

PEKING REVIEW

27

July 5, 1974

**The Party Exercises Overall
Leadership**

**First-Round Victory Over Two
Superpowers**

— On procedural debate in the Third U.N. Conference
on Law of the Sea

Confucius—the Man

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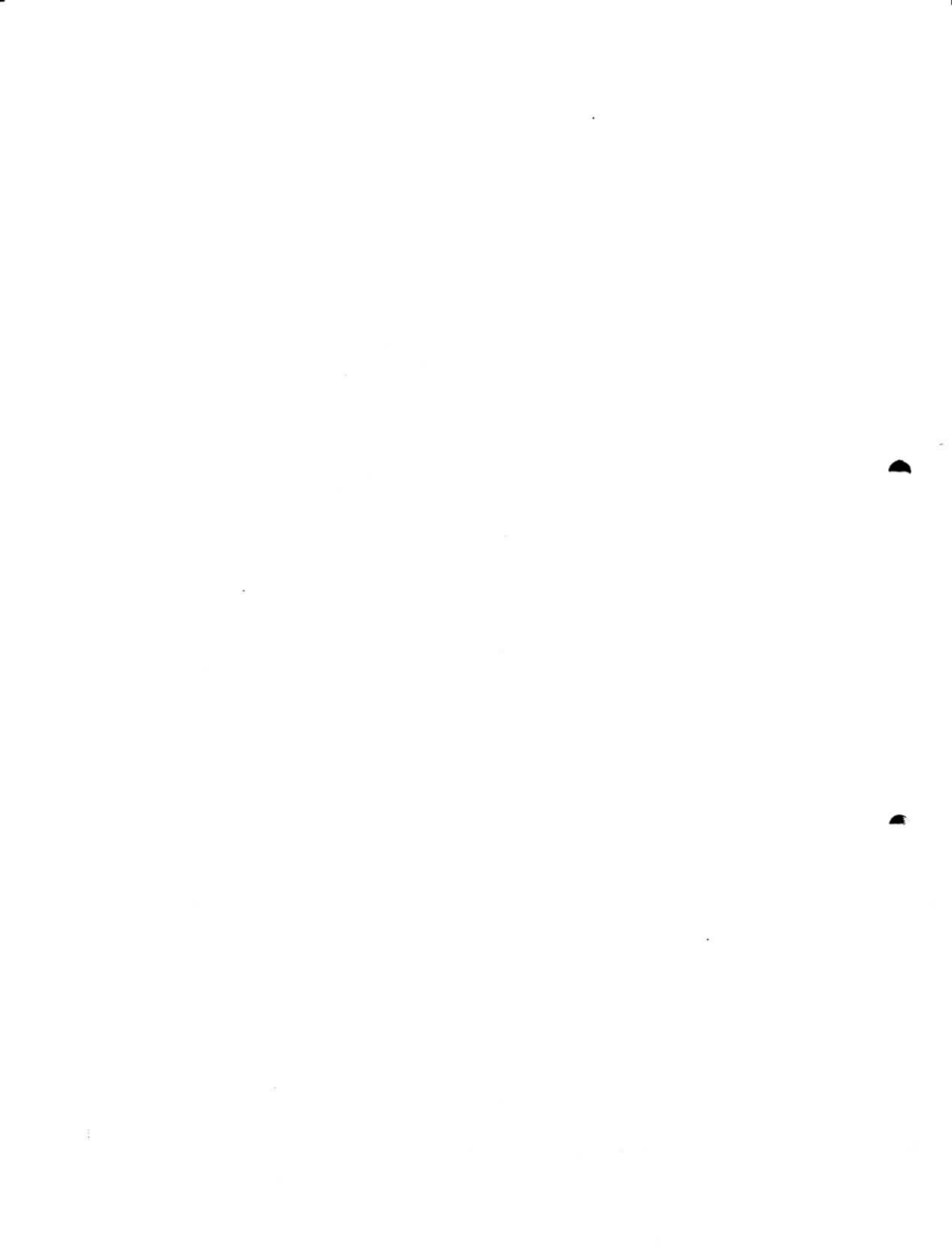
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China Establishes Diplomatic Relations With Venezuela

Representative of the Government of the People's Republic of China Vice-Minister of Foreign Trade Chai Shu-fan and Representative of the Government of the Republic of Venezuela Foreign Minister Efrain Schacht Aristeguieta signed in Caracas on June 28 the joint communique on the establishment of diplomatic relations between China and Venezuela.

The communique said: "The Government of the People's Republic of China and the Government of the Republic of Venezuela, animated by the desire of promoting friendship, co-operation and mutual understanding between the two peoples, have decided, in accordance with the principles of equality of states, mutual respect for sovereignty and territorial integrity, non-aggression against other countries, non-interference in other countries' internal affairs and peaceful coexistence, to establish diplomatic relations at the ambassadorial level as from June 28, 1974.

"The Government of Venezuela recognizes the Government of the People's Republic of China as the sole legal government of China. The Chinese Government reaffirms that Taiwan is an inalienable part of the territory of the People's Republic of China. The Government of Venezuela takes note of this position of the Chinese Government.

"The Chinese and Venezuelan Governments have agreed to exchange ambassadors within a short time and to give each other, on the basis of equal treatment, reciprocal benefit and friendly consultations and in conformity with international practice, all necessary assistance for the establishment and functioning of embassies in their respective capitals."

A *Renmin Ribao* editorial on June 30 greeted the setting up of diplomatic relations by saying that this "fully conforms to the interests and

aspirations of the two peoples and the Chinese people warmly acclaim it."

The editorial said: "Venezuela is located on the northern tip of South America and is rich in natural resources. The Venezuelan people have a glorious tradition of struggle against imperialism and colonialism and have written brilliant chapters in Latin America's history of liberation. In recent years, they have achieved tremendous successes in defending their state sovereignty and developing their national economy, especially in the struggle to protect their national petroleum interests. Together with many other Latin American countries, Venezuela has worked and struggled persistently against the superpowers' maritime hegemonism and in defence of the 200-nautical-mile maritime rights and sea resources. The Chinese people deeply admire and firmly support this."

It pointed out: "Though China and Venezuela are separated by oceans, their peoples have always supported and encouraged each other in the fight against imperialism, colonialism and hegemonism. The friendship between the Chinese and Venezuelan peoples has steadily developed in recent years."

The editorial expressed the conviction that the friendly relations and co-operation between the two countries will certainly further develop in the days to come through the common efforts of both sides.

Chinese Leaders Meet Dr. Yang Chen-ning

Chinese Party and state leaders Wang Hung-wen, Yeh Chien-ying, Chang Chun-chiao, Teng Hsiao-ping and Kuo Mo-jo met and had a very cordial talk with American physicist Dr. Yang Chen-ning on June 28. Dr. Yang's relatives, Tu Yu-ming and his wife, also were present.

On the afternoon of the same day Comrades Chiang Ching, Chen Hsi-lien and Chi Teng-kuei met and had

a very cordial talk with Dr. Yang and later dined with him. Accompanied by Comrade Wu Teh and others, Dr. Yang also saw two modern revolutionary dance-dramas that evening.

Dr. Yang Chen-ning came to China on June 3 to see his relatives and for a visit.

Albanian National Folk Song And Dance Ensemble in Peking

Chinese Party and state leaders Yeh Chien-ying, Teng Hsiao-ping, Wu Teh, Ni Chih-fu and Ngapo Ngawang-Jigme on June 29 attended a performance by the Albanian National Folk Song and Dance Ensemble, the last on its schedule in Peking. During the intermission, they met and had a very cordial and friendly conversation with leading members of the visiting ensemble as well as its art director, dance trainer and principal artists.

Chiang Ching, Chen Hsi-lien and Chi Teng-kuei, Members of the Political Bureau of the Central Committee of the Communist Party of China, also attended a performance by the ensemble on June 28.

The ensemble gave its premiere on June 24 for audiences in the capital. Yao Wen-yuan, Member of the Political Bureau of the Central Committee of the Communist Party of China; Wu Teh, Member of the Political Bureau of the C.P.C. Central Committee and Head of the Cultural Group Under the State Council; and others attended. The audiences greeted the excellent performance by the Albanian comrades-in-arms with repeated applause.

The National Folk Song and Dance Ensemble of Albania, the land of the mountain eagle, led by Pali Karafil, Vice-Chairman of the Executive Committee of the Tirana District People's Council, arrived in Peking on June 20. The ensemble was warmly welcomed on its arrival at the airport

by Yu Hui-yung, Deputy Head of the Cultural Group Under the State Council, and other leading members of the departments concerned and representatives of Chinese literary and art workers as well as more than 500 people of the capital.

Many performers in the ensemble, which visited China in 1961, are very familiar to Chinese audiences. The Albanian comrades-in-arms' performance tour will surely make positive contributions to the furtherance of the revolutionary friendship and unity of the people and literary and art workers of China and Albania and to the promotion of cultural exchanges between the two countries.

On June 25 they visited the China-Albania Friendship People's Commune where comrades-in-arms of the two countries did farm work side by side and then had a get-together. They chatted about the close comradeship between the two peoples forged in their common struggle against imperialism and revisionism.

Growth of "Barefoot Doctors" In the Countryside

More than one million "barefoot doctors" who engage in farm production while doing medical work are now in China's countryside. They are playing an important part in improving medical and health work in the villages, protecting peasants' health, promoting farm production and pushing ahead the proletarian revolution in health work.

