

陆 定 一

# 教育必須与生产劳动相结合

EDUCATION MUST BE  
COMBINED WITH  
PRODUCTIVE LABOUR

(汉 英 对 照)

商 务 印 书 馆

## 內 容 提 要

陆定一同志的这篇文章論述我国当前的教育方針，是一个重要的政策文件。

本書汉语根据1958年第7期“红旗”杂志排印，英語根据外文出版社1958年出版的英文本排印。对英語里的一些詞彙加了汉语註釋，适于高等院校英語系低年級学生及同等程度的英語自修者閱讀。

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陆定一 著 林天真 注释

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## 教育必須与生产劳动相結合

今年年初以来，我国教育事业有了很快的发展。截至六月底为止，据国家统计局不完全的统计，全国已有一千二百四十个县普及了小学教育，民办中学达六万八千所，地方新办的高等学校达四百余所，全国参加扫盲学习的约达九千余万人，全国已有四百四十四个县基本上扫除了文盲。整风运动和反对资产阶级右派的斗争的胜利，掀起了我国工农业生产的大跃进。工农业生产的大跃进，又掀起了技术革命和文化革命的高潮。教育事业的大发展，是文化革命进入高潮的标志之一。

去年年底和今年年初有两个措施推动了教育事业的发展。一个措施，是全国学校实行动工俭学。另一个措施，是~~农业中学~~开办。勤工俭学，开始把普通学校教育同生产劳动~~结合起来~~，打破了普通学校长期以来轻视体力劳动的旧传

1. 发展。2. 搜集。3. 国家统计局 bureau [bjuə'rou]。4. 至...底。5. 到目前为止。6. 县。7. 普及的，普遍的。8. 办，管理（过去分词作定语用）。9. 高等中学。10. 设立。11. 地方当局。12. 接近，约计。13. 参加。14. 扫盲课程，扫盲班。15. 文盲状态。16. 基本上（状态短语）。17. 整风运动。18. 斗争，奋斗。19. ['bʊəzwa:] 资产阶级。20. 右派分子。21. 掀起。22. 大跃进。23. 工业。24. [ægrɪ'kaltʃə] 农业。25. 挨次，依次。26. 催生。27. 高潮，大浪。28. 技术的。29. 文化的。30. 措施，办法。31. 采用。32. 推动。33. 应用，实行。34. 勤工俭学的实施。35. 普通学校教育。36. 生产劳动。37. 旧传统。38. 蔑视。39. 体力劳动。40. 风气。

## EDUCATION MUST BE COMBINED WITH PRODUCTIVE LABOUR

Education in our country has developed<sup>1</sup> very rapidly since early this year. Figures compiled<sup>2</sup> by the State Statistical Bureau<sup>3</sup> up to the end of<sup>4</sup> June, as yet<sup>5</sup> incomplete, report 1,240 counties<sup>6</sup> with universal<sup>7</sup> primary school education, 68,000 middle schools run by<sup>8</sup> the people themselves, more than 400 institutions of higher learning<sup>9</sup> newly established<sup>10</sup> by the local authorities,<sup>11</sup> approximately<sup>12</sup> 90 million or more people attending<sup>13</sup> literacy courses,<sup>14</sup> and 444 counties in which illiteracy<sup>15</sup> has been wiped out in the main.<sup>16</sup> The victory in the rectification campaign<sup>17</sup> and the struggle against<sup>18</sup> the bourgeois<sup>19</sup> rightists<sup>20</sup> has given rise to<sup>21</sup> the great leap forward<sup>22</sup> in the industry<sup>23</sup> and agriculture<sup>24</sup> of our country. The leap forward, in turn,<sup>25</sup> has precipitated<sup>26</sup> an upsurge<sup>27</sup> in the technical<sup>28</sup> and cultural<sup>29</sup> revolutions. The great advance in education is one of the signs of the high tide of the cultural revolution.

Two measures<sup>30</sup> adopted<sup>31</sup> at the end of last year and early this year pushed forward<sup>32</sup> the advance in education. One was the application<sup>33</sup> in all schools of the principle of combining work with study. The other was the establishment of agricultural middle schools. The practice of working while studying<sup>34</sup> begins to combine the ordinary schooling<sup>35</sup> with productive labour.<sup>36</sup> It breaks the age-old tradition<sup>37</sup> in the schools of looking down on<sup>38</sup> physical labour,<sup>39</sup> changes the atmosphere<sup>40</sup> in the schools and has

統，改变了学校的風气，也对社会風气發生了很好的影响。农业中学是一种民办的半工半讀的职业(技术)学校，这种学校既解决学生升学的要求，又为农业生产准备技术人才，既比較容易办，又切合当前的实用，既不用国家化錢，也节省了学生家長的經濟負担，所以一經提倡，發展之快，犹如雨后春笋，几个月就有了几万所。由于高小畢業生不愁沒有升学的机会了，于是民办小学也大大發展起来，小学教育在不少省、市、自治区很快就普及了。由于生产發展的需要，成人教育也發展了，扫盲运动的高潮出現了，各种各样的业余文化技术学校也大量出現了。这种文化革命的高潮，又从乡村推进到城市，城市里出現了学校办工厂和工厂办学校的潮流。由于学校教育同生产劳动相結合，在学校里又出現了課程改革的运动，出現了改变学制的嘗試，出現了教师队伍的改組等等。我們的教育事业，正如百花齐放，万馬奔騰。教育事业正在打破專家包办和教条主义的圈子，变为全党全民

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1. 对...影响. 2. 職業学校. 3. 設立, 开办. 4. 半工半讀. 5. 基础. 6. 滿足, 适合. 7. 技术人員. 8. 供給資金. 9. 減輕...的負担. 10. 發生, 萌芽, 生長 (进行体现在完成时). 即农业中学一經提倡, 到現在还是繼續在發展. 11. 笋. 12. 無. 13. 缺少, 缺乏. 14. 自治区. 15. 成人. 16. 正在積極进行, 正在緊張的时候. 17. 業余的, 余暇. 18. 大量地. 19. 潮流. 20. 改革. 21. [kə'rikjula] 課程. 22. 同时也. 23. 教員 (总称). 24. 盛開. 25. 奔跑, 飞跑. 26. 打破...的圈子. 27. 包办管理. 28. 專家. 29. 教条主义.

a very good *influence* on<sup>1</sup> the social atmosphere. The agricultural middle schools are *vocational* (technical) *schools*<sup>2</sup> *set up*<sup>3</sup> by the people themselves, on a *part-work and part-study*<sup>4</sup> basis.<sup>5</sup> Schools of this kind *meet*<sup>6</sup> the pupils' desire to continue their studies and also prepare agricultural *technicians*.<sup>7</sup> They are comparatively simple to set up and meet the practical needs of today. Without state *financing*,<sup>8</sup> they still *lighten the economic burden* on<sup>9</sup> students' families. Therefore, from the moment they were encouraged, they *have been springing up*<sup>10</sup> like bamboo shoots,<sup>11</sup> numbering tens of thousands in a few months. With primary school graduates *freed from*<sup>12</sup> worry about *lack of*<sup>13</sup> opportunity for further study, the number of primary schools run by the people themselves has also increased greatly and primary school education has rapidly become universal in many provinces, *autonomous regions*<sup>14</sup> and cities. To meet the growing needs of production, *adult*<sup>15</sup> education has also developed, the literacy campaign is *in full swing*<sup>16</sup> and all sorts of *sparetime*<sup>17</sup> general and technical schools have sprung up *in great numbers*.<sup>18</sup> This high tide of the cultural revolution has spread from the countryside to the cities, where another *stream*<sup>19</sup> is evident — the establishment of factories by schools and the setting up of schools by factories.

Now this combination of schooling and productive labour has given rise to the campaign *to reform*<sup>20</sup> school *curricula*<sup>21</sup> and the efforts to change school systems, *as well as*<sup>22</sup> to change the composition of *the teaching staffs*,<sup>23</sup> etc. Our educational work is like a hundred flowers *in bloom*,<sup>24</sup> like "ten thousand horses galloping ahead."<sup>25</sup> Education is *now breaking the bounds of*<sup>26</sup> *exclusive control*<sup>27</sup> by the *experts*<sup>28</sup> and of *doctrinairism*<sup>29</sup> to become

办学，变为适合于我国情况的社会主义的教育事业。这种改变，是在党的领导之下实现的。所谓“多快好省不适用于教育”，“外行不能领导内行”，“党委不懂教育”，“群众不懂教育”等等谬论，正在被彻底粉碎。

我国是无产阶级专政的国家，是社会主义的国家。我国的教育，不是资本主义的教育，而是社会主义的教育。没有共产党的领导，社会主义的教育是不能设想的。社会主义的教育，是改造旧社会和建设新社会的强有力的工具之一。社会主义革命和社会主义建设的目的，是要消灭一切剥削阶级和一切剥削制度及其残余，实现各尽所能，各取所需，消灭城市与乡村的差别和消灭脑力劳动与体力劳动的差别的共产主义社会。这个目的，也就是社会主义教育的目的。这样的教育，只有无产阶级的政党——共产党——才能领导，资产阶级是没有资格来领导这样的教育事业的。只有在共产党的领导之下，教育工作才能出现今天我们所看见的这种新气象。

最近几年，在教育方针的问题上，有过长期的争论。在今年四月和六月中共中央召开的教育工作会议上，解决了一

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1. 适合. 2. 改变, 改造. 3. 发生. 4. 谬论, 背理. 5. 多快好省, more, faster, better, more economical 都是比较级形容词说明名词 result 效果. 6. 外行. 7. 被彻底粉碎, 被破碎成粉粉兒. 8. 无产阶级专政. 9. 不能设想的. 10. 强有力的武器. 11. 社会. 12. 消灭. 13. 剥削阶级. 14. 制度, 系统. 15. 残余. 16. 实现. 17. 各尽所能, 按需分配. according to 按照. ability 才能. 18. 实现, 貫徹, 实行. 19. ...与...的差别. 20. 脑力和体力劳动. 21. 消除. 22. 是, 采用. 23. 新面貌. 24. 对...的长期争论. 25. 理論的和实际的問題. 26. 解决.



the work of the whole Communist Party and the people as a whole, to become socialist education *suited to*<sup>1</sup> the situation in our country. This *transformation*<sup>2</sup> has been *taking place*<sup>3</sup> under the leadership of the Communist Party. Such *absurdities*<sup>4</sup> as "*more, faster, better and more economical results*"<sup>5</sup> cannot obtain in education," "*laymen*"<sup>6</sup> cannot lead experts," "Communist Party committees do not understand education," "the masses do not understand education," etc. *are being smashed to smithereens*.<sup>7</sup>

Our state is a *proletarian dictatorship*,<sup>8</sup> a socialist state. Our education is not bourgeois but socialist education. Socialist education is *inconceivable*<sup>9</sup> without Communist Party leadership. Socialist education is one of the *powerful weapons*<sup>10</sup> for transforming the old and building the new *society*.<sup>11</sup> The purpose of the socialist revolution and socialist construction is *to do away with*<sup>12</sup> all *exploiting classes*<sup>13</sup> and all *systems*<sup>14</sup> of exploitation including their *remnants*<sup>15</sup> and to *bring into being*<sup>16</sup> a communist society in which the principle "*from each according to his ability and to each according to his needs*"<sup>17</sup> is *carried out*,<sup>18</sup> and the *difference between*<sup>19</sup> town and country and between *mental and manual labour*<sup>20</sup> *eliminated*.<sup>21</sup> This is precisely the purpose of socialist education. Such education can be led only by the political party of the working class, the Communist Party; the bourgeoisie is not qualified to lead education of this type. Only under the leadership of the Communist Party can educational work *assume*<sup>22</sup> *the new countenance*<sup>23</sup> that we see it has today.

During the past few years, *prolonged debates on*<sup>24</sup> educational policy have taken place. Many *theoretical and practical problems*<sup>25</sup> were *settled*<sup>26</sup> at the conferences

系列的理論問題和實際問題。

中国共产党的教育方針，向來就是，教育為工人階級的政治服務，教育與生產勞動相結合；為了實現這個方針，教育必須由共產黨領導。這個方針，是同資產階級的教育方針針鋒相對的。資產階級的教育，是由資產階級的政治家領導的，是為資產階級的政治，即為資產階級專政服務的，是同無產階級專政不相容的。在社會主義制度之下，資產階級不敢直接地公開地提出要教育受資產階級政治家的領導，要教育成為反對無產階級專政的工具，它只能提出“教育由專家領導”、“為教育而教育”的虛偽的騙人的主張，來達到反對教育為無產階級專政服務的目的。所以在我們的社會主義國家中，資產階級的教育方針表現為：為教育而教育，勞心與勞力分離，教育由專家領導。

教育首先是傳授和學習知識。但什麼是知識？傳授和學習的目的是什麼？對這些問題，我們共產黨人的理解是同資產階級的理解不一樣的。資產階級教育學者的大多數認為，

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1. 召集，召開。 2. 服務於，為...服務。 3. 與...正相反的。 4. 政治家，政客。 5. 與...不相容的。 6. 提出，提倡。 7. 提出。 8. 虛偽的。 9. 騙人的。 10. 主張，建議。 11. 動詞 lead 的過去分詞。 12. 為教育而教育。 13. 以...為目標。 14. 體現於。 15. 首先。 16. 傳授。 17. 獲得，習得。 18. 理解，解釋。 19. 學究，教員（輕視用語）。 20. 認為。 21. 被看為。

on educational work *convened*<sup>1</sup> by the Central Committee of the Chinese Communist Party in April and June of this year.

The educational policy of the Chinese Communist Party has always been that education should *serve*<sup>2</sup> the politics of the working class and be combined with productive labour; and to apply this policy, education must be led by the Communist Party. This is the *direct opposite*<sup>3</sup> of the educational policy of the bourgeoisie. Bourgeois education is led by bourgeois *politicians*<sup>4</sup>; it serves the politics of the bourgeoisie, that is, it serves the dictatorship of the bourgeoisie; it is *incompatible with*<sup>5</sup> proletarian dictatorship. Under the socialist system, the bourgeoisie dare not *advocate*<sup>6</sup> directly and openly that education should be led by bourgeois politicians and be a weapon against the proletarian dictatorship; it can only *put forward*<sup>7</sup> the *hypocritical*,<sup>8</sup> *deceptive*<sup>9</sup> *propositions*<sup>10</sup> that "education should be *led*<sup>11</sup> by experts" and "*education for education's sake*,"<sup>12</sup> *with the aim of*<sup>13</sup> preventing education from serving the proletarian dictatorship. In our socialist country, therefore, the educational policy advocated by the bourgeoisie is *embodied in*<sup>14</sup> the propositions "education for education's sake," "mental and manual work are separate" and "education should be led by experts."

Education is, *first and foremost*,<sup>15</sup> the *transmission*<sup>16</sup> and *acquisition*<sup>17</sup> of knowledge. But what is knowledge? What is the purpose of transmitting and acquiring knowledge? We Communists *interpret*<sup>18</sup> these questions differently from the bourgeoisie. Most bourgeois *pedagogues*<sup>19</sup> *hold*<sup>20</sup> that only book knowledge is knowledge and that practical experience cannot be *regarded as*<sup>21</sup> knowledge.

只有書本知識才是知識，實踐的經驗不算知識。所以，他們認為，教育就是讀書，讀書愈多的人就愈有知識，有書本知識的人就高人一等。至于生产劳动，尤其是体力劳动和体力劳动者，那是下賤的，那是“絕路”。資產階級教育學者另外有一些人，則認為教育即是生活，生活即是教育。他們既不把生活理解為階級鬥爭和生产鬥爭的實踐，又不強調理論的重要性，因而實際上走到取消教育。資產階級的上述兩種看來似乎絕對相反的观点，來自一個共同的根源。他們說，人是沒有階級之分的，教育學是一門超階級的學問。

我們共產黨人的看法，與此不同。我們認為，教育學是社會科學。一切社會科學都要跟政治走；教育學亦不例外。人們是為了進行階級鬥爭和生产鬥爭而需要教育的。我們認為，世界上的知識只有兩門。一門是階級鬥爭的知識。這種階級鬥爭是以經濟地位划分的人的集團之間的鬥爭，這種鬥爭已經存在了幾千年。現在，在我國過渡時期內，還有階級鬥爭。在將來，階級消滅之後，雖然階級鬥爭沒有了，但是還有人民內部的矛盾，因而一萬年還會有毒草，即是說，還會有真理和謬誤之間的鬥爭，先進和落后之間的鬥爭，對於生產力

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1. 認為. 2. 高人一等的. 3. 可恥的. 4. 引人絕路, 得不到結果. 5. 堅持, 主張. 6. ['vaisi 'və:sə] 反過來, 反過來也是一樣 (拉丁文). 7. 也不 (連接詞). 8. 強調. 9. ...的重要性. 10. 取消, 勾消. 11. 實際上. 12. 兩種, 兩套. 13. 正與...或完全與...相反的. 14. 發生于, 源于. 15. 根, 根源. 16. 區別. 17. 人, 人類. 18. 教育學. 19. 一門學問. 20. 超階級. 21. 看. 22. 受...領導. 23. 作(戰). 24. 經濟地位. 25. 存在. 26. 時期. 27. 過渡. 28. 不再. 29. 雖然. 30. 人民內部矛盾. 31. 真理. 32. 謬誤.

They therefore *take the view*<sup>1</sup> that education means reading books; the more a man reads the more knowledge he has and those possessing book knowledge are of a *higher order*.<sup>2</sup> As for productive labour, particularly manual labour and manual workers, they think all this is *humiliating*<sup>3</sup> and *leading one to nowhere*.<sup>4</sup> There are other bourgeois pedagogues who *maintain*<sup>5</sup> that education is life and *vice versa*.<sup>6</sup> They do not understand life as the practice of class struggle and struggle for production, *nor*<sup>7</sup> do they *stress*<sup>8</sup> the *importance of*<sup>9</sup> theory. So in the end they *write off*<sup>10</sup> education *in effect*.<sup>11</sup> These *two sets*<sup>12</sup> of bourgeois views, though they appear to be *diametrically opposed to*<sup>13</sup> each other, *stem from*<sup>14</sup> the same *root*.<sup>15</sup> They imply that there is no class *differentiation*<sup>16</sup> among *human beings*<sup>17</sup> and that *pedagogy*<sup>18</sup> is a *branch of learning*<sup>19</sup> that *stands above classes*.<sup>20</sup>

We Communists *view*<sup>21</sup> the question differently. We believe that pedagogy is a branch of social sciences. All the social sciences must be *guided by*<sup>22</sup> politics, and education is no exception. People require education to *wage*<sup>23</sup> the class struggle and the struggle for production. We believe there are only two kinds of knowledge in the world. One is knowledge of the class struggle. The class struggle is the struggle between groups of men of different *economic status*<sup>24</sup> and this has already *existed*<sup>25</sup> for several thousand years. In the present *period*<sup>26</sup> of *transition*<sup>27</sup> in our country, there is still class struggle. In the future, when classes *no longer*<sup>28</sup> exist, *even though*<sup>29</sup> there will be no class struggle, there will still be *contradictions among the people*.<sup>30</sup> therefore, for ten thousand years to come there will still be poisonous weeds, that is, there will be struggle between *truth*<sup>31</sup> and *falsehood*.<sup>32</sup>

的發展的促進派和促退派之間的鬥爭。另一門是生產鬥爭的知識，即是人類與自然作鬥爭的知識。而哲學則是這兩門知識的概括和總結。哲學之所以重要，因為辯證唯物主義的哲學給人們提供正確的思想方法。人與人的本質的區別，不在於“氣質”或性格的不同，而首先是階級立場不同，再則是思想方法不同。階級立場與思想方法，是互相聯繫又互相區別的。錯誤常常來自兩個根源，一個是階級根源，一個是思想根源。人們要不犯大錯誤或少犯錯誤，就應當學習政治，學習哲學。我們共產主義者又認為，有兩種片面性的不完全的知識。同實際活動完全脫離關係的書本知識，是一種片面性的不完全的知識。毛澤東同志說：“學生們的書本知識是什麼知識呢？假定他們的知識都是真理，也是他們的前人總結生產鬥爭和階級鬥爭的經驗寫成的理論，不是他們自己親身得來的知識。他們接受這種知識是完全必要的，但是必須知道，就一定的情況說來，這種知識對於他們還是片面性的，這種知識是人家

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1. 先進的. 2. 落後的. 3. 促進. 4. 阻礙. 5. 自然. 6. 哲學. 7. 總結. 8. 概括. 9. 在於. 10. 辯證唯物論. 11. 供給, 提供. 12. 正確的思想方法. 13. 主要的區別. 14. 在於... 15. 氣質. 16. 性格. 17. 首先, 第一. 18. 階級立場. 19. 此外, 再者. 20. 互相聯繫. 21. 發出, 來自. 22. 泉源, 根源. 23. 階級根源. 24. 少犯錯誤. 25. 片面的. 26. 不完全的, 斷片的. 27. 與... 脫離. 28. 書本知識. 29. 即使. 30. 完全. 31. 親自的, 個人的. 32. 承繼. 33. 在一定的意義上.

between the *advanced*<sup>1</sup> and the *backward*,<sup>2</sup> between those who *promote*<sup>3</sup> and those who *impede*<sup>4</sup> the development of the productive forces.

The other kind of knowledge is the knowledge of the struggle for production, that is, the knowledge men gain in their struggle against *nature*.<sup>5</sup> *Philosophy*<sup>6</sup> is the *summing up*<sup>7</sup> and *generalization*<sup>8</sup> of the two kinds of knowledge. The importance of philosophy *consists in*<sup>9</sup> the fact that the philosophy of *dialectical, materialism*<sup>10</sup> *provides men with*<sup>11</sup> *a correct way of thinking*.<sup>12</sup> The essential *distinction*<sup>13</sup> between men *lies not in*<sup>14</sup> differences of "*disposition*"<sup>15</sup> or *personality*,<sup>16</sup> but, *first of all*,<sup>17</sup> in their different *class standpoints*<sup>18</sup> and, *in addition*,<sup>19</sup> their ways of thinking. Class standpoints and ways of thinking are *interrelated*<sup>20</sup> and at the same time are distinct from each other. Errors often *emanate from*<sup>21</sup> two *sources*<sup>22</sup> — *class origin*<sup>23</sup> and the way of thinking. To avoid making great errors or *to commit fewer errors*,<sup>24</sup> people must study politics and philosophy.

We Communists also maintain that there are two kinds of *one-sided*,<sup>25</sup> *fragmentary*<sup>26</sup> knowledge. One is book knowledge completely *divorced from*<sup>27</sup> practical activity. Comrade Mao Tse-tung says: "What sort of knowledge is the *bookish information*"<sup>28</sup> of the students? *Granted that*<sup>29</sup> their information is *entirely*<sup>30</sup> true knowledge, it is still not knowledge acquired through their own *personal*<sup>31</sup> experience but only a matter of theories written down by their forefathers to sum up the experiences of the struggle for production and of the struggle between classes. It is *entirely necessary* that they should *inherit*<sup>32</sup> this kind of knowledge, but it must be understood that *in a certain sense*<sup>33</sup> such knowledge is to them still some-

証明了，而在他們則還沒有証明的。最重要的，是善于將這些知識應用到生活和實際中去。所以我勸那些只有書本知識但還沒有接觸實際的人，或者實際經驗尚少的人，應該明白自己的缺點，將自己的態度放謙虛一些。”缺乏理論的、偏于感性的或局部的經驗，也是一種片面性的不完全的知識。毛澤東同志說：“我們從事實際工作的同志，如果誤用了他們的經驗，也是要出毛病的。不錯，這樣的人往往經驗很多，這是很可寶貴的；但是如果他們就以自己的經驗為滿足，那也很危險。他們須知自己的知識是偏于感性的或局部的，缺乏理性的知識和普遍的知識，就是說，缺乏理論，他們的知識也是比較地不完全。而要把革命事業做好，沒有比較完全的知識是不行的。”什麼才是比較完全的知識呢？毛澤東同志說：“真正的理論在世界上只有一種，就是從客觀實際抽出來又在客觀實際中得到了証明的理論，沒有任何別的東西可以稱得起我們所講的理論。”“一切比較完全的知識都是由兩個階段構成的：第一階段是感性知識，第二階段是理性知識，理性知識是感性知識的高級發展階段。”“有兩種不完全的知識，一種是現成書本上的知識，一種是偏于感性和局部的知識，

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1. 証實. 2. 善于. 3. 明白. 知道. 感覺. 4. 缺點. 5. 謙虛. 6. 感性的. 7. 局部的. 8. 從事. 9. 失敗. 遭難. 10. 誤用. 11. 富于. 12. 寶貴的. 13. 滿足于. 14. 理性的. 15. 淵博的. 廣泛的. 16. 換言之. 17. 配備着. 18. 客觀現實. 19. 階段. 20. 后者. 21. 前者. 22. (道德、知識等的) 發達程度.



thing one-sided, something which has been *verified*<sup>1</sup> by others but not yet by themselves. The most important thing is that they should *be well versed in*<sup>2</sup> applying such knowledge in life and practice. Therefore, I should advise those who have only bookish knowledge but little or no practical experience that they should *be aware of*<sup>3</sup> their own *shortcomings*<sup>4</sup> and be *modest*,<sup>5</sup>

Experience without theory, which is usually *perceptual*<sup>6</sup> or *partial*,<sup>7</sup> is also a kind of one-sided, fragmentary knowledge. Comrade Mao Tse-tung says: "Those comrades who are *engaged in*<sup>8</sup> practical work will also *come to grief*<sup>9</sup> if they *misuse*<sup>10</sup> their experience. True, these comrades are often *rich in*<sup>11</sup> experience, which is certainly *valuable*,<sup>12</sup> but it would be a great danger if they should *rest content with*<sup>13</sup> such experience. They ought to realize that their knowledge is usually perceptual and partial, and that they lack *rational*<sup>14</sup> and *comprehensive*<sup>15</sup> knowledge; *in other words*,<sup>16</sup> they are not *equipped with*<sup>17</sup> theory, and their knowledge is thus comparatively incomplete. Without comparatively complete knowledge it is impossible to do revolutionary work well." What is then comparatively complete knowledge? Comrade Mao Tse-tung says: "There is only one kind of true theory in the world, the theory that is drawn from *objective reality*<sup>18</sup> and then in turn verified by it; nothing else can be called theory in our sense." "All comparatively complete knowledge is acquired through two *stages*,<sup>19</sup> first the stage of perceptual knowledge and secondly the stage of rational knowledge, *the latter*<sup>20</sup> being the development of *the former*<sup>21</sup> to a higher *plane*."<sup>22</sup> "There are two kinds of incomplete knowledge: one is knowledge already contained in books and the other is knowledge which is