

GENERAL POLICY OF PRESENT EDUCATIONAL CONSTRUCTION

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Part I: "On an Educational Policy to Serve the Workers and Peasants"

The education of the Chinese People's Republic is the education of the new democracy. That is, it is an education that is national, scientific, and of the masses. This has already been determined very definitely in the written works of Chairman Mao and in the "Common Program of the People's Political Consultative Council."

At the present stage, what policy ought we to adopt for the promotion of the new democratic education?

To serve the workers and peasants and to serve production and construction is at the heart of the present policy to carry out the education of the new democracy. To leave this policy is for us to commit errors and mistakes.

1. Is it possible to have education which does not serve the workers, peasants, and soldiers? It is. Not only is it possible but moreover this has been the actuality of China's old education of a few thousand years ago and of China's old education of a few decades ago. The education carried out by the Chiang Kai-shek reactionaries was not to serve the workers and peasants, but rather served the deadly enemies of the workers and peasants—imperialism, feudalism, and bureaucratic capitalism. In the past this kind of education injured and poisoned thousands and tens of thousands of children and youth and caused them to become tools and sacrificial victims of the public enemies of the Chinese people. But no matter how much it was used, the reactionary old education could not finally save the lives of the reactionary group. Imperialism has now been driven out; feudalism and bureaucratic capitalism have been basically defeated, but that base tool (reactionary education) which does not serve the workers, peasants, and soldiers but instead serves the reactionaries must now also follow the Kuomintang into the grave.

People who say, "I don't serve anyone, I don't participate in politics, I'm for education for its own sake," are deceiving themselves and others. In old China, if you weren't an alert educational worker serving the people like the fighter Mr. T'ao Hsing-chih (1891-1942) then you would be a so-called "outside of politics, education for its own sake" type of person. In that case, regardless of what your subjective hopes were, objectively you would always be unable to avoid becoming an instrument of the reactionaries although you would certainly be different from those reactionary elements who carry out reactionary education on their own initiative. Because, say as

much as you like that you are for "education for its own sake" objectively you would then docilely administer the reactionary's educational policy. Who doesn't know that this kind of policy is directly opposed to the interests of the Chinese people and supports the interests of imperialism, feudalism, and bureaucratic capitalism.

In new China the common people have taken power. The four democratic classes under the leadership of the working class are now putting into effect the politics of the people's democratic dictatorship to struggle to realize the interest of the whole people. However, at first glance it seems to be very lofty for you to say without really noticing what you are saying that, "I won't participate in politics; I won't serve anyone; I won't be used by anyone," while all the time behind your back there is a small group of people who secretly applaud you and say, "bravo." This small group is now sitting in Taiwan and Washington. They believe your loftiness can perform the function of splitting up the Chinese people's strength and weakening the Chinese people's dictatorship. That is to say, you begin not to serve the Chinese people but rather the enemies of the Chinese people. The world today has never been more clearly divided, "if you do not participate on one side then you automatically are on the other side." If "democratic individualism" is considered lofty then why is it considered valuable by Dean Acheson? One can think deeply on this.

"I want to serve all the people but I can't just serve the workers and peasants." If you want to serve the people then that is just fine. But what is meant by the "people?" First, there is the working class; second, there is the peasant class; third, there is the petty bourgeoisie; and fourth, there is the national bourgeoisie. These four classes together at the present stage in China comprise the "people." It is therefore very clear that the feudal class, the bureaucratic bourgeois class and their political representatives the Kuomintang reactionaries are decidedly not the people of new China but on the contrary are the enemies of the Chinese people. Everyone who truly wants to serve the people must first and foremost determinedly oppose the people's enemies because the Chinese people's first and direct interest is to defeat these enemies. Workers who indicate a desire to serve the people must first and foremost determinedly cast off the influence of the old education of the Kuomintang reactionaries. This being done they must then determinedly and vigorously oppose the Kuomintang's reactionary education and uproot the kind of influence reactionary education has made among the people—that is to say, struggle to purge the remaining remnants of feudal, comprador, and fascist thought among the people. He who does otherwise is unworthy of being called one who serves the people.

Our education is the people's education; it is an education to serve the people. At the present stage in China it is an education in the service of the four democratic classes. This kind of education ought to be subordinate to the common interests of the four classes. It ought to oppose imperialism, feudalism, and bureaucratic capitalism; establish an independent, democratic, unified, peaceful and prosperous new China, and serve the interests of the economy, government, and culture of the four classes. If the cultural education at the present stage in China results in not serving any one class within the four democratic classes (such as the national bourgeoisie or the working class) to the point of opposing their interests

(such as raising the slogan of defeating capitalism while meaning in fact to repress the working class) then that without a doubt is an error.

Then why do we want "serving the workers and peasants" to be the central direction of the present day construction of the people's education and not limit our central direction to a general "serve the people" or perhaps "serve the national bourgeoisie or the petty bourgeoisie?" This certainly depends on the present day conditions of the nation.

First: "The foundation of the people's democratic dictatorship is the alliance between the working class, peasant class, and urban petty bourgeoisie, and the main alliance is that between the working class and peasant class. This is because these two classes comprise 80 to 90 per cent of the population of China. The main forces in overthrowing imperialism and the Kuomintang reactionaries were these two classes. To go from the new democracy to socialism will mainly depend on the alliance of these two classes" (Mao Tse-tung, "On the People's Democratic Dictatorship"). "The Chinese proletariat, peasantry, and intellectuals with the petty bourgeoisie will certainly be the basic strength of the nation's destiny" (Mao Tse-tung, "On the New Democracy"). Since they are the foundation, the basic strength and those on whom we depend, then why ought not our education clearly and surely use its main and basic strength to serve the workers and peasants? The people's democratic dictatorship is like a building. The worker-peasant alliance is the foundation of the building. If the foundation of the building is not sturdy and does not use reinforced concrete but rather common clay, then our building will not be solid, and we cannot complete a tall, big building. All our educational workers ought to increasingly raise high the cultural, scientific, and political standpoint of the working class and the peasant class; strengthen the leadership authority of the working class; strengthen the worker-peasant alliance and also their construction and creative strength so that they will complete this big building with a completely modernized, reinforced concrete foundation of the people's democratic dictatorship.

