow closely enough, Ch'ai X resorted to all means to drug and poison us. In the above mentioned "Four-Good Material," he proposed a set of methods to accomplish "following closely," which included six words: "believe firmly, comprehend, and implement."

What is "believing firmly?" It is: "Firmly believe in the accuracy of the leadership, without the slightest doubt. When there is a discrepancy between one's own thinking and the leadership, instead of doubting the leadership, one must first doubt one's own comprehension of the leadership. This is the most important point in closely following the leader, and is a standpoint problem as well." How similar are these words with the tone of the black "cultivation!" The people are considered "living tools" and "idiots," while he, himself, is decked out as a "hero." Triumphantly he declares that only by so "cultivating" oneself will one become "manueverable" by the leadership. He then lectures: "Do not think that you are better than every one else. Always have faith in your superiors." This is typical revisionist slave philosophy.

They do not discuss believing in Chairman Mao and his thinking; yet they want the people to believe in them. Too bad for those found to be not "manueverable!" For several years, many who were loyal to the party, who listened to Chairman Mao's words, and who were not afraid of expressing their opinions to the leadership, were expelled.

The second thing is the so-called "comprehension."

Chairman Mao teaches us that, in regard to the directives of the superior organ, "the formalist attitude of blind implementation, built on the 'superior level' concept, without discussion or investigation according to the practical conditions, is incorrect." Yet,

Liu Shao-ch'i says: "Right or wrong, the guidance of the superior level and the Central must be followed." Ch'ai X heeds Liu Shao-ch'i's black words 100%, and further expands his fallacy of "closely following the leadership." He says: "One must have a profound comprehension of the intent of the superior level. Firmly believing is a standpoint problem, while comprehension is a level problem. True comprehension leads from ignorance to knowledge, and from unconsciousness to consciousness. It is the means to improve the leadership level in organ work." The essence of "comprehension" is to make us "follow even more closely the leadership." They do not dare to suggest using Mao Tse-tung's thinking to discern the "leadership intent." They urge blind comprehension, and blind faith.

What is even more outrageous is that Tung Ch'i-ch'iang and his like never mention Chairman Mao's supreme commands; they want their own "command" to be considered "supreme." They want the people to study their words over and over again, take notes, and build up a card file. Instead of building up the absolute prestige of Mao Tse-tung's thinking, they have the nerve to raise their own status and openly compete with Chairman Mao.

The third thing is the so-called "implementation."

Ch'ai X proposes that "we must implement the directives of the chief, and take immediate action regardless of whether they are big or small matters."

Since one must "firmly believe" in the "accuracy" of the leadership, and conscientiously "comprehend" without analysis, one becomes a slavish "living tool" when "implementing." As long as it is a "directive" of the superior level, one must implement it regardless of its compatibility with Mao Tse-tung's thinking or the consequences. At the beginning of the great cultural revolution, some comrades followed their old way, and comprehended and implemented the intent of the leadership. At the least indication on the part of the leadership, they attacked the revolutionary large-letter posters and the people, and suppressed democracy. They were truly "good cadres" highly "maneuverable" by the leadership.

In view of the foregoing, one can see clearly the intent of those like Tung Ch'i-ch'iang in loudly advocating "closely following the leadership." They want us to obey absolutely their revisionist leadership, observe their bourgeois discipline, and "closely follow" their "peaceful transition." The entire set of theory of slave-ism promoted by them is the idealist policy to fool the people. They are against arming the large revolutionary masses with Mao Tse-tung's thinking or bringing out the volition and creativity of the people, and they strangle the revolutionary rebel spirit of the proletariat.

Let us activate a powerful people's war under the great banner of Mao Tse-tung's thinking, criticize and destroy the black "cultivation," and wipe out its remnant poison. Down with the reactionary

theory of "the tame tool!" Down with the reactionary theory of "closely following the leadership!"

Red Flag Chiao Yu-lu Branch Corps, the 916 Hsiang-t'an Branch Team.

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CSO: 3577-D