The "barefoot doctors" first appeared in a paddy-rice growing area on Shanghai's outskirts. Some medical workers in the countryside who had gone through short-term training (generally three to six months) worked barefoot in the paddyfields like other village folk. Hence the term "barefoot doctors" which was affectionately given them by the villagers. During the Great Proletarian Cultural Revolution, health departments in various places have trained large numbers of "barefoot doctors" in accordance with Chairman Mao's instruction "In medical and health work, put the stress on the rural areas." In September 1968, *Hongqi*

and *Renmin Ribao* published an investigation report introducing the "barefoot doctors" of Chiangchen People's Commune on the outskirts of Shanghai. This was a great support to the socialist new-born thing, and "barefoot doctors" increased rapidly throughout China's countryside.

The "barefoot doctors" now form an important force in village public health work. In most production brigades, each consisting of one to several villages, there is one or several "barefoot doctors." Every production team, consisting of a dozen to several dozen families, has medical workers and midwives who are not divorced from production. At present there are over 3 million such medical workers in the rural areas. Many "barefoot doctors" and medical workers are women. The minority peoples have their own "barefoot doctors" and medical workers in the areas they inhabit.

After being trained on the recommendation of commune members, "barefoot doctors" strike deep roots among the masses. With profound proletarian feelings, they serve the peasant masses painstakingly and in all seriousness and do their best to improve their skill in the course of practice. Fast maturing, they are now performing such duties as curing diseases (generally speaking, they can handle common local diseases after working two to three years, and some can even treat more complicated and serious cases), propagating hygiene among the people, organizing mass drives to improve environmental sanitation and implementing the principle of "putting prevention first," working on family planning programmes and mother and child care, mobilizing the peasants to pick, plant and process medicinal herbs, and running the co-operative medical service well.

"Barefoot doctors" are playing an ever greater role in the proletarian revolution in public health work and the revolution in medical education. Since 1970, a number of "barefoot doctors" have been selected and sent every year to medical colleges and schools for further study, and the more experienced ones are asked to

teach and pass on their knowledge to city medical students doing practical work in the countryside. They are also in close contact with hospitals and other medical institutions in their localities. Since they retain the fine qualities of the working people and are well acquainted with the peasants' wishes and demands and the actual needs of rural medical and health work, they play a tremendous role in criticizing the revisionist line in health work and implementing Chairman Mao's revolutionary line in this field.

In the current movement to criticize Lin Piao and Confucius, together with the broad masses, the "barefoot doctors" in various places repudiate the crimes of Lin Piao and company for trying to restore capitalism and opposing "barefoot doctors," a socialist new thing grown up in the Cultural Revolution. They are determined to translate into action Chairman Mao's revolutionary line in health work with greater consciousness and do medical and health work in the countryside well.

Asian Games Selective Trials End

Selective trials for the 7th Asian Games events in which China will participate ended in June.

Beginning late April, they included 14 events: track and field, swimming (including diving and water polo), gymnastics, weightlifting, basketball, volleyball, football, table tennis, badminton, tennis, cycling, shooting, fencing and wrestling. In some events the selective trials were held concurrently with the national competitions that were taking place.

Taking part in the trials in Peking and other cities were nearly 2,000 athletes from all parts of China, who brought with them the warm support of the Chinese people for the 7th Asian Games. Athletes among Taiwan-born compatriots residing in Japan and the United States returned to the motherland for the trials and were warmly welcomed and acclaimed by the athletes and spectators in Peking

and elsewhere for their patriotism and good performances.

The selective trials were the biggest sports event in China since the Great Proletarian Cultural Revolution began. Guided by Chairman Mao's revolutionary line in physical culture and sports, mass sports activities have progressed further in the last few years. This has laid a broad basis for training newcomers and improving the standard of sports. Among the competitors were many veterans who had won honours for the motherland and a far greater number of up-and-coming young people who had come to the fore during the Great Cultural Revolution. The average age of the more than 240 gymnasts taking part in the trials was 16, while that of the swimmers 17 (the youngest being 3).

During the trials which took place in the thick of the deepening nationwide movement to criticize Lin Piao and Confucius, the participants conscientiously studied Marxism-Leninism-Mao Tsetung Thought and the documents issued by the Party Central Committee, criticized the ultra-Rightist nature of Lin Piao's revisionist line and repudiated the influence and manifestations of the revisionist line in physical culture and sports. With their revolutionary spirit thus brought forth, they trained hard, strove for better results and gave full attention to displaying the spirit of "friendship first, competition second." A number of national records and junior records in track and field, swimming, weightlifting, shooting and cycling were broken. One markswoman equalled the world record in the standard pistol event.

At the conclusion of the trials, a leading member of the All-China Sports Federation told Hsinhua correspondents that, as a result of the joint efforts of the Chinese and other Asian peoples, the Asian Games Federation expelled the Chiang Kai-shek clique and restored to the All-China Sports Federation its legitimate rights. Consequently China has decided to take part in the 7th Asian Games in Teheran in September.

To live up to the expectations of the people of various Asian countries, he continued, we shall send to this gala sports meet of the Asian peoples a contingent of athletes who are good ideologically, show fine sportsmanship and have fairly high skill. On the basis of the development of sports in China, he declared, China will send a sports delegation composed of more than 300 athletes and coaches and will participate in 14 events at the Asian Games, with the exception of boxing and hockey. Included in the delegation will be some world title winners and world or national record holders.

Informing the correspondents that there will be Taiwan-born people working in sports and athletes on the delegation, he pointed out: As everyone knows, there is only one China in the world and that is the People's Republic of China. Taiwan is a province of China. Only the All-China Sports Federation and its affiliated associations of various sports have the right to send teams representing China in international competitions. Athletes from Taiwan Province can take part in national competitions like those from other provinces, municipalities and autonomous regions and may be selected to national teams for international competitions. The Chinese people and athletes firmly oppose the schemes of any international sports organizations to create "two Chinas" or "one China and one Taiwan" through international sports activities. A few leaders of some international sports organizations, he further pointed out, are still trying to prevent athletes of other Asian countries from competing with their Chinese counterparts at the Asian Games; this act which goes against the tide of history is bound to meet with firm resistance and opposition from the peoples of Asia and the rest of the world, especially from those in sports circles.

Statement by Leading Member Of Chinese Football Association

A statement by a leading member of the Football Association of the People's Republic of China said:

At the recent Congress of the International Federation of Football Associations (F.I.F.A.), the Kuwait Football Association's proposal urging the F.I.F.A. to expel the Chiang Kai-shek clique and restore the legitimate seat to China won majority support, with 59 votes for and 47 against the motion. The erroneous stand of "two Chinas" and "one China, one Taiwan," to which a few people with ulterior motives in the F.I.F.A. obstinately clung, met with strong opposition and discontent from the majority of its members. This once again shows that it is the common desire of the Third World and all countries and personages upholding justice to restore to China its legitimate seats in international sports organizations and expel the Chiang Kai-shek clique from them. We express heartfelt gratitude to the Kuwait Football Association, the National Football Federation of Albania, the African Football Federation, the Iranian Football Association and the Pakistan Football Federation as well as all other football associations and personages supporting Kuwait's just proposal.

It must be pointed out that with support of the majority at the congress, the Kuwait's motion should have been adopted at once. But a few people with ulterior motives in the F.I.F.A. wilfully obstructed and sabotaged. Before the voting, they used the trick of requiring a so-called three-quarters majority for the adoption of Kuwait's proposal. As a result, the proposal was unreasonably turned down under the pretext that it failed to get a three-quarters majority as required. This is another ugly performance they put on to obstruct the restoration to China of its legitimate seat in the F.I.F.A. The Chinese people and football players express great indignation against this.

The present international situation is excellent. The people all over the world and the people of the Third World in particular are winning new victories repeatedly in their struggle against imperialism, colonialism and

(Continued on p. 29.)

The Party Exercises Overall Leadership

JULY 1 is the 53rd birthday of the Communist Party of China.

Our Party has grown in strength in the storms of class struggle and the struggle between the two lines. Party committees at all levels and vast numbers of Party members have undergone a new test and tempering in the movement to criticize Lin Piao and Confucius. Practice in the struggle provides further proof that ours is a great, glorious and correct Party. Our Party has become stronger, more united and more vigorous through the Great Proletarian Cultural Revolution, now eight years old, and through its Ninth and Tenth National Congresses.

Chairman Mao has taught us: **"The Chinese Communist Party is the core of leadership of the whole Chinese people. Without this core, the cause of socialism cannot be victorious."** Of the Party, the government, the army, the mass organizations and the cultural and educational institutions, whether in the east, west, south, north or centre of our country, it is the Party that exercises overall leadership. The current movement to criticize Lin Piao and Confucius must be conducted under the centralized leadership of Party committees. Only when Party leadership is strengthened is it possible to organize the forces in various fields and attain **unity in thinking, policy, plan, command and action** on the basis of Chairman Mao's proletarian revolutionary line. In the course of the movement, it is normal in Party life to wage struggles inside Party committees for the correct line against the erroneous line and for correct ideas against mistaken ideas, and to make criticism and self-criticism of the shortcomings and mistakes in their work in line with the principles **"Practise Marxism, and not revisionism; unite, and don't split; be open and aboveboard, and don't intrigue and conspire."** This increases the fighting capability of our Party organizations and enables them to give the movement more powerful leadership; it does not in any way imply that Party leadership may be weakened.

Most fundamental in strengthening Party leadership is to unswervingly carry out Chairman Mao's proletarian revolutionary line and policies. It is essential to have faith in the masses, rely on them, boldly mobilize them and be good at translating Party policy into the action of the masses. It is essential to firmly support the proletarian revolutionary spirit of the masses and welcome their criticism and supervision—this is an indication that our Party and state are flourishing. It is essential to go among the masses, sum up in good time the experience they have gained in struggle, concentrate it and persevere in it. When certain wrong

ideas running counter to Marxism arise in a mass movement, we should adhere to principle and give the masses guidance. As regards the relationship between the Party and the masses, Chairman Mao has pointed out: **"The Party must lead the masses to carry out all their correct ideas in the light of the circumstances and educate them to correct any wrong ideas they may entertain."** We should act in this way.