Second: "In these four classes; again, the workers, peasants, and soldiers are the main force; the number of petty bourgeoisie are comparatively few; the revolutionaries are naturally comparatively small and also compared with the workers, peasants, and soldiers, the petty bourgeoisie have the support of cultural education" (Mao Tse-tung, "Yenan Forum on Literature and Art"). As to the national bourgeoisie, these people are even fewer and they have even more cultural education. In old China the repressive exploitative class forcibly occupied and shut the doors of education. This kind of irrational thing remained many thousands of years in China and in all the world. In fact, however, culture is the creation of the laborers, moreover it is to serve productive labor. Only when the history of mankind emerged into classes did the exploitative class forcibly take over the creative culture of the laborers as their own. Moreover they consolidated their control and strengthened the tools of exploitation and repression over the laborers. Only with the victory of the October Revolution in the Soviet Union did culture and education again unite with its original masters—the workers, peasants, and broad masses—and did the task of cultural education become the task of serving the workers and peasants. In this way culture and education then became a kind of powerful weapon to help socialist

construction flourishingly and thrivingly develop in the Soviet Union. After the Second World War various people's democratic nations were established, all with the Soviet Union as a model. These nations developed a new education to serve the workers and peasants which was moreover used as a weapon to accelerate the construction of socialism and the various people's democracies. Since October of last year in China the proletariat, which forms the basis of the people's democratic dictatorship, under the leadership of the worker-peasant alliance have already on a nation-wide scale replaced imperialism, the command of the big landlords, the big bourgeoisie, compradore, and fascist dictatorship. This change in the basic conditions reflects the fact that education should certainly be led by the thought of the proletariat and mainly be a people's education which serves the workers and peasants by replacing the leadership of feudal ideas, compradore and fascist ideas, all of which are mainly reactionary types of education which serve imperialism, feudal authority, and bureaucratic capitalism.

We have to say that the present conditions of education in China are not commensurate with the present basic conditions of our nation. Our nation is already a nation led by the proletariat's worker-peasant alliance forming the basis of the people's democratic dictatorship. But what about our education? The workers and peasants of the whole country with the exception of the few numbers in the literacy classes, spare-time schools, and old liberation unit winter studies are still extremely short of regular and suitable cultural education. Altogether, universities and technical schools in the whole country are about 200; students are about 15,000. Middle schools are altogether about 5,000; students are about 150,000. Primary schools are about 30,000; students are about 2,000,000 or more. With the exception of old liberation units, primary, and middle schools which already have a great many students who are sons and daughters of workers and peasants, most of the various classes of students in schools are decidedly still sons and daughters of the middle-peasants and urban petty bourgeoisie. In the whole nation 80 per cent of the population is comprised of the workers, peasants, and broad masses and their sons and daughters are basically still shut outside the doors of the schools. To resolutely change these conditions, to cause education to truly be a democratic education, to truly serve the cause of raising high the cultural and political level of the workers and peasants, and to cause the various class of schools to open the doors for the sons and daughters of the workers, peasants, and broad masses is something that can no longer be postponed.

In accordance with the reasons stated above, we must decide that at the present stage in China, education ought to first and mainly serve the workers and peasants.

Is having an education which "serves the workers and peasants" and an education which "serves the people" a contradiction? No, there is no contradiction. This is simply because people's education must serve the people and the foundations of the people, their basic power, and the people's livelihood mainly depend on the working class and the peasantry. For this reason we must first and mainly serve the workers and peasants, and only then can we most correctly and most effectively serve the people. Otherwise, we will simply lose sight of the essential and deal with the less essential, put the cart before the horse, and our strength of serving the people will then come to nothing.

Does education which is to serve the workers and peasants mean that it will not serve other democratic classes? No, it does not. It is simply because the workers and peasants are the nation's main part and at the present stage are also those who most lack culture. It is for this reason that we ought to first use our main strength to give education to the workers and peasants. The roots must be put down, only then can the branches and leaves grow to be luxurious. The base of the workers and peasants has been made well, and the other democratic classes who have followed them have also received the original and subsequent benefits. This is because the workers and peasants are the creators of social wealth, and they represent the nation's productive and leadership strength. In all aspects they raise high and strengthen the consolidation of the people's democratic dictatorship and comprehensively develop the alliance of the four classes so that the entire social economy will advance forward. This is one point. Another is that although we say that the strength of education first and mainly rests on the person of the workers and peasants, we by no means say that our education will then not consider the petty bourgeoisie or the national bourgeoisie. At present, sons and daughters of the national bourgeoisie and urban petty bourgeoisie are still very well represented in the various schools. They certainly can continue to go on studying in these schools to the point to which they are sufficiently prepared to leave the schools and undertake their part in working for the people's nation. We are not even a little opposed to this, we even welcome it. We don't mean only the national bourgeoisie but even more so the petty bourgeoisie (they are also basic elements in the nation) even the feudal landlord class still has very many sons and daughters studying in new China's schools. Does the state need to entirely run these landlord sons and daughters from the schools? There's certainly no need. As long as they are unwilling to be with the opponents of the people we will allow them to continue learning at the schools. Only if they in their own thinking revolt from their original class—the feudal class (they are the Chinese people's enemies)—can they then gradually desire to serve the people. It must be realized that this depends on whether their own laboring life is vigorous. Moreover, by studying and gaining ability they will not go back to serving the feudal class but rather will serve the people. The working class as leaders of the nation have the responsibility of educating the whole people of China, reforming and heightening their thought and training their new national public morality so they will become good citizens and good constructive people for the People's Republic of China.

"Is it prejudiced to serve the workers and peasants?" It depends on how you look at it. Because the workers and peasants occupy a decidedly large number of the people and are the nation's basic strength, they have received the least amount of cultural education and for this reason the emphasis of education is on them. If this is so-called "prejudice" then, is the heart just prejudiced a little or is it prejudiced a lot? This is a question of standpoint. If you look at this question from the standpoint of the petty bourgeoisie or the bourgeoisie then you can feel that this policy is prejudiced. But if you can stand from the laboring people's standpoint and look at this question then you can agree that this policy is correct, reasonable, and for this reason, just. Old China's education was simply an education to serve the landlord class and bourgeoisie, or an education to serve the extremely few in society; it was an education with rules to protect the exploiters and oppressors and as such was most unreasonable and most incorrect.

2. After having explained why our education ought to first and mainly serve the workers and peasants now we are going to discuss the question of how, in the last analysis, it should operate. This is mainly a discussion of two questions: one is the question of the content of education; the second is the question of the provisions for educational construction.

We will first discuss the question of content. The Common Program has clearly determined: "The cultural education for the Chinese People's Republic is a cultural education for the new democracy; that is, it is national, scientific, and of the masses." At the same time it determined: "The main task of the cultural educational work of the people's government ought to be to raise high the cultural level of the people, support the nation's constructive talents, wipe out feudal, compradore, and fascist thought and develop a thought to serve the people." This then determines the content of new China's education which is the education of the new democracy. The content of this new democratic education is to be led by the thought of the working class and first and foremost be suitable with what the workers and peasants insist on having. This is because workers and peasants more than any other class consistently request things which are national, scientific, and of the masses.

For this reason our new education must first and foremost serve the workers and peasants. It must be thoroughly nationalist, that is, thoroughly opposed to imperialist aggression. It must advocate respect, independence, and liberation for the Chinese nation. We must thoroughly wipe out compradore thought and the thought of national capitulationism. Today we must emphatically do away with those current elements among the people who still residually have illusions about American imperialism and expose those who dangerously express "individualism." We must oppose those who speak of "western culture" which is to blindly and basely honor the psychology of capitalist culture. We want to use our greatest strength to advocate revolutionary patriotism: to persuade and impel the people to zealously love their own great fatherland; to nourish and train the people's iron and steel determination to protect the fatherland's territory and sovereignty, and not allow the imperialists and their running dogs to usurp one inch of ground. We must persuade the people to zealously love the fatherland's resources, consciously economize and lovingly protect the nation's property and make it the social responsibility of every patriot. We should zealously love the Chinese nation's long and honorable historical struggle and should exceedingly make known the Chinese nation's own historical, national heroes and peasant leaders such as Ch'en Sheng, Wu Kuang, Yü Fei, Shih Ke-fa, Li Tz-chung, Hung Hsiu-chuan, etc. We should zealously love our own brave, industrious, great people. We should zealously love the fatherland's liberators—the toiling, laboring People's Liberation Army. We should zealously love the leaders of the Chinese people's liberation campaign the Chinese Communist Party. We should zealously love the Chinese people's great leader Mao Tse-tung and conscientiously study his thoughts and style of work and persistently follow him. Another aspect is that we should oppose narrow nationalism and should make manifest and mutually combine the new patriotism with internationalism and unite with international friends such as the Soviet Union and join with the various people's democracies. We should enthusiastically sympathize with and train the colonial people's liberation

activity and actively join in the worldwide opposition to new war provocators and lastingly protect the ideas and struggle on all sides for peace and security. We must persistently oppose exchanging national self-respect for national pride and boastfulness and not be contemptuous of weak small nations who haven't yet become independent. We must oppose the thought of isolationism which attempts on a worldwide scale to "cultivate oneself exclusively."

Second, our new education which first and foremost serves the workers and peasants must be thoroughly scientific. This kind of scientific education "is opposed to all feudal and superstitious thought, it advocates seeking the truth from action, it advocates objective truth, and advocates making theory and practice one" (Mao Tse-tung, "On the New Democracy"). For this reason we must "advocate the use of the scientific historical point of view, do research and explain history, economics, politics, culture, and also international affairs" and "strive to develop the natural sciences" and "universalize scientific knowledge." We must cause the "love of science" to become a common virtue for the whole nation of the Chinese People's Republic. (44th, 43rd, 42nd articles of the Common Program). Today we ought to emphatically propagate the universal truth of Marxism-Leninism and criticize idealism and various kinds of superstitious thought. We will use our greatest strength to introduce the natural sciences of the Soviet Union and moreover to combine with the natural scientific thought of the progressive capitalists to raise up the cultural scientific level of the great worker-peasant masses and to overcome their backward, ignorant conditions. We will make the basic knowledge of general science relevant to the worker-peasant masses and their cadre's production. We will bring about general scientific basic education and cause the specialized skills of the worker-peasant professions to be correctly combined and not do one thing to the neglect of the other. We will persistently oppose scientific research and scientific education which is "resistant to change." That is, an attitude which rejects new discoveries and inventions and also the unprincipled standpoint of sectarianism. This kind of standpoint and attitude is as mutually intolerant to the people's interest and to the workers' and peasants' interests as is water to fire.

Third, our new education which first and foremost serves the workers and peasants must be thoroughly of the masses. Its content must be subordinate to the worker-peasant mass alliance, and must not violate the worker-peasant mass alliance. If the current and future cadres (current university, middle school students must all hereafter serve the worker-peasant cadres) do not propagate from the point of view of the worker-peasant masses but rather only from the point of view of the landlord capitalist class and do not propagate the truths of the natural and social sciences (such as Darwinian evolution and Marxism) but rather only propagate idealism, feudal superstition, religious doctrines, and anti-scientific thought, then that is simply in the realm of thought which injures the workers and peasants and worker-peasant cadres and causes them to stall and retreat to a position of backwardness. It would also weaken and destroy the main part of their useful service to the nation; it would weaken and destroy the working class's usefulness to the nation's leadership and also weaken and destroy our people's democratic dictatorship. This then does not correspond with the interests of the Chinese people but rather with those of the reactionaries

both within and without the country. For this reason, the content of the people's education must correspond to the needs of the workers and peasants and correspond with their long-range interests; it will be closely linked to their actual life and struggle (such as the war with the Kuomintang reactionaries, struggle with tyrants, land reform struggles, record-breaking activities, people's congresses, production activities, etc.) and shouldn't break away from their actual life and struggle. We should use the spirit of the worker-peasant masses to express the content of the new education. At the same time, our language reform and our words must strive to approach that of the worker and peasant masses.

According to Chairman Mao's directive and the people's government provision, i.e., the above mentioned national, scientific and mass standards, every class of our school and all the educational organs ought to severely and earnestly examine their own educational content and persistently and steadily reform the current content of teaching and create a new content of teaching and cause it to be appropriate to the needs of the worker-peasant laboring people and their cadres. This is the serious task of all the educational workers in today's new China.

3. In order to apply the content of the people's education, what kind of preparations ought we make, and when should we set to work? What advantages are in our hands now? First, we have Chairman Mao, a harmonious people's government, and the central Chinese government all of which provide us with correct direction with respect to the people's education. Second, with respect to training and raising up a large group of cadres to serve the workers and peasants, with respect to raising the educational experience of the workers, peasants, and masses, and also with respect to experience in educating rural, village boys and youth, the Chinese Communist Party with over twenty years of leading the Chinese people's revolutionary struggle has accumulated rich worker-peasant educational experience (the first of which was peasant education). Because the period and conditions of these experiences are different, there are some aspects which ought to be reviewed, discarded, or supplemented—but basically they are correct. Henceforth, large-scale practice to carry out the people's education will be very useful. Third, workers and peasants should now urgently seek culture and if they seek culture they will "transform their identity." Workers and peasants with this kind of high degree of consciousness and fiery support are our greatest advantageous condition for carrying out people's education. Fourth, we should start departing from the experience of Soviet educational construction. The direction of Soviet construction and our direction is similar but though the state of affairs of the two countries have very great differences the Soviet experience is still basically very useful to us.

Do we have difficulties now? For the general promotion of people's education for workers and peasants we still lack necessary funds, teachers (both in quantity and quality), and experience. But following the improvement in financial and economic conditions, following the construction movement of the whole nation, these difficulties can gradually be overcome.

Under the above mentioned favorable and difficult conditions, what kind of things can and should we do.

First, we must reinforce the education of worker-peasant cadres and People's Liberation Armymen. Our worker-peasant cadres who are working in the armed forces, government agencies, and organized groups are the backbone of today's new China and are the most treasured property of our country. They who are constantly under sharply struggling conditions, systematically lacking learning opportunities, now ought to greatly strengthen their cultural and scientific education. For more than twenty years our courageous revolutionary army under the direct leadership of Chairman Mao has very seriously and vigorously promoted revolutionary, political, cultural, and military education and achieved glorious results and accumulated rich experience. Now our People's Liberation Army should construct a more modern national defense army, and this would require all our military officers to acquire an even higher cultural, scientific, and political level. For this reason we must continue to reinforce the educational work of our military. In terms of content it must be more enriched and systematic; the system and method has to be changed to be more regulated.

Second, we must promote spare-time supplementary education for workers. What position should worker education have in the whole education? We say worker education ought to occupy an extremely important position in people's education. This is not only because the working class is our country's leading class, because it and the peasant class is the nation's decisive part but rather because the working class is desperately in need of supplementary education. Following the failure of the 1927 revolution, the Chinese Communist Party as the vanguard of the Chinese working class then correctly shifted their position to the rural areas. From this up to 1949, when every large city was liberated, this vanguard of the working class has in the past twenty-two long, long years basically and geographically left their original class. During this period, China's working class has only been carried on by having the vanguard lead the peasants and the democratic parties in establishing and developing revolutionary armies, revolutionary bases, and a revolutionary government. Although the main body of this class during every revolutionary period has contributed great cooperative efforts, they still suffered under imperialism and the Kuomintang's reactionary terror and couldn't receive sufficient experience or receive the education of their own vanguard. For this reason, the workers of every large city who have just been liberated find that their political thought level is generally lower than the People's Liberation Army field commanders (they are mostly peasants) but also generally lower than the peasants of the old liberated areas who have been through revolutionary war and land reform activity. The leadership class of new China and those being led (of course only a fraction) with respect to their thought and political aspects are temporarily under these kinds of abnormal conditions which are a typical result of the development of the Chinese revolution, but these kinds of conditions ought to be quickly changed. The method of changing is assuredly not to lower the level of the peasants but rather ought to be that the working class would pursue catching up with all possible speed. This then is the great responsibility of the working class and their vanguard in today's China. It is also the great responsibility

of all the people's educational workers. For this reason, under the leadership of the Chinese Communist Party, our staff, workers, associations, and educational workers ought to coordinate together, divide labor, and work together to take the responsibility to establish and reinforce supplementary education. The number of workers in all areas who have participated in supplementary education is already 500,000; and we are going to make even greater advances.

This kind of worker supplementary education can generally set up a class order equivalent to that of primary and high-elementary schools—primary schools are for learning characters and the four kinds of mathematical calculations; middle schools are mainly for literature, mathematics, current community affairs, and promotion of education for Marxist-Leninist government. In a portion of the factories, if conditions permit, we also can establish the equivalent of middle schools, supplementary education classes in which the course of study would mainly be literature and mathematics, and general knowledge courses of history and natural sciences. A portion of the educational workers ought to engage in supplementary education for workers and regard teaching workers as their highest personal honor. For these educational workers, it is not only a question of teaching but also a question of learning. Chairman Mao says: "Only by representing the masses can one teach the masses; only by becoming a student of the masses can one become a teacher of the masses" ("Yenan Forum on Literature and Art"). Comrades who want to become teachers of the workers ought to strive to represent the interests of the working class and ought to strive at the same time to become students of the workers. We should work toward solving the question of teacher resources for worker education.

Third, is supplementary education for peasants. This is one of the biggest projects of new China's people's education. Chairman Mao says: "A serious question is that of educating the peasants" ("On People's Democratic Dictatorship"). From this we can see that educating the peasants is a serious problem. It must be said that the Chinese working class by means of its vanguard has carried through its long struggle of educational work among the peasants. Its purpose has been to heighten the consciousness of the peasants, tightly and rigorously unite the peasants and establish and maintain the worker-peasant alliance. Using this as a foundation it has also sought to establish and defend the revolutionary base areas and the revolutionary government and to struggle against foreign invaders and internal reactionaries. This struggle has been won. In that case, why do we say that now the education of the peasants is still a serious struggle? This is because China's peasants still have to complete land reform within the boundaries of the entire country; after that, within a long period of time they can collectivize and modernize their own scattered and backward economy. Chairman Mao tells us: "Peasant agriculture is diversified and according to the experience of the Soviet Union, a long period and conscientious work is needed before agriculture can be socialized. Without socialized agriculture there can be no complete and solid socialism" ("On People's Democratic Dictatorship"). The evidence is here that from now on the task of the Chinese working class toward educating the peasants is especially great and especially important. All of our educational workers ought to have sufficient understanding of this.

In the old liberated areas it is a fact that the Communist Party achieved fantastic results in the promotion of education among the peasants. They did this by means of revolutionary war and various kinds of revolutionary struggle (i.e., rent reduction, interest reduction, land reform, joining the army, etc.) and by using large and small group meetings, making reports, performing plays, singing folk songs, etc. These methods and forms in the future will still be very important in peasant education. We must certainly develop and modify these experiences to make them still more successful for the peaceful construction of the environment.

In the old liberated areas another kind of important educational form was winter-study. This form utilizes the peasants slack, winter season in order to correlate among all areas and villages the present-day, concrete struggles and to promote the study of essential characters and political education. At the outset of the establishment of the central people's government, guidelines were issued to popularize the promotion of winter-study. Henceforth, we will be more prepared to carry it out. During the fall of this year we are going to hold an all-country, worker-peasant educational conference at which we will prepare a study of the important experiences of this year's winter-study program and hold discussions concerning the problems of teachers and course material in the winter-study program.

Fourth, is the preparation and promotion of education for character recognition. The plan is to gradually, within the boundaries of the entire country, sweep away illiteracy. Chairman Mao says: "The necessary condition for establishing a new China is to sweep away illiteracy among the 80 per cent portion of China's population" ("On United Government"). These are not ordinary conditions nor are they conditions you can or cannot have but rather they are absolutely necessary. The establishment of a new China is work that has already begun. But we have still not made ready the one necessary condition: about 80 per cent of the entire country's population are still illiterate, and this portion are basically the workers and peasants who are new China's leadership class and basic strength. The serious nature of the problem is right here. What must the working class rely on in order to lead? They must rely on truth, the truth of the social sciences and the natural sciences in order to lead. What must the workers and peasants rely on to become the basic force of the new democracy? They must mainly rely on the fact that they represent the society's producing power and are the producers of all the wealth. From this we know that in order to make the foundation and leadership of our country even stronger it won't do to have complete illiteracy or the majority illiterate. Workers and peasants must study the recognition of characters very quickly and they must have grasped the basic cultural tools in order to have a grasp of science and technology. Only then can they strengthen leadership, promote production, and acquire the necessary conditions for new China's healthy construction.

Taking a look at the Soviet Union we find that two years after the success of the October Revolution, that is, December 26, 1919, Lenin himself issued a directive putting a deadline on the elimination of illiteracy. Lenin said: "In a country of illiteracy it is not possible to establish communism." Furthermore, he said: "In order to make all the inhabitants of the Republic consciously participate in the political life the people's committee required: (1) all the inhabitants of the Republic

between the ages of five and fifty who cannot read and write must according to their will use either their own ethnic language or Russian in order to learn reading and writing." The directive also required that: "The People's Education Ministry and its local offices have the right to absorb illiteracy studies, use labor duty methods, and call those who have not entered the army but have had education to be teachers. Their labor will be paid according to an educational worker's salary. The People's Education Ministry and its local offices must absorb all kinds of organizations working for the elimination of illiteracy such as professional worker's organizations, local Party branches, communist youth leagues, women's worker's organizations, and any other organizations. The People's Education Ministry must use citizen's residences, churches, clubs, factories, and other appropriate facilities to aid in the elimination of illiteracy. All those who avoid the requirements of this directive and obstruct those studying in the program must be held criminally responsible."

The People's Education Ministry of the Soviet Union on the basis of this directive organized the "All Russian Extraordinary Committee for the Elimination of Illiteracy." Sole responsibility for the elimination of illiteracy and the promotion of a mass movement to read rested with this committee. Their slogan was: "Each person who can read must teach one who cannot." Reading schools, primary schools and worker's schools were to be established throughout the entire country. In 1920 the magazine "Wipe Out Illiteracy" appeared. In 1923, the head of the magazine organized an association to wipe out illiteracy. He organized a cultural army of over 10,000 (later to expand to 100,000) which became the basic cadre for the elimination of illiteracy. At the end of 1927 the first stage of the illiteracy elimination concluded and the second stage began with the central task being to eliminate urban illiteracy and raise the blinders of the semi-literate urbanites and military units. Furthermore, they established reading schools and semi-literate schools. In 1930 the government of the Soviet Union resolved to set up tens of thousands of adult schools throughout the entire country. By 1939 the Soviet Union had 89.0 per cent of their inhabitants from age nine to forty-nine literate. At the present the Soviet Union has basically wiped out illiteracy.

After the twenty years of hard struggle the Soviet Union from 1919 to 1939 had basically, completely wiped out illiteracy among their population of almost 200 million. In China, the population is 475 million and the ratio of illiteracy is even greater than that in Russia at the time of the October Revolution. Furthermore reading is more difficult because of the need to recognize characters. For this reason we ought to recognize that this is going to be a long and difficult task. This is a task that we ought to immediately prepare for. Presently in worker spare-time education, winter-study, and military unit education the first aspect to carry out is recognition of characters. In the areas where conditions are already prepared, (i.e., land reform already carried out, factory production already on the track) we can experiment with character recognizing education. The character recognizing movement in the Northeast at Lu Hsun and Dairen furnishes us with precious experience and sufficient confidence. Planning, research, and experimentation should immediately begin in the area of

character reform. The worker-peasant educational conference held this fall should provide a workable plan toward these great tasks. It should set the pace so that beginning next year in quite a few areas literacy education can be promoted with the purpose of wiping illiteracy.

Fifth, we must undertake the rapid completion of worker-peasant middle schools. Chairman Mao has said: "From now on the government ought to plan to cultivate various kinds of intellectual cadres from among the broad masses of the people." ("On United Government"). In China there are very few intellectual cadres who have come from a background of the working class or peasantry. In terms of constructing a new China this kind of situation is very unfavorable. It is even more unfavorable in terms of having new China reach new democracy and socialism. For this reason, our greatest responsibility is to use Marxism-Leninism and the social and natural sciences to cultivate a new type of intellectual from among the workers and peasants. This responsibility is related to the fate of our country, and it is therefore necessary that we especially shoulder and seriously take up this responsibility.

In order to cultivate intellectuals from among workers and peasants the sole use of worker-peasant vocational school is insufficient. We must mainly have workers and peasants rapidly completing middle school and then attract the best of them and encourage them to finish a middle-level of cultural and scientific knowledge in three to four years and then go on to high school where they can continue their studies. This kind of student will have left his original work post to devote spare-time to study and not full-time. The courses in the short-course middle schools for the workers and peasants will be mainly literature and mathematics. Outside of this there will be physics, history, geography, biology, and the common sense of hygiene. The Central Chinese Ministry of Education has already experimented with worker-peasant short-course middle schools and have found that among those in the military and worker-peasant youth who participated there are many who learn very vigorously and extremely fast. In a small amount of time the misconception has already been broken which says: workers and peasants learn mathematics slowly. In fact, it is precisely the opposite. Their consciousness is comparatively higher than that of other youth and they learn mathematics faster. We have already prepared to set up these short-course middle schools in all areas, and we will strive to gradually and popularly establish short-course middle schools by next year among People's Liberation Army units and other groups.

Sixth, all classes of schools in the entire country must open up their doors to the workers and peasants and their sons and daughters.

The doors of the universities ought to be opened for the general worker and peasant youth and cadres. This kind of policy will not be liked or be easy to accept among most intellectuals and a portion of university professors. They think that workers and peasants are stupid, dirty, and not fit for university. In fact, in the universities of new China who is it that is most fit? It is the workers and peasants because the workers and peasants are the main group in the nation and are the cornerstone of construction. Furthermore, the most important thing is to cultivate

intellectuals who were once workers and peasants and make them the strong backbone of the construction of the new China. The workers and peasants are the cleanest in both body and spirit compared with all other classes. From their social struggle and struggle for production it can hardly be said that they are not intelligent. It is only because they were originally poor and had no right or money to attend school that they are uncultured and not clean. Therefore, who is the criminal? The criminals have already been defeated and whoever tries again to suppress the workers and peasants into being uncultured and dirty will certainly be opposed. The workers and peasants who entered the schools in the Soviet Union and went to the universities or scientific schools, graduated and became technicians, professors, members of scientific institutes, representatives to the highest Soviets, received masters degrees, doctor's degrees, and one received the Stalin Prize. From all that has been said are the workers and peasants any less clean than the petty bourgeoisie or the bourgeoisie? The answer is negative.

Recently, the central people's government has established the China People's University; it will serve as a good example. This university's regular course consists of seven departments—economics, economic planning, finance, trust and loan, cooperative trade, factory management, foreign affairs, and law. The course of study is from two to four years. In the first year, 1,400 were admitted, the majority of these were those who had participated in revolutionary work for at least seven years or had worked for three years as worker-peasant cadres as well as outstanding workers with three years working experience. After they entered school they vigorously studied politics, Russian, and various kinds of technical knowledge. Thus far their progress has been very fast and Chinese professors and Russian professors alike are quite satisfied with the students' learning. All of our universities and colleges should follow the example of China People's University and gradually but firmly absorb those worker and peasant youth with the appropriate standing into the schools and give them special attention. We should plan to positively set up additional worker-peasant short-course middle schools, or worker-peasant supplementary education. The universities and colleges ought to get prepared in all respects so that in three or four years they will be able to absorb most of the graduates from the worker-peasant short-course middle schools and consider the cultivation of worker-peasant intellectuals as their greatest responsibility.

The middle-schools of our recently liberated areas must also open their doors to the worker-peasant youth. Needless to say, regular schools, normal schools, and technical schools all must plan to admit the sons and daughters of workers and peasants. Within the number of students they admit a fixed ratio, according to the differences of local conditions, must be worker and peasant youth and the sons and daughters of workers and peasants. These schools must appropriately increase the number of worker and peasant supplementary courses. As for promoting their cultural and scientific education this is up to the original teachers.

Our elementary schools and kindergartens should also admit the sons and daughters of workers and peasants. Elementary school teachers should consider it their highest honor to teach sons and daughters of workers and peasants. Our great fatherland and people give these kind of teachers our highest regard and respect because they have contributed their greatest efforts toward the future of the fatherland and the people.

Part II: "On an Educational Policy to Serve Productive Construction"

4. Another main policy and goal of people's education in new China is simply for the recovery and development of the people's economy, or in other words, to serve productive construction. It is very clear that this policy and the policy that education serves the workers and peasants are inseparable.

Those who understand the laws of social development all know that material conditions form the foundation for society. "The mode of production in material life determines society, politics and spiritual life" (Marx; "Critique of Political Economy"). The Chinese people's revolution has already achieved basic victory. Its main purpose now is to liberate the material productive forces in China from the bondage of neo-colonialism and neo-feudalism and be able to seek a smoother development from among the new productive relations. The government and culture of new China and the entirety of new China's construction is all based on this kind of development of the material productive forces; only then can it develop and consolidate. If we do not have the development of the material productive forces in new China, that is to say, if in the beginning we do not have the people's economic recovery and development then the construction and cultural construction of the new people's democratic government will not be dependable and will not have a foundation. Everyone knows that all things must have dependability and foundation or they will collapse.

It is precisely because of this that following the Chinese people's achievement of basic victory in the revolutionary war Chairman Mao told us that "the serious task facing us is productive construction" ("On the People's Democratic Dictatorship"). He moreover pointed out "following the attainment of the high tide of economic construction, we cannot avoid trying to attain a high tide in cultural construction" ("Opening Speech for People's Political Association"). From this one must distinguish which is to come first. Without the slightest doubt, economic construction is the Chinese nation's first and fundamental task. This is one aspect.

Still another aspect is that "any given culture is a reflection of the politics and economy of the given society and the culture in turn has a great influence on the politics and economy of the given society" (Mao Tse-tung, "On the New Democracy"). These sentences present us with a kind of task. We cannot fall asleep or wait but rather we have to vigorously and powerfully use the new culture to correctly reflect the new economy and new politics and also influence greatly the present new politics and new economy. This is also to say that theory must not be divorced from practice and by uniting theory with practice all our policies are given direction and impetus. According to this principle in old China we used revolutionary cultural education to "raise the masses." That is to say, we raised up the working people's consciousness to help them to unite, get arms, and defeat the productive relations of colonialism, neo-colonialism, neo-feudalism and thereby establish the productive relations of the new democracy. In accordance with this same principle in new China we must

consciously (not blindly) and powerfully (not passively or by force) raise the workers consciousness one more step and unite their forces, arm them with science and technology so as to develop the material productive forces of society and develop, the people's economy in order to consolidate the foundation of the nation's construction.

The new economy is the foundation of the new culture and the new economic construction will be the prerequisite condition for the construction of a new culture. This is one aspect. Another is that the new culture gives the new economy great direction and impetus. All of the builders of new China must securely grasp this principle and only afterwards can they consciously and clearly distinguish light from heavy, slow from fast and by planning, gradually promote our work.

The concept that education alone can "save the country" is mistaken. Education must be revolutionary education and only then can it produce its effect towards saving the country; this is one. On the other hand, revolutionary educational work toward saving the country has been having a certain great effect, but this kind of effect cannot be said to be the most important or even the only one because the task of saving the country involves political, military, economic, cultural, and other various aspects of revolutionary work. In the process of constructing new China the new culture and the new education must be the greatest task. This is without doubt. But this kind of effect can only be achieved if our culture and education can, under real conditions, serve the working people and productive construction. If this is not done then we won't be able to achieve this kind of effect and in fact may produce the opposite effect.

Speaking of an education which serves productive construction China has maintained an educational idea for over thirty years and this is: "Now in China the most important and difficult problem is that of the people's livelihood; seeking the fundamental solution to this problem of livelihood is education" ("Declaration of the Establishment of the 1917 Chinese Educational Association"). In history it is very clear: the most important and difficult problem is that of livelihood; this is correct; but the method of solving this problem from the roots in old China could not be by "education" but had to be by "revolution" or "the People's revolution carried out under the leadership of the proletariat." Certainly one of the great projects of the people's revolution includes the task of setting up revolutionary education. And what about in new China? The most important and difficult problem is still that of livelihood; this is also correct, but in order to solve this problem from the roots you must use the concept that "private and public must be satisfied, worker and peasant must benefit, city and country must help each other, internal and external must trade; the goal is to develop production and have a flourishing economy" ("Common Program"). "Only education" will not achieve this purpose. Our people's education to serve productive construction should certainly raise high the worker's productive capacity and spirit and raise high the level of the worker's culture, science, and technology. It should also cultivate the cadre's productive construction with the aim of improving their productive skills in all aspects. It should be possible for our people's education to achieve this important effect. This kind of people's education must rebuild and develop the people's

economy; this is necessary and cannot be avoided. Those who cannot see the necessity and importance of this and oppose people's education are certainly mistaken.

"Does education that serves productive construction not serve other construction?" No, our people's education also serves the people's political and cultural construction. What we have just stated is the important point and goal of our present educational work which is to serve productive construction. The reason for this is because productive construction is the fundamental basis of the over-all construction of the country. We must all strive to center our efforts around this fundamental basis. To leave this is for us to commit errors.

5. In our present situation what should the content of our education emphasize in educating the citizens who work for productive construction.

First of all, in every different kind and different level of educational occupation we should erect correct concepts and habits for the respect and love of labor. We should eliminate our incorrect concepts and habits of despising work and the workers. "This is because man's world and man himself were created through labor. Labor forms the basis for society's survival and development. Laborers are the creators of civilization. Therefore, work should become the world's most respectable occupation and laborers should become the world's most respectable people." "We must give to the laborers, especially those heroes and discoverers who through their work make important discoveries and creations, their deserved praise. We should give those jobless, parasitic insects of society their deserved scorn. This is one of the ideals of our new morality." (The above quotations are taken from Liu Shao-chi's speech celebrating Labor Day in Peking). Therefore, no matter what the situation, our education should be in accordance with society's scientific development (and not in accordance with those who put themselves above classes). It should stimulate people to develop extreme enthusiasm and optimism for labor, to reveal the base and shameful nature of exploiting classes, joblessness, etc. and widely proclaim all discoveries and creations no matter how minute. It should employ all methods and procedures which are suitable to that particular circumstance and requirement, organize all those who were originally non-laborers to gradually participate in productive labor, further develop production, and also obtain the opportunities to better their lives. Within our working force, we have to make profound and widespread progress in our disciplines of labor education. Within our agricultural sector we should forcefully "organize," practice mutual assistance, and assemble knowledge of production and oppose agricultural idealistic education.

In our progress in pursuing the content for educating the people we must seriously oppose the vulgar beliefs of the so-called capitalist labor-education. These so-called ideals of capitalist labor-education only make the laborers of capitalist society aware of their conditions and helps them to unite to fight for a common cause, to find a way to emancipate themselves. That is to say "because of economic oppression and realization

of the deficiency of knowledge, workers can't obtain a better job or a better wage. That is why the aim of labor-education is to increase the laborers skills and knowledge, to elevate them from commonplace workers to semi-skilled laborers, from semi-skilled laborers to fully trained workers and therefore allow them to have a better job, position and life" (Chen Piao, "The Viewpoint of Every Country's Labor Education" p. 3). Because of this, so-called labor education is merely a tool for the capitalists to exploit their more tame laborers. The purpose of our education for productive construction is in opposition to this. Through our education, we want our working force to contribute their strengths to securing and strengthening their own self-interest, the position of their own country and to better plan the development of their own homeland.

Second, our people's education should emphasize scientific developments and the training of skills. We also want to closely combine this education with our economic necessities (including the short-run and long-run requirements). Within the broad masses, especially the agricultural sector, we should voice our opposition to superstition and old conservative thinking. We should broadcast everywhere the skills and knowledge of the natural sciences, industry, agriculture, etc. We should use the world's newest scientific inventions to aid all our various specialists. Here we should especially take into consideration Russia's scientific knowledge, skills and accomplishments and in practice combine this with China's productive construction and gradually make production suitable to the needs of all. Naturally, we will also have to study the accomplishments of the scientific skills of the capitalist societies which would in turn further our planning. Chairman Mao has already informed us "Imperialists have estimated that our economic system will be a failure. They have stood aside waiting to see our failure. We must conquer all difficulties. We must learn economy from the experts (no matter who they are). We should treat them as teachers and learn from them respectfully and honestly. If we don't know then we must admit our ignorance. We must not pretend otherwise. We must not put on any false fronts and act superior. In a few months, a year or two, or three or five years, we will eventually learn it. In Russia, some of the communists did not fully understand the operation of the economy at the beginning, and the imperialists were awaiting their failure. But the Russians succeeded. Under the leadership of Lenin and Stalin they not only knew about revolution but they also knew about construction. They have already built a notable, glorious socialist country. The Soviet Union is our best model. We must learn from the Soviet Union" (On the People's Democratic Dictatorship). Because of this we must learn from Russia. We must learn from the experts of productive scientific skills. Our educators must summon, lead, and help the new breed in China to practice science. Stalin once said: "In order to construct we must have knowledge. We must know how to deal with science. In front of you stands a rampart which symbolizes science and all other branches of knowledge. No matter what we do we must batter down this rampart." New China's educators must summon, lead, and help our youths to attach and occupy this rampart: the symbol of science and skills. This would mobilize our

younger generation to become the new society's most optimistic and forceful constructors. The first requirement of our educators is of course to constantly increase their own knowledge. How on earth can one teach if he himself does not know the principles involved?

What we have to learn in scientific skills and knowledge must be closely tied in with the practice of productive construction. We must take into consideration new China's immediate needs and long-term requirements. Here we must proceed on two fronts: on the one hand, we must strongly oppose the practice of dogmatism. On the other hand, we must oppose those who emphasize skills and underestimate scientific reasoning and oppose those narrow-minded individuals who only care for today and not for the future.

The basic characteristic of the old education was the separation of theory and practice and interruptions in the learning process. Up to the present day this remains a very serious problem which exists in the different levels in our schools, especially in schools located in the newly liberated areas. We must forcefully conquer these problems. The educators of the different grade levels in our educational sector must have a profound understanding of the basic direction of new China: to go from a backward agricultural country to develop into a modern industrial one. The educators must also be familiar with China's democratic government, the communist approach toward the nation's various policies, and the rate of progress. Then the educators should exploit their skills to benefit the people, eliminate the dregs, and combine these directions, policies and sequences in an exact manner in order to educate our youths. Moreover, they should analyze and test their knowledge and skills to expand what they excell in, to overcome their deficiencies, and then to learn new knowledge and skills from others. In this way, we can truthfully combine our theory, knowledge, and practice. Our educators should profoundly recognize: among us the majority came from an older society. What we learned in the past was basically capitalist scientific knowledge. A segment of this education even today is very beneficial and useful to the Chinese and to the rest of the world. But the other segments are already ancient and may even be harmful. We must definitely cast away that which is ancient and harmful. We must receive the newest scientific discoveries and inventions (these are especially plentiful in Russia because of their socialist system which guarantees the participation in labor's discoveries of all workers, farmers, and intellectuals). The use of these new scientific discoveries and inventions will be beneficial for new China's construction. To the scientists and educators, "conserving the ancient regulations" and "to be fond of antiquity" is clearly not glorious but sinful.

Still another possible deviation is that of pragmatism. This deviation, which has originated in many schools is becoming a very dangerous phenomenon. We must be able to prevent and combat it at any time. New China's scientific education must not only be concerned with the needs of all the various individual departments but must concern itself with the entire organization of new China and its future needs. This kind of education must have its foundation in scientific knowledge. Then from this perfect foundation we will go in accordance with the division of labor

and practice specialization. The aim of this education is not to develop youths into short-sighted, narrow-minded "artisans" or "fragments." The aim is to develop them into broad-minded, creative planners whose development is for the entire society. Because of this, merely talking about the practice of skills but either underestimating or rejecting the basic reasons for scientific study is both wrong and dangerous. We must point out that more than a few of these dangerous deviations have been created. First of all, a portion of the educators are remnants of the imperialists. They underestimate the study of theory. They tend to wipe out the usefulness of theory and practice. Secondly, a portion of the educators have been exposed to America's experimentalism and pragmatism. These isms indirectly stir up the educator's interests and lower in prestige the scientific guide to human living—Marxism-Leninism. The combined effect of these two deviations together with the nation's need for skilled personnel is a possible cause of the above mentioned deviations. We must be especially careful about this.

Another manifestation of pragmatism is its universal overemphasis on specialization or more commonly, early specialization. To adapt to the needs of all branches of our economy, specialization of skills is a necessity. In the old days, the university's emphasis was on supporting the "well-rounded individual." However, in reality this was often only support of those who "know everything but don't know anything." This is utterly undesirable. Having to adapt our productive construction to the urgent needs of the different branches of the economy we must emphatically, in the short-run, put into operation specialization and training classes to train the majority of the middle and lower skilled personnel. A few of the older schools stubbornly maintain their old philosophies and refuse to operate or plan for the short-term specialization and training classes, and they decline to solve their fundamental deficiencies. This is wrong and must be corrected. But we cannot reach a conclusion from this and say that all schools should subdivide their subjects and departments, and specialize from the very beginning. This way of thinking does not reconcile with the distant benefits of the country's construction. Marx, Engles, Lenin, and Stalin have repeatedly emphasized that revolutionary education ought to support those who believe in over-all development. Marx, in Capital advocated the substitution of those handicapped laborers by those in favor "of all-round development" and also the replacement of those who are responsible for only a portion of a productive process. In his Principles of Communism, Engles suggested that education must liberate the youth of the nation. It must rid them of "alienation which is an infection of the modern division of labor." According to Lenin we should support those "who have the skills to recognize the importance of knowledge." In speaking about skill-training, Marx advocates that it should introduce to children and youths all of the basic principles and fundamentals of production and also permit them to use all of the simple tools for production. Lenin also emphasized the handling of basic scientific knowledge as the major duty of skill-training. He demanded the "broadening of general knowledge within the specialized occupational and skill-training schools." He also warned against and sought to prevent too-early specialization. Stalin has also repeatedly pointed out that youths must learn the basic scientific knowledge to grasp and control skills and also to maintain the economic construction

of socialism (See Mei Ting Ssu Chi, History of World Education, translated by Yeh Wen-hsiung, pp. 390-413). New China's people's education must be based upon these exact principles and seek to reconcile fundamental scientific knowledge with specialization. Taking into consideration the over-all and long-term benefits of the nation, we want to support the construction abilities of our nation and prevent unsuitable deviations in specialization.

6. How should we proceed in establishing the content of the above mentioned education for productive construction?

First of all, we should strengthen our cultural education among the worker-peasant cadres and worker-peasant masses. This is the primary requirement in order to raise the productive skills of the worker-peasant cadres and masses. We have already mentioned this type of work and it is needless to repeat it again here.

At the present time the worker-peasant cadres and masses should study mathematics and reading. But at the same time we must not de-emphasize the practice of learning skills. For example, schools for workers should emphasize cultural education in general but at the same time they should also take time out to apply the methods of apprenticeship and teacher-pupil relationships in order to proceed in the learning of skills. In those areas where land reform has already taken place, peasant education naturally should be based on the ability to read, but at the same time it should also employ all opportunities (for example: production contests, selecting models of labor, exhibiting excellent agricultural products, putting on performances, etc.) to broadcast the improvements and advances of agricultural skills. In the nation's agricultural area we should especially use advanced agricultural skills to influence and guide the peasants and to gradually approach the use of modern scientific skills. Within the different divisions of the various occupations, one of the most important duties of the worker-peasant cadres is to study the advanced scientific skills of their occupations.

Our elementary schools should be based on the above mentioned principles so as to improve and strengthen the present labor education. They should also improve the entire content of current elementary education thereby permitting children to become aware of the importance of productive labor and help to maintain their love for labor and their ardent affection for the working people's thoughts and habits.

In order to support the ability for productive construction in the intermediate and middle schools, new China's middle school education within a few years should emphasize the development of skill-training for the middle schools. According to our present incomplete information, the number of skill-training schools or occupational schools at the middle level are very limited. For example, in the Northeast the current enrollment of all eligible secondary students in the middle schools is 81.3 per cent. However, skill-training secondary students totaled only 7.2 per cent. In north China the current enrollment of secondary school students is 73.2 per cent whereas

the students in the skill-training schools amount to only 5.6 per cent. Our country is in urgent need of middle level skilled personnel, and the demand of secondary school students for the learning of productive skills is equally high. For example, this year's increase of the labor force in the Northeast amounted to 170,000. This will require an additional 17,000 skilled middle level personnel. Currently there is a vocational training school in the province of Shangtung which is advertising for students and thus far many have applied. In fact the entire class of Shangtung's First Intermediate school applied.

To develop skill-training education for the middle level personnel does not mean we have to convert all the intermediate schools into vocational training schools. In our entire nation the current number of intermediate schools is so few that it is pitiful. Even the common schools at the secondary level should be greatly increased in the future. The major method for developing special skill-training education for middle level personnel must be through the cooperation of the Department of Education and various other departments and businesses. This must be done in order to put into operation a large quantity of training schools and different kinds of drill classes for productive skills. These skill-training schools or vocational training schools must be distinguished from the older vocational type education. They must proceed with necessary and suitable political education in order to develop our youth's ideas to serve the people. Secondly, new China's vocational schools or skill-training schools must on the one hand become more suitable to meet the practical needs of the new economic construction, must improve the content of the different fields of specialization, and must combine learning with practical construction. On the other hand, we must make a special effort to combat the deviation of underestimating the value of basic scientific knowledge and learning. In every vocational or skill-training school, even if they are short-term, there should be the practice of such basic scientific knowledge as mathematics, physics, chemistry, etc.

Higher education in new China should support and control the newest accomplishments and achievements of modern scientific skills in order to sufficiently combine theory with practice, to reconcile physics with practicality, the experiences of science with production and to participate optimistically in the new democratic construction to establish skilled personnel. Because of this, the original higher education in old China must be constructed thoroughly and firmly. The central focus of this type of reconstruction is through the re-shaping of the methods of teaching and especially through the re-shaping of course content.

The basic principle for altering the curriculum for higher education is the combination of theory and practice. For higher educational institutions to correctly serve productive construction the various curricula of the institutions of higher education (such as science, industry, agriculture, finance, economics, etc.) all must be based on the practical needs of economic construction. Basic knowledge must be combined with specialized knowledge, the principles of theoretical learning must be combined with practice of production all of which will lead to a gradual improvement in conditions. This is a great and onerous task. In May of this year an

industrial educational conference was held in the Northeast. Various topics were discussed including the need to regulate the division of various systems and organizations of the different industrial schools in the Northeast, re-evaluate parts of the course content all of which was designed to enable the schools to more accurately evaluate the ability of their specialists. The Department of Education of the central government has already affiliated itself with the various departments of economic construction and will invite and gather together numerous specialists to work on this task. The central government has hopes that all these preparations will prepare the way for the first national conference on higher education. They hope that they will be able to prepare a temporary draft of the major curriculum which will serve as the goal of the nation's institutions of higher learning to be reached within a set period of time.

In order to adapt to the present and future needs of productive construction we must not only alter the content of teaching within the institutions of higher learning, but the Department of Education must be prepared to combine with the different branches of economic construction in order to accurately decide upon the addition of vocational and specialized schools. According to its own needs and possibilities, every university should add short-term preparation courses and short-term training classes. For example: the Central Education Department has recently cooperated with the Central Agricultural Department to establish a preparation course in Tsinghua University in "the advantages of farm-land waters." It also cooperated with the Department of Industry to operate an industrial preparation course in Tsinghua University. The students of this class graduated in three or four years. The Department of Education also cooperated with the Weather Bureau of the People's Revolutionary Committee and established a class in the training of weather forecasters also in Tsinghua University. The members of this class will graduate within five months. These types of additions are to be enforced throughout all the nation's universities.

To plan to join in with productive construction all the institutes of higher learning must be geared to the plan for national construction and proceed in a well-planned and well-organized manner. In this area the Northeast has already made a very good start. To practice this kind of work we must firmly remove the remaining isms such as religion and Shan Tou which exist in a portion of the colleges and universities. Teachers of the whole nation must submit to the needs of the entire population and the entire country. In this manner, our institutions of higher learning will be better equipped to render their services to more fully and sufficiently serve basic productive construction.

SOURCE: Jen Min Chiao Yu (People's Education) (Peking, Nos. 1 & 2, May & June, 1950).