"The correctness or incorrectness of the ideological and political line decides everything." Party committees at all levels should adhere to Chairman Mao's proletarian revolutionary line, always stand in the van of the struggle to criticize Lin Piao and Confucius, firmly keep to its general orientation and boldly lead it forward. They should function as bulwarks in this struggle, capable of leading the proletariat and the revolutionary masses in using Marxism to occupy all spheres of the superstructure. The movement to criticize Lin Piao and Confucius has now achieved great successes. But it is still necessary for the whole Party to make tremendous efforts so that the movement will become deep-going, popularized and sustained. Contingents of worker-peasant-soldier theoretical workers and professional theoretical workers have gone into action in many places. They are studying the history of the two-line struggles between the Confucian and Legalist schools in different historical periods over the past 2,000 years and more and learning from the historical experience of class struggle, so as to keep to the socialist road, oppose capitalist restoration, consolidate the dictatorship of the proletariat and ensure the success of the current struggle to oppose and prevent revisionism. This is an indication that the movement is developing in depth. To retain the initiative in leading the movement, Party committees at all levels should keep abreast of new developments and study new problems. It is necessary, under Party leadership, to give full play to the role of the revolutionary committees at all levels. The organizations of workers, peasants, women and youth and other revolutionary mass organizations should also play their part under the centralized leadership of the Party. Efforts should be made to unite with more than 95 per cent of the masses and cadres.

"Obey orders in all our actions, march in step to win victory." Let us unite under the leadership of the Party Central Committee headed by Chairman Mao to win still greater victories in the struggle to criticize Lin Piao and Confucius and achieve new successes in **grasping revolution, promoting production and other work and preparedness against war.**

(*Renmin Ribao* editorial, July 1)

Entire Procedural Rules Approved

The Third World countries and a number of Second World countries succeed in defeating through struggle the two superpowers' designs to gain a de facto veto at the conference.

AFTER week-long informal consultations and plenary session debate, the Third U.N. Conference on the Law of the Sea in Caracas at a plenary session on the afternoon of June 27 approved, without voting, the entire procedural rules.

The procedural rules provide: "Decisions of the conference on all matters of substance, including the adoption of the text of the convention on the law of the sea as a whole, shall be taken by a two-thirds majority of the representatives present and voting, provided that such a majority shall include at least a majority of states participating in that session of the conference."

Agreement was reached on the procedural rules after consecutive and intense informal consultations and the deletion of a "special article" in the draft proposal. Under this "special article," the final text of the convention on the law of the sea as a whole shall be adopted by a "higher majority" of the states participating in the session of the conference.

Immediately after the adoption of the procedural rules, the Soviet delegate took the floor to express dissatisfaction. Conference sources disclosed that the Soviet delegation had obstinately insisted despite the opposition by many other delegates that the final text of the convention on the law of the sea should be adopted by a "higher majority" of the states participating in the session of the conference. At the June 24 meeting for consultations, the Bulgarian delegation submitted a draft proposal that the final text of the convention on the law of the sea should be adopted by a two-thirds majority of all states participating in the conference. This is where the "special article" came from.

Discussions on the procedural rules began on June 21. During the one-week debate, a sharp confrontation took place between a few maritime powers represented by the two superpowers on the one hand and the majority of Third World countries as well as such countries as Australia, Canada, New Zealand, Iceland, Greece and Spain on the other. This struggle centred on the question of what sort of majority was required for the approval of the convention on the law of the sea. Both superpowers stressed a "consensus" which in fact would enable them to have a veto. However, the superpowers' unreasonable demand was exposed and opposed there and then by representatives of many Third World countries.

The Chinese representative pointed out that it was necessary to have full consultations and seek mutual understanding on matters of substance. But vigilance should be kept against some people who, in the guise of "consensus," were in reality insisting on possessing the "veto" at the conference so as to maintain their vested interests as hegemonic powers. He also pointed out that the Third World countries, coastal or land-locked, have identical fundamental interests. Any difference they have on certain concrete questions can be resolved reasonably by mutual understanding and accommodation and through friendly consultations on an equal footing.

The Peruvian representative pointed out that the tactics of the big states are clear: They insisted on a "consensus" to maintain the status quo and make the majority of the countries renounce the rights to defend their sovereignty and even sacrifice the present and future interests of their peoples.

The Ivory Coast representative said that the conference could not allow its decision to be wrecked by a minority consisting of the Eastern and Western developed countries.

One after another, representatives of Ecuador, Kenya, Ghana, Sierra Leone, Cameroon, Trinidad and Tobago, Nigeria and other countries pointed out that the voting rules advocated by the two superpowers were in fact an attempt to obtain a veto against the Third World countries' defence of their maritime rights. Many representatives indicated that no special rule should be made on the voting of the final text of the convention on the law of the sea.

Taniela Tufui, representative of Tonga, declared that after listening to the speeches by other delegates he withdrew his support for the Soviet proposal.

Representatives of many Third World countries exposed the superpowers' activities of creating dissension and division among Third World countries. They maintained that in working out the law of the sea, the interests of land-locked and geographically disadvantaged states should be taken into consideration. Some delegations of Third World countries were of the opinion that developing coastal and land-locked nations should coordinate and harmonize their positions on the basis of common interest.

Before adopting the draft rules of procedure of the Credentials Committee, the plenary session warmly discussed the amendment put forward by the Chinese delegation. Explaining the reasons for the amendment, the Chinese representative stressed that every session of the conference on the law of the sea should have the right to examine the credentials of all representatives to the conference. The last sentence of Article 4 of the original draft stipulates that "at the subsequent sessions of the conference it shall examine only the credentials of representatives newly accredited." This in fact restricts and deprives the conference of its right to examine matters relating to credentials as a whole. This is most unreasonable. Therefore, he proposed that the sentence be deleted or a necessary amendment be

made to it so as to ensure the conference the right to examine matters on credentials.

After the Chinese delegate spoke, delegates of Egypt, Cameroon, Iraq, Albania, the Congo, Algeria, Guinea, Peru, Cuba, Madagascar, Senegal, Romania, Pakistan and Morocco took the floor to express support for the Chinese amendment.

The said article, amended after consultation in accordance with the principle proposed by the Chinese delegation, was passed without voting. The conference hall then resounded with warm applause. Only the American delegate expressed reservation about this article.

The conference general debate began on June 28.

First-Round Victory

THE Second Session of the Third U.N. Conference on the Law of the Sea adopted, without voting and by unanimous approval, all the rules of procedure for the conference on the afternoon of June 27 after a week of hot debate and fierce struggles. The conspiracy of the two superpowers, the Soviet Union and the United States, to obtain the right of veto in a disguised form has been frustrated. This is a first-round victory of the Third World countries and other small and medium-sized countries in holding fast to their just stand.

Taking his stand of maritime hegemonism and expansionism in the course of debate, the Soviet representative worked in concert with the other superpower and made a big to-do about the decision-making in an attempt to place obstacles in the way of the conference and prevent the birth of a new law of the sea. However, through the efforts of the Third World countries to eliminate internal divergences and unite to oppose hegemonism, the conference turned down a number of unreasonable proposals on voting put forward by the superpowers.

Essence of the Debate

The essence of the debate on the rules of procedure at the conference attended by over 140 countries was whether to respect the opinions of the majority of small and medium-sized countries in the world in establishing a new system on the law of the sea or to allow the superpowers to decide everything arbitrarily and acquire the right of veto against these countries.

Indeed, "the situation is getting pretty hot" for the superpowers at the current conference on the law of the sea. They are in a position of defendants on many important issues, including the 200-nautical-mile maritime rights and the system of passage of straits for international navigation within the territorial sea of the coastal countries. They are absolutely in the minority. They tremble with fright in the face of the Third World and the small and medium-sized countries which form the

majority. They fear that their privilege of dominating the sea will be denied by the majority and therefore they are doing their utmost to acquire the right of veto against it.

Soviet Stand for Hegemonism

To defend its maritime hegemony, the Soviet Union, a superpower, has in recent years wanted to maintain the system of the old law of the sea and is reluctant about a conference on working out a new law of the sea. Last fall when the U.N. General Assembly passed a resolution for convening the Third U.N. Conference on the Law of the Sea put forward mainly by Third World countries, the Soviet representative abstained twice at a group meeting and a session of the Assembly on the pretext that "the opportunity has not yet ripened." When the First Session of the Third U.N. Conference on the Law of the Sea was held in New York last December to discuss the rules of procedure, the Soviet representative brazenly proposed at the meeting that the conference should discuss matters of substance "by consensus." In other words, the conference could not make any decision without consent by the superpowers. The Soviet representative also clamoured without any reason: "No group of states should be allowed to impose its views on others by means of an arithmetical majority"; "any decisions the conference might adopt should not impair the legitimate interests of any group of states." In short, the Soviet Union is afraid of the majority and voting. It dreads that small and medium-sized countries will rise in rebellion against its maritime hegemony!

This arbitrary and despotic attitude of the Soviet Union met with stern repudiation on the spot from many representatives of the Third World countries.

The superpowers had to change their tactics in the face of firm opposition from many countries. As is known, according to the rules of procedure of the U.N.

General Assembly, decisions on important matters used to be taken by a two-thirds majority of the member nations present and voting. However, the U.S. representative, disregarding the rules, advocated that such decisions should be taken by a two-thirds majority of representatives of states participating in the conference, no matter whether they are present and voting. The Soviet representative went even farther by advancing the totally absurd proposal that in case consensus cannot be reached on matters of substance and voting is necessary, "decisions of the conference shall be taken by a nine-tenths majority of the representatives present and voting." Such a voting method, which allows the one-tenth minority to veto the opinion of the absolute majority of nine-tenths, is unprecedented in the United Nations and in international relations. As a result of obstruction and sabotage by the superpowers, the rules of procedure of the conference could not be mapped out at the first session of the conference which lasted more than ten days.

At the beginning of the second session in Caracas, the Soviet representative reiterated the ridiculous stand on the requirement of a nine-tenths majority for making decisions. But since this proposal bared the hegemonic nature of the Soviet revisionists' position and it had been subjected to thorough repudiation, the Soviet representative dared not stress it again in open discussions but repeatedly advocated in informal consultations that the practice of "consensus" had been increasingly adopted by international conferences and that decisions on major questions ought to be made by "the broadest majority" at the current conference. Meanwhile, Bulgaria came forth at the plenary session with a proposal that while the articles of the new convention on the law of the sea could be separately adopted by a simple majority in the committees, the convention as a whole must be finally put to a vote at a plenary session during which a two-thirds majority of the states participating in the conference is required for adoption. The proposal was agreed to and supported by the United States at the meeting.

Third World Countries Play Important Role

Many representatives of the Third World countries immediately saw through this proposed voting procedure as another attempt by the superpowers to preserve the right of veto in a disguised form. Going straight to the point, the representative of Kenya told the meeting that if such a formula was adopted, the provisions adopted by the committees after ten weeks of discussions could still be voted down by the minority countries when the provisions were finally put to a vote as a whole. This was merely a revamped formula to postpone the veto, he declared.

In the course of consultations, the representative of Peru sternly castigated the schemes of the superpowers. He pointed out that the countries which had dominated others by power and force now sought to dominate by veto, to impose their will upon the majority countries which had needed others' constant help but today

rose up against domination by the most powerful nations.

During the consultations, the Canadian representative pointed out that certain people insisted on a two-thirds majority vote of the countries participating in the conference. "This is too excessive," he said.

What warrants attention is that in the course of the debate, the two superpowers tried their best to drive a wedge between the land-locked states and the coastal states in a vain attempt to extricate themselves from their dilemma. However, the basic interests of the developing countries, whether land-locked or coastal states, are identical; and certain disagreements between them can certainly be settled reasonably through friendly consultations on the basis of mutual respect for each other's sovereignty and of fighting in unity against the hegemonic powers. They have come to realize more and more that both the land-locked and coastal states will suffer equally if the schemes of the hegemonic powers succeed.

The debate on the rules of procedure was the prelude to a sharp and complicated struggle centring round the whole issue of the law of the sea. However, it reflected the characteristics and trend of the times. The outcome of the debate proved once again that on such an international problem of vital importance as the law of the sea, the day when the superpowers could dictate and decide everything in accordance with their hegemonistic interests is gone for ever and that the Third World countries and small and medium-sized countries are playing a more and more important role. After adoption of the rules of procedure the Soviet representative, unable to restrain himself, openly came out at the meeting to give vent to his dissatisfaction, complaining that the rules of procedure were unable to "meet" the Soviet demands. This amply reflects the predicament of "flowers fall off, do what one may" that the superpowers are in.

Though the Third U.N. Conference on the Law of the Sea has wound up its debate on procedural matters, it will face a still more arduous and complicated struggle when discussion on substantive matters begins. Even on matters of procedure, the superpowers stubbornly insisting on their hegemonic stands can put up new obstacles.

But the struggle of the Third World countries to oppose maritime hegemony and defend their sovereignty and the interests of their national economies is not to be checked by any force, as it conforms to the general trend and popular feeling.

It is certain that so long as the countries and peoples of the Third World persist in unity and unite with all forces that can be united, they will be able to frustrate the schemes of the superpowers, make the conference a success and contribute to working out a new system of the law of the sea in conformity with the fundamental interests of the people of the world.

(A commentary by Hsinhua Correspondent, June 27)

Soviet Revisionist Social-Imperialists Are Enemy Of Third World on Maritime Issue

THE Soviet social-imperialists have in recent years made a number of lengthy and arrogant statements on the maritime issue. These statements are intended to "justify" their expansionist moves for maritime hegemony and to wildly attack the Third World countries' just stand in defending their state sovereignty and maritime rights and resources. This indicates that the Soviet revisionists are the vicious enemy of the Third World on the maritime issue, as well as on other issues.

S.G. Gorshkov, Vice-Minister of Defence and Commander-in-Chief of the Navy of the Soviet Union, has publicly stated that Soviet social-imperialism intends to contend with the other superpower for maritime domination and he has launched unbridled attacks on the rising Third World standing in the way of Soviet social-imperialism's madly ambitious designs. In his book *The Navy in Time of War and Peace*, he raves: "Today there still exists a grave threat of a further division of the world seas. The pronounced characteristic in the present stage is that some developing countries in Asia, Africa and Latin America insist that the existing law on the use of the world seas should be re-examined."

Gorshkov's remarks show that Soviet social-imperialism has met a powerful opponent—the countries of the Third World—at a time when it seeks maritime hegemony. The reason Gorshkov lashes out at the Third World is that its coastal states have firmly demanded the replacement of the obsolete law of the sea by a new law which would defend their maritime rights and resources and would thus prevent the world seas from continuing to be the "private seas" of one or two superpowers in which they manoeuvre at will on the pretext of "security interests requirements." Herein lies the focus of struggle between the coastal states of the Third World and the maritime powers represented by one or two superpowers.

Stubborn Guardian of Old Law of the Sea

Catering to its need for expansionist moves to obtain maritime hegemony, Soviet social-imperialism has been the stubborn guardian of the old law of the sea. Gorshkov himself arrogantly declared that what should be done on the maritime issue "is not to change the criteria of the international law of the sea" but "to strictly abide by the existing regulations." The Soviet paper *Krasnaya Zvezda* recently stated: "The principles of the law of the sea stemmed from universally accepted

rules in existing international relations (such as freedom of the high seas and other principles). No country should unilaterally refuse to abide by these rules." In a word, in the eyes of the Soviet revisionist ruling group, the old order of the sea reflecting the colonialist interests of the maritime powers is inviolable.

In fact, the old law of the sea was never universally accepted. It was imposed by a few imperialist maritime powers on the great majority of the countries of the world. C. John Colombos, a British "authority" on the law of the sea, bluntly admitted that in former times the so-called international law of the sea was Anglo-American "law." And yet, flaunting the label of "socialism" and calling itself the "natural ally" of the Third World, the Soviet revisionist leading group has totally taken over the old law of the sea of old-line imperialism, guards it with might and main, and opposes the just demand of the other countries of the world, particularly of the Third World, to safeguard their national maritime rights and resources. Does this not expose the social-imperialist features of the Soviet revisionists as clearly on the maritime issue as they are unmasked on other issues?

Soviet Revisionist "Principle of the Freedom of the Seas"

The aim of the Soviet revisionists in so strenuously defending the old law of the sea is to keep its essence—"the principle of the freedom of the seas"—intact in order to "legalize" their expansionist moves for maritime domination. According to their definition, "the freedom of the seas," for which they are agitating, comprises: "freedom of navigation," "freedom of fishing," "freedom of air traffic," "freedom of scientific research" and so on. Judging by their practice on the seas, these "freedoms" are to all intents and purposes freedoms for them to encroach upon the territorial waters and the territorial air space of other countries, to plunder their fishery resources, to collect military intelligence and economic information and to engage in espionage on a large scale against other countries. Obviously, if the Soviet revisionists enjoy these hegemonic "freedoms," then the Third World and many other coastal states cannot possibly have the freedom to protect their national maritime rights and resources. At last year's Sea-Bed Committee meeting and the U.N. General Assembly session, some delegates of Asian, African and Latin American countries pointedly remarked: "Freedom of

the high seas referred to" in the old law of the sea "is nothing but an instrument for a few countries to enrich themselves" and that "such 'freedom' is actually freedom to maintain inequality."

Because the Soviet revisionist leading group regards the sovereignty of the Third World and many other coastal states as an obstacle to its application of the "principle of the freedom of the seas," it goes so far as to apply Brezhnev's "theory of limited sovereignty" to the maritime issue.

The Soviet revisionists first of all apply this infamous "theory" to encroachments on the sovereignty of the coastal states over the straits within the latter's territorial waters. In his article published in the Soviet magazine *Morskoi Flot*, issue 3, 1974, S.V. Molodtsov, Soviet member of the U.N. Preparatory Committee for the Third U.N. Conference on the Law of the Sea, stated anew that ships and aircraft of all countries must have "free passage" through and over the straits within the territorial seas of the coastal states. He accused some coastal states of "displaying a naked tendency, under the cloak of establishing so-called 'peaceful passage' by foreign ships through international straits," to serve "as 'sentinels' of important international sea lanes where they can act as they please." He raised a hue and cry that this issue "cannot be left to the arbitrary decision of the coastal strait states, nor be decided according to their will." Here, the Soviet revisionists' logic is: The hegemonic interests of the superpowers are supreme. Hence, the right of the coastal states to exercise sovereignty over the straits within their territorial seas must be restricted; the coastal strait states cannot serve as "sentinels" of their own national security and economic interests; they cannot "arbitrarily decide" on measures that are within the bounds of their national sovereignty and should even refrain from acting of their own accord. Failure to do so means they "act as they please." This arrogant Soviet revisionist attitude shows the lengths to which they go in seeking hegemony in total disregard of the sovereign rights of other countries.

"Limited Sovereignty" on Issue of Fishing

On the issue of fishing on the seas the Soviet revisionists also apply the "theory of limited sovereignty" to many developing coastal states. A draft article on fishing submitted by them to the U.N. Sea-Bed Committee provides that "in the areas of the high seas directly adjacent to its territorial sea or fishery zone (not exceeding 12 miles), any coastal state may annually reserve to itself such part of the allowable catch . . . as can be taken by vessels navigating under that state's flag." That part of the allowable catch of fish which is not reserved "may be taken by vessels navigating under the flags of other states." Soviet delegate Volkov said at the August 13, 1971 U.N. Sea-Bed Committee meeting that the Soviet Union drafted this provision because countries advocating the right of a coastal state to fish in waters exceeding 12 miles from its coast "often are incapable of fully exploiting the

resources within their own territorial seas, let alone the resources in waters distant from their coasts." Do these overbearing attitudes of the Soviet revisionists not derive from the "limited sovereignty theory" they preach that "the sovereignty over the natural resources depends to a great extent upon the capability of the industry of the developing countries to utilize these resources"?

In recent years, the Soviet revisionists have also "invented" numerous other fallacies on the question of fishing on the seas. For instance, they claim that "fish do not recognize the borders imposed by man." Hence the necessity to restrict the sovereignty of the coastal states over their off-shore fishery resources so as to allow the maritime powers to fish and "extend the control of fishing to all areas where fish live." These fallacies show up the ugly features of the Soviet revisionists who speak the language of the tyrant: I must have fish wherever it is. On the other hand, these fallacies also show the predicament they are in, for they have to depend on the habits of fish for the argument to justify their hegemonic practices. At a U.N. Sea-Bed Committee meeting, a Guyanese delegate said the Soviet argument that leaving uncaught fish to perish was a loss to the international community was "a palpable absurdity." Such concepts "are in fact specious rationalizations for the continued rape of the world's oceans for the benefit of a few privileged members of the international community."

Day of Doom of Maritime Hegemony Is Drawing Nearer

With the Third World's steady awakening and growth in strength, a united front against maritime hegemony, with the Third World coastal states as the main force and embracing a number of Second World countries, is expanding with each passing day. At present, this torrential current is heavily pounding the old order based on the old law of the sea, and spearheading its attack directly at the "principle of the freedom of the seas" for which the two superpowers, particularly Soviet social-imperialism, have agitated so strenuously. At the U.N. General Assembly session and the U.N. Sea-Bed Committee meeting in 1973, representatives of the Third World countries explicitly pointed out: "The traditional concepts of the freedom of the seas must be changed." They said "the law of the sea can in no way be framed by the big powers." A declaration of the 1973 Summit Conference of Non-Aligned Countries said: "The new rules of the law of the sea must effectively contribute to the elimination of threats to the security of states and ensure respect for their sovereignty and territorial integrity." No matter how hard the Soviet revisionists may try to bring up various arrogant and arbitrary claims on the maritime issue and no matter how strenuously they and the other superpower may step up their contention on the sea, the day of doom of maritime hegemony is drawing nearer and nearer.

(A commentary by Hsinhua Correspondent)

A Just Demand

by "Renmin Ribao" Commentator

THE Fifth Islamic Foreign Ministers Conference concluded in Kuala Lumpur on June 25. Acting on the proposal of Pakistan, the conference unanimously adopted a resolution calling on all countries possessing nuclear weapons not to use nuclear weapons against any non-nuclear weapon country. In addition, it adopted other resolutions expressing support for the struggle of the Arab and Palestinian people, condemnation of Israeli aggression, backing of African liberation movements and a demand for closer ties between the Islamic conference and the Organization of African Unity. These resolutions reflect the common aspirations of all Islamic countries and are of great importance to safeguarding the sovereignty and independence of non-nuclear weapon countries, opposing nuclear

threat and blackmail and strengthening unity and mutual support among the people of the Third World countries. The Chinese Government and people congratulate the Islamic Foreign Ministers Conference on its successes.

Prevention of nuclear war, removal of nuclear threat and complete prohibition and thorough destruction of nuclear weapons are a matter of great importance affecting the peace and security of all the countries in the world. There are always two opposite attitudes towards the matter. In order to defend state sovereignty, independence, peace and security, the people of all countries the world over oppose the superpower policy of nuclear blackmail and threat, stand for the complete prohibition and thorough destruction of nuclear weapons and call upon all countries possessing nuclear weapons, first of all, the two superpowers, the United States and the Soviet Union, not to use nuclear weapons against any non-nuclear weapon country. In defiance of the just demand of the people of all countries, the superpowers are intensifying their nuclear arms expansion and war preparations and stockpiling more nuclear weapons. They obstinately refuse to undertake the obligation not to use nuclear weapons against non-nuclear weapon countries and persist in the policy of carrying out nuclear blackmail and threat against other countries. Harboring the ambition to become a sub-superpower, a certain country, though not a superpower, is engaged in arms expansion and war preparations and even resorts to nuclear blackmail and threat to realize its expansionist designs.

Pakistan Spokesman: China Resolutely Supports Pakistan's Just Struggle

"China will continue to give full and resolute support to Pakistan in her just struggle in defence of her national independence and state sovereignty against foreign aggression and interference, including that against nuclear threat and nuclear blackmail," the spokesman of the Pakistan Foreign Ministry said in a statement on the afternoon of June 26, according to an APP report.

Referring to the result of Secretary of the Pakistan Ministry of Foreign Affairs Agha Shahi's recent visit to China, the spokesman said: "China has expressed her firm opposition to the attempt of any country to pursue expansionism by means of nuclear threat or nuclear blackmail. China has also reiterated her consistent position that nuclear weapons should be completely prohibited and thoroughly destroyed and, as a first step, countries possessing nuclear weapons should undertake the obligation not to be the first to use nuclear weapons, pledging in particular not to use them against non-nuclear weapon countries and nuclear-weapon-free zones."

He added: "China will continue her efforts for the realization of this position and hopes that other nuclear countries will also undertake the above-mentioned obligation."

The Pakistan Government and people have always opposed any aggression and threat from outside. After India's recent nuclear blast, Prime Minister Z.A. Bhutto told the Pakistan National Assembly: "It is out of the question" for Pakistan "to submit to the nuclear blackmail of India." The solemn stand of the Pakistan Government expressing the Pakistan people's unwavering determination to defend state sovereignty and independence in defiance of brute force has won sympathy and support from many countries.

Taking note of the fact "that on May 18, 1974, India exploded a nuclear device," the resolution of the Fifth Islamic Foreign Ministers Conference declared "firm support of the member countries of the Islamic Conference to the political independence, territorial integrity and state sovereignty of non-nuclear weapon states against nuclear threat," and called upon all nuclear-weapon states not to use or threaten to use

(Continued on p. 26.)

Confucius — the Man

by the Mass Criticism Group of Peking and Tsinghua Universities

CONFUCIUS was a stubborn, fierce but very weak man; he was sinister, cunning and rotten to the core. This was the nature of the declining slave-owning class he represented and a feature common to representatives of all reactionary classes on the verge of extinction. Thorough exposure of Confucius' reactionary features is of great significance today in order to see through such political swindlers as Wang Ming, Liu Shao-chi and Lin Piao and counter-attack the adverse current of retrogression and restoration.

Restoration Mania to Turn Back the Wheel of History

Confucius (551-479 B.C.) lived towards the end of the Spring and Autumn Period. Slave uprisings, revolts by the common people and the struggle to seize power by the new emerging landlord class of that time converged into an irresistible tide of history pounding the rotting slave system, and the result was that the "rites were lost and music was ruined" and the slave-owning class as a whole faced imminent doom. The newly rising landlord class was moving to dominate the stage of history in the course of sharp class struggle.

Confucius was born in a declining slave-owning aristocratic family whose position was fast falling in the great social upheaval. His ancestors were big aristocrats in the State of Sung (the Shangchiu area in eastern Honan Province today) and his forefathers later moved to the State of Lu (the present-day southwestern part of Shantung Province). After his father Tsou Shu Ho died, the family further declined. Having received the reactionary education of the slave-owning class in his boyhood, he took the reactionary road of defending and restoring the slave system from his youth. The decadence of his class and the decline of his family made him fight to restore the lost "paradise" even more stubbornly and furiously. His life-long dream of restoration was to "revive states that were extinct, restore families that had lost their positions, and call to office those who had fallen into obscurity." Its concentrated expression was the reactionary political line "restrain oneself and return to the rites."

What were the "rites"? They meant the superstructure of the slave system in the Western Chou Dynasty. Lauding them to the skies, Confucius said: "How prosperous and rich and colourful were the institutions of Chou! I worship them!" The slave system of Chou, in fact, was an extremely reactionary, dark and rotten social system that already had become outdated in his time. Its "richness and colourfulness" came straight

from the blood of multitudes of slaves! Under this system the slave-owners did not treat slaves as human beings in the least. A horse plus a skein of silk could be exchanged for five slaves. Deprived of any personal freedom, slaves were forced to do heavy physical labour and were cruelly oppressed and exploited. If a slave tried to escape and was caught, one leg would be sawed off and he would then be thrown into the fields, "staying together with the animals" to die a miserable death of cold and hunger. On the other hand, extremely luxurious and decadent were the lives of the slave-owners who lived off the sweat and blood of the exploited slaves. After death they would be buried in large and grandiose tombs, and sometimes as many as 100 slaves were ruthlessly killed or buried alive to accompany the corpse in a tomb. The "rites" Confucius wanted to restore meant hell for the slaves and paradise for the slave-owners. Because this system ruined large numbers of people who had labour power and wasted a huge amount of the fruits of labour, it had become a serious obstacle to the development of the productive forces.

Confucius strongly cherished the old system, old order and old culture of the past slave-owning class and had inveterate hatred for the then excellent revolutionary situation. Nothing but counter-revolutionary revanchist ideas existed in his mind. Confronted by the battle dust of slave uprisings, he cursed the slaves as "bandits" and a "scourge" and wanted to kill every one of them. In putting down one uprising, slave-owners in the State of Cheng killed all the slaves involved. When Confucius heard of this, he praised it: "Good for the killing!" Confucius' precept "restrain oneself and return to the rites" simply meant that the slave-owners were justified in slaughtering slaves while the latter were not justified to rebel against the former. He was an out-and-out sworn enemy of the emancipation of the slaves!

As Confucius saw it, everything about the slave system of the Chou Dynasty, from the nine squares (*ching tien*) land system* to law and from music to wine cups, was perfect and sacrosanct. He frantically jumped out to oppose any change made by the new emerg-

* This was a land system in China's slave society under which the slave-owners exploited the slaves. At that time all the land in the country belonged to the king of the Chou Dynasty, chieftain of the slave-owners. Every piece of land was divided into nine squares in the shape of the Chinese character *ching* and parcelled out to slave-owning aristocrats of different ranks who forced the slaves to cultivate the land they had been given.

ing landlord class to the economic base and the superstructure and was dead against all new-born things arising from the big social upheaval. When his disciple Jan Chiu helped the House of Chisun, which held the rank of *ta fu* (senior official) in the State of Lu, adopt the land tax system that promoted the development of the feudal relations of production, Confucius truculently urged his other disciples to "beat the drum and set upon him." When the State of Tsin cast a tripod inscribed with the laws* and thus undermined the slave system's order of noble and low, he cursed that Tsin would "be doomed." When he heard that the new emerging landlord class in the State of Chi killed Duke Chien, the state's slave-owner chieftain, and seized power, Confucius was 71 and confined to bed because of a serious illness. Still he made a desperate effort to get out of bed and tottered off to see the ruler of the State of Lu, repeatedly asking him to send a punitive force.

His hostility towards the new and unreserved efforts to prevent the old from dying out reached a state of madness. This mania for "returning to the rites" was exactly one of turning back the wheel of history!

Hypocritical and Cunning Political Swindler

Sinister and cunning, Confucius pretended to be one who "loved people," but all the time he was determined to defend and restore the man-eating politics of the slave system. He always spoke of benevolence and righteousness and preached the doctrine of the mean, would not shoot birds in their nests or fish with a big rope having too many hooks. He seemed like a man who loved not only people but birds and fish as well. Actually he was a hard-hearted fierce devil. Presuming to be a benevolent man, one of his disciples once provided some porridge for the toiling slaves. Regarding this as an offence against the "rites of Chou," Confucius flew into a rage and immediately sent people there to break the pot and bowls and spill the porridge on the ground. This was an example of what Confucius called "the benevolent man loves people." He was an utter hypocrite!

Confucius also did his utmost to peddle "sincerity." By saying that "an insincere man cannot get on at all," he tried to make people believe that he was the most sincere person under heaven. In reality "sincerity" always has its class nature. The "sincerity" Confucius talked about was only a means of the slave-owning aristocrats for deceiving people. He admitted that "the superior man only pays attention to upholding the right way and need not keep his word." In other words, you can tell any lie and do anything perfidious to advance

* Representatives of the new emerging landlord class in the State of Tsin cast in 513 B.C. an iron tripod inscribed with the laws, which set some restrictions on the slave-owners, and thus made them known to the public. Confucius firmly opposed this.

the counter-revolutionary doctrine of "restraining oneself and returning to the rites." On his way to the State of Wei, Confucius was surrounded somewhere by the masses revolting against Wei and was prevented from going there. Taking an oath under heaven, he reached an agreement with the masses in revolt that he would not go to Wei. But no sooner was he set free than he stealthily went to the ruler of Wei, passing on information about the masses in revolt, offering his proposals and urging the State of Wei to put down the uprising by armed force. Taking an oath to your face and stabbing you in the back—this was Confucius' "sincerity"!

All political swindlers pay close attention to spying out the land, trimming their sails to the wind and frequently disguising their looks to suit different occasions. Confucius was no exception. A coup d'etat to overthrow the rule of the new emerging landlord class took place in the State of Lu in 501 B.C. Learning of this, Confucius was ecstatic and danced with joy. He saw the coup as his opportunity to attain a big success in "returning to the rites" and therefore clamoured for "reviving the institutions of Chou in the east," that is, the State of Lu. But the coup was short-lived. Concealing his efforts to take part in it, he won the confidence of the new emerging landlord class and soon got hold of the important posts of police chief and acting prime minister of Lu.

Truculent and Ruthless Big Tyrant

Once in power, Confucius immediately converted the hope of restoration into attempts at restoration, feverishly carried out his reactionary political line, cruelly suppressed the working people and the new emerging landlord class and, in particular, put the masses of women in the lowest stratum of society.

Though he openly stated that engaging in politics did not require killing at all, Confucius the hypocrite bared his fierce features as a big tyrant when he had some power. Within the short period of three months while serving as acting prime minister, he reached his sinister hand out to Shaocheng Mou, a reformist of the new emerging landlord class, killed him and exposed his corpse in public for three days.

Shaocheng Mou was a *ta fu* (senior official) of the State of Lu and a forerunner of the Legalist school**. He propagated reform and was supported and welcomed by the people. He gathered around him "a group

** The Legalist school was an important school of thought opposing the Confucian school in the Warring States Period. Representing the interests of the new emerging landlord class, it propagated the materialist view that "man can conquer nature" in opposition to the idealist view of "abiding by the will of heaven and fate." It advocated changes of the law and reform and opposed returning to the ancient order and retrogression. It stood for replacing the rule of "rites" with the rule of "law" and the dictatorship of the slave-owning class with the dictatorship of the landlord class.

of disciples" representing the advanced social forces. Even the students of Confucius attended his lectures which caused the "number of Confucius' students to grow and fall three times." On several occasions practically all the students went over and only Yen Yuan who faithfully followed Confucius remained with his lonely teacher. Since Shaocheng Mou's theory of reform seriously threatened Confucius' attempt at restoration, Confucius regarded him as a thorn in his flesh and was anxious to kill him. According to the rites of Chou, "punishment did not extend up to the rank of *ta fu*." Moreover, killing a man like Shaocheng Mou who had such high prestige would be condemned by public opinion, so even Confucius' students opposed the execution. However, to serve the needs of his counter-revolutionary restoration, Confucius completely ignored the opposition of public opinion. By the power he had usurped as acting prime minister, he brought five counts of big "crimes" against Shaocheng Mou and ruthlessly killed him. This was the sanguinary class revenge of the declining slave-owning class against the new emerging landlord class.

Lenin said: "What is restoration? It is the reversion of state power to the political representatives of the old order." (*The Agrarian Programme of Social-Democracy in the First Russian Revolution 1905-1907.*) Confucius' "restraining oneself and returning to the rites" meant restoring the dictatorship of the slave-owning class. His killing of Shaocheng Mou tells us that the struggle between the two classes and the two political lines is a life-and-death struggle. There is no so-called supra-class "benevolent government" at all in class society. Once the forces of restoration representing the reactionary classes seize power, they will launch frantic counter-attacks as Confucius did and many revolutionaries will be killed. Attention should be paid to this historical lesson.

A Parasite Without Real Learning

Proceeding from the political needs of upholding and restoring the slave system, Confucius styled himself a born "sage" who personified the culture of the Western Chou Dynasty, and appeared as a man of integrity so as to fool the people. To meet the needs of defending and restoring the old system, later reactionaries extolled Confucius as a "man of great learning." This paper tiger must be punctured.

Was Confucius a "man of great learning"? To reply yes is sheer nonsense.

Chairman Mao has pointed out: "Ever since class society came into being the world has had only two kinds of knowledge, knowledge of the struggle for production and knowledge of the class struggle." (*Rectify the Party's Style of Work.*) Confucius neither understood revolutionary theory nor knew how to take part in productive labour. He had no real learning at all. The working people of his time cursed him for being a man "whose four limbs do not toil and who does not know the difference between the five grains." His production

knowledge was nil. The so-called rites, music, benevolence and righteousness he inculcated in his students were nothing but the fossilized old culture of the slave-owning aristocrats. The *Spring and Autumn Annals** which he deleted and altered reversed history and confused black and white. It was a restoration record that shamelessly prettified the slave-owning chieftains and viciously attacked the forces of reform.

Among scholars of the hundred schools of thought in the Spring and Autumn Period and the Warring States Period, many wrote specialized books to sum up certain aspects of the experience of class struggle and of the struggle for production in their time and thus contributed to the history of man's knowledge. Outstanding representatives of the Legalist school such as Shang Yang, Hsun Tzu and Han Fei Tzu, in particular, stood in the van of the tide in their time. By expounding reform ideas, they enriched the splendid culture of ancient China. However, the lout Confucius "narrated but did not write" and actually was unable to write down anything. The *Analects*, a Confucian classic exalted by many people, was not written by Confucius himself. It was a collection of miscellaneous and isolated statements and deeds of Confucius patched together by his disciples and their disciples from memory. Reactionary and decadent in content, the *Analects* peddled the theory that "everything is decided by heaven," propagated restoration and included such things as how to engage in conspiracy and double-dealing tactics and descriptions of the decadent way of life and the code of conduct. The progressive Ming Dynasty thinker Li Chih (1527-1602) incisively pointed out that Confucius was a man "without real learning." Even the German bourgeois idealist philosopher Hegel looked down on Confucius' preachings and said there was no genuine philosophy in them. Hegel also said: For the sake of Confucius' reputation, it would have been better if his books had never been translated. (*Lectures on the History of Philosophy.*) Such a sarcasm about Confucius, a parasite without any real learning, is to the point.

Stray Dog Driven to the Wall Everywhere

Chairman Mao said: "Retrogression eventually produces the reverse of what its promoters intend." (*New-Democratic Constitutional Government.*) Confucius went from place to place working for restoration all his life but his efforts invariably failed. The people cursed him as a "skinny, tired stray dog" — a phrase which vividly summed up what Confucius experienced throughout his life. This was the inevitable result of his political line which went against the trend of history.

Waving the tattered banner of "restraining oneself and returning to the rites," Confucius travelled to the States of Chi, Wei, Sung, Chen, Tsai and Chu in a jolt-

*The *Spring and Autumn Annals* was a chronological history of the Spring and Autumn Period recorded by the State of Lu according to the years its rulers reigned.

ing horse-drawn carriage for more than a decade. Wherever he went, he either got the cold shoulder or was driven away because everyone detested this dachard. Knowing that Confucius was adept at intriguing, the ruler of the State of Wei sent armed guards to watch him; the new emerging forces in the States of Chi and Sung wanted to kill him. In every case he fled in desperation. In Chen and Tsai the new forces sent men to encircle Confucius in the fields, and for seven days he and his disciples could not get food and were famished. All of them grew lean and haggard; some became ill and could not stand. Even his favourite disciples were dissatisfied and showed doubts and wavered about what Confucius preached.

In the eyes of the working people, Confucius was like a rat running across the street chased by everybody. Farmers, men carrying baskets and gate-keepers all rose to attack him. Some sang songs to mock him, and some denounced him as a reactionary who "knows the trend cannot be turned back but still wants to do it." The common people of Kuangcheng in the State of Wei surrounded him for five days and wanted to kill him, an incident in which Confucius almost lost his life. Wearing an affected smile to feign friendship while harbouring vicious intentions, Confucius went to see Liuhsia Chih, the outstanding leader of a slave uprising, and tried to demoralize the troops of the uprising by preaching "benevolence, righteousness and virtue" and offering such bait as fame, gain and position. With revolutionary hatred, Liuhsia Chih condemned Confucius as a blood sucker who "gets his food without farm-

ing and his clothing without weaving," a double-dealer who praised people to their faces and conspired behind their backs, a "crafty hypocrite" known for his smooth tongue and his cunning and hypocrisy, and "Chiu the Robber" who had "committed heinous crimes." (Chiu was the name of Confucius, his family name being Kung). Ashen-faced and crestfallen, Confucius had to flee.

With Confucius running into snags everywhere, even his disciples deserted him one by one. He lamented: "If my doctrine cannot be put into effect, I will put to sea in a raft. Probably only Tzu Lu will follow me." But Tzu Lu, one of his favourite disciples, was cut to mincemeat in a battle to defend the slave system and became someone who was buried together with this system. If Confucius really went abroad on a raft, no one would have gone with him. Running up against a wall everywhere and opposed by the masses and deserted by his followers—this was the inevitable result for all the reactionary ringleaders who tried to stage a restoration.

Marx said: "Let the dead bury and lament the dead. In contrast, it is enviable to be the first vigorously to enter a new life." (*Letters From the "Deutsch-Franzosische Jahrbucher."*) Anyone who desperately hangs on to the mummy of Confucius and tries to turn back the wheel of history will come to no good end. The world's future belongs to the proletariat!

(A slightly abridged translation of an article in "Hongqi," No. 4, 1974)

Reference Material

Confucius and His Times

by Hsueh Li

By the Shang Dynasty (1562?-1066? B.C.), China had already entered the age in which the slave system prevailed, its domain extending far and wide into regions around the lower and middle reaches of the Yellow River.

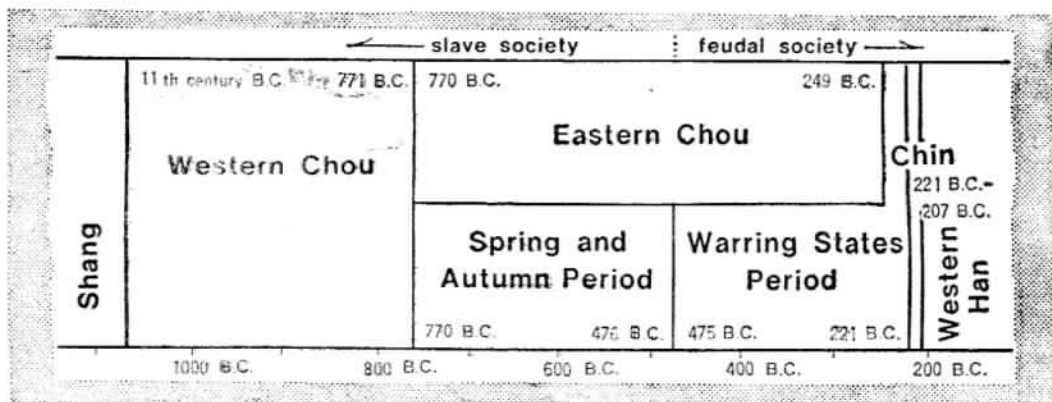
Arising in central Shensi, Chou was a lesser state under the slave system and a Shang dependency and, in Shang's closing years, made Haoching (near today's Sian in Shensi Province) its capital while engaging in steady territorial expansion. In 1066? B.C., King Wu of Chou toppled the Shang Dynasty at one coup and founded a new tribal state which retained slavery as the established practice. This was later known as the Western Chou Dynasty, a highly developed slave society, because its capital was located in the western

part of China. In 770 B.C. the Chou Dynasty moved its royal seat eastward to present-day Loyang in Honan Province and was henceforth referred to as the Eastern Chou Dynasty.

The period from 770 B.C., the beginning of the Eastern Chou Dynasty, to 476 B.C. is known in Chinese history as the Spring and Autumn Period after the title of the chronicle of events, the *Spring and Autumn Annals*, recorded by Lu, one of the principal ducal states of that time. This was followed by the Warring States Period, so named because of the endless wars among the various ducal states of the period, which lasted from 475 to 221 B.C. when the Chin Dynasty accomplished the unification of China. The late Spring

and Autumn Period and the Warring States Period saw the transition from slave to feudal society in China.

Confucius (551-479 B.C.) lived in the late Spring and Autumn Period, the time of the impending disintegration of the Chou Dynasty's tribal state under the slave system.



CHRONOLOGICAL TABLE FROM CHOU TO CHIN

Tribal State Under Slave System

In the history of social development, early primitive society was not divided into classes. With the gradual growth of the productive forces as time went by, there were enough products and to spare. As the headmen of the various clans (or gens) in primitive society started taking the surplus products into their own possession, their lives and position gradually became different from those of the ordinary members of the clans in which they became the privileged nobles.

Wars among the various clans frequently took place towards the end of primitive society. At first, captives were slain by the conquerors; at a later date, however, due to the gradual development of the productive forces, the patricians of the victorious clans took to enslaving captives who were forced into productive labour. In the case of the defeat of an entire clan, all members were made slaves of the conquering clan.

In this way, classless primitive society was gradually transformed into a slave society with two main classes, slaves and slave-owners, confronting each other.

This type of state, in which the conquering clan ruled over many conquered clans whose members were reduced to tribal slaves, was a tribal state under the slave system. The Shang and Chou Dynasties were states of this type.

Following the founding of the Chou Dynasty, a "parcelling out" system (the system of installing hereditary nobles to rule their domains) was adopted as the main form of rule. Under it the slave-owning aristocrats from families related or unrelated to the house of Chou—that is, families with that surname or a different surname, (either with distinguished service or related by blood to the Chou house)—were divided into five different ranks according to their station and sent to different parts of the country to rule over the vanquished clans or clans that showed allegiance to the Chou Dynasty. These "enfeoffed" patricians were called *chu hou* in Chinese history, or "dukes," to whom the King of Chou granted the power to rule over his land and subjects, and they in turn parcellled out the land and subjects to their own

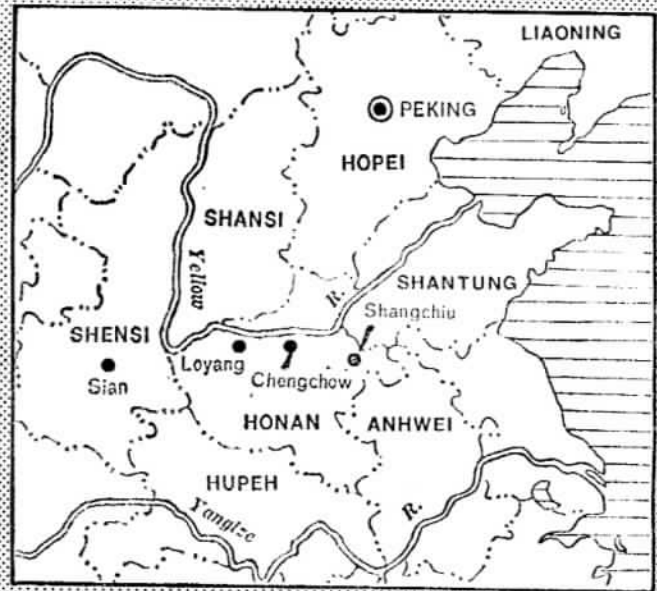
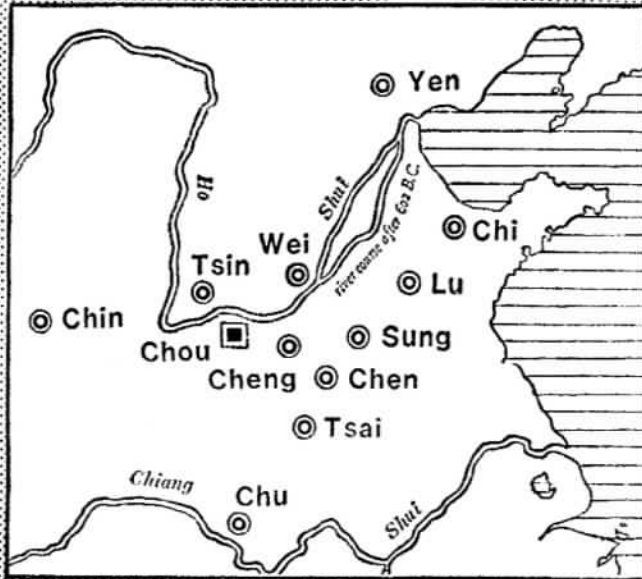
ching (ministers) and *ta fu* (senior officials) by whom the slaves were organized to till the land. The Chou Dynasty throne, the dukes, their ministers and senior officials were all hereditary. In the early days, each and every duke paid homage to the King of Chou as their overlord, visiting the Chou court with tribute and rendering corvée service as required. Later, however, these dukes fought each other for hegemony, with none showing any respect for the King of Chou. Still later, the position of the King of Chou sank, and became even lower than that of a duke as nobody would pay any attention to him.

According to extant historical records, after King Wu of Chou overthrew the Shang Dynasty, he successively "enfeoffed" as many as 71 dukes possessing the same surname (who were many) or with different surnames (who were few). Among the major ducal states were the States of Wei (in present-day northern Honan), Lu (in the southwestern part of Shantung), Tsin (in present-day Shansi, northwestern Honan and western Hopei), Chi (in what are now the northern and eastern parts of Shantung), Yen in the north (now part of northern Hopei and western Liaoning), and Chu in the south (around the middle reaches of the Yangtze River).

Like the slave-owners of the Shang Dynasty, those of the Chou Dynasty forced the slaves to engage in production. The fields in the various states swarmed with thousands of slaves toiling under the surveillance of the slave-owners. Apart from the farming slaves, there were handicraft and commercial slaves who specialized in providing the slave-owners with luxuries. Enslaved generation after generation, the slaves were brutally exploited and oppressed by the slave-owning class. Moreover, a slave-owner was free to kill slaves as he pleased, and when he himself died, large numbers of slaves, sometimes as many as several hundred, were immolated and buried with him.

Under the slave system in the Chou Dynasty, there were also a number of free people, or plebeians (poor people) in the state. Consanguineously, they belonged to the ruling clan and enjoyed a political status and social rank higher than the slaves, although they were not rulers themselves but ordinary members of the

SKETCH MAP OF STATES IN THE SPRING AND AUTUMN PERIOD



PRESENT-DAY GEOGRAPHICAL NAMES AND LOCATIONS OF SPRING AND AUTUMN PERIOD STATES

ruling clan, and did not share the prerogatives of the aristocratic slave-owners. The relationship between patricians and plebeians was one, within the ruling class itself, of those who ruled and those who were ruled.

Slave Uprisings

Where there is oppression there is resistance! In the initial phase of the founding of the Chou Dynasty, slave resistance was less frequent and so the regime was relatively stable. But as time went by, such resistance struggles on the part of the slaves grew in number—they either ran away en masse or rose in revolt. King Yu, the twelfth sovereign in the line of succession of the Chou Dynasty, who reigned from 781 to 771 B.C., was a muddle-head, as incompetent as he was cruel; he was finally killed by the nomadic Jung tribes in the west. When his son King Ping succeeded him, reigning from 770 to 720 B.C., the new ruler found it impossible to remain in Shensi and had to move his capital to present-day Loyang in Honan in 770 B.C.

The rule of the various dukes also became increasingly insecure as slaves often fled and staged revolts. In 550 B.C., slaves forced to build city walls in the State of Chen (in present-day eastern Honan and the northwestern tip of Anhwei) revolted and killed two slave-owners. In 478 B.C., the handicraft slaves in the State of Wei encircled and attacked Duke Chuang of Wei, the chief of the slave-owners, who was killed after making an escape. The handicraft slaves in Wei staged another revolt in 470 B.C. and threw

out the chief of the slave-owners in the state. In the State of Cheng (in what is now Hsincheng, to the south of Chengchow in Honan), the slaves gathered their forces in the reeds to ambush and hit back at the slave-owning class.

Great Social Changes

While the slaves kept running away and revolting, the new emerging landlord class was growing up and the ruling class itself was split. Under the slave system of the Western Chou Dynasty, all the land in the country belonged to the king; land parcelled out to slave-owning aristocrats of various ranks, who were granted the right to use it, could not be bought or sold or expanded without permission. Such land was called "public land." By the Spring and Autumn Period, the slaves' struggle against the slave-owning aristocrats had rocked the rule of the slave-owners, and some slave-owning aristocrats, taking advantage of the development of class struggle, began recruiting slave fugitives to reclaim uncultivated land. These newly cultivated land was called "private land"; slaves who tilled such land were required only to pay rent to the slave-owners and were allowed to do whatever they pleased with what was left of the produce.

Both the King of the Chou Dynasty and the dukes at first refused to recognize the legality of the private land. Later, with the expansion of such land, some dukes had to levy taxes on private land in order to get themselves out of financial difficulties. One record in the annals of the State of Lu showed that taxation

started in 594 B.C. on private land to be paid in accordance with the actual acreage under cultivation. This marked the shift from the land ownership of the slave system to feudal land ownership. As a result, new relations of production appeared, such as those between the landlords and the tenants, and there were also poor peasants who worked to become tillers on their own land. This led to the development of the individual economy.

The representative of the new emerging feudal force in Lu was the Chisun family which had been the holder of a senior official post. On the strength of the tide of slave uprisings, the Chisuns launched a fierce fight against the ruler of Lu who stubbornly tried to preserve the slave system. In 562 B.C. some public land of the State of Lu was partitioned among the Chisuns and two other families—the Mengsuns and the Shusuns—which also held senior official posts and represented the new emerging feudal force. The Chisuns started leasing out their land at that time and 25 years later the Mengsuns and Shusuns followed suit. In other words, these three families were gradually becoming part of the feudal landlord class.

Another instance was Tien Cheng-tzu of the State of Chi. To oppose the decaying slave-owning aristocracy, he won over the masses by using a small measure when collecting rent and a larger one in lending grain to the peasants. Though it was a temporary expedient of the new emerging landlord class designed to seize political power from Chi's slave-owning aristocrats, it enjoyed popular support at that time. In 485 B.C. Tien Cheng-tzu killed the chieftain of the slave-owners in Chi and took over political power.

With the reform of the social economic base, the superstructure as a whole changed. To begin with, there was the transfer of political power. In defiance of the King of the Chou Dynasty and the dukes, a number of new emerging feudal lords who had seized political power gave orders in accordance with the needs of the new conditions. To consolidate the new relations of production and the power they had seized, they opposed the rule of "rites" adopted by the Western Chou Dynasty to safeguard the slave society hierarchal order and introduced the rule of "law."

The slave system's rule of "rites" was in actual fact meant to set up relations between the slave-owners who belonged to the upper order and the slaves who were in the lower order. What the slave-owners said was law; all the slaves could do was to obey absolutely, and not revolt. But by that time the resistance of the slaves was already on the rise. Some people with a progressive outlook, seeing this trend, realized the need to change the old way of ruling and wanted to work out some legal provisions governing relations between the aristocrats and the slaves, with some restrictions on the former. This later developed into part of the

superstructure of feudal society—the law. Those who later upheld the rule of "law" were the Legalists representing the new emerging force.

In 513 B.C., the exponents of the feudal force in the State of Tsin, to enforce the rule of law, had the written laws inscribed on an iron tripod to let them be known to the public. Everyone was required to abide by them and criminal punishment would be meted out to those who violated them, not excepting the slave-owning aristocrats. These laws played a positive part in limiting the slave-owning aristocrats' prerogatives and quickening development of the new emerging feudal relations of production. The ascendancy of the rule of law and the destruction of the rule of rites was the specific situation that Confucius deplored as one in which "the rites were lost and music was ruined."

Transformation of the slave system into feudalism, transfer of political power from the declining slave-owners to the new emerging feudal lords and replacement of the rule of rites by the rule of law—these were great victories for the new emerging landlord class in its struggle against the slave-owning aristocrats and they conformed with the objective law of the development of history. The slave-owning aristocrats, however, were not willing to exit from the stage of history and, in an attempt to preserve or restore their reactionary rule, they waged violent struggles against the new emerging landlord class. Everywhere there were struggles between exercising the rule of law and preserving the rule of rites, between forces for and against the seizure of power and between restoration and counter-restoration. Class differentiation and class struggle had plunged the entire society into a process of great changes and great turbulence.

Where should one stand in such a great era of changes? To be a revolutionary pushing society forward or a reactionary pulling society backward? History calls on everyone to make a choice. In other words, in the struggle between the two classes, the two roads and the two lines, which side should one take, the side of the revolutionary line or the side of the reactionary line?

Confucius who lived in that era of great changes obstinately upheld the slave system. His was a life of retrogression and plotting for restoration.

But the objective law of the development of history is independent of man's will. Neither Confucius nor any reactionary force could obstruct the onward march of history. After Confucius died, Chinese society continued to advance amid great turbulence and, after the Warring States Period, the whole country was finally unified under Chin Shih Huang (259-210 B.C.), founder of the first unified feudal dynasty under the dictatorship of the landlord class in Chinese history.

A Spare-Time Study Group of Peking's Friendship Store

THE great movement to criticize Lin Piao and Confucius has brought forth large numbers of activists engaged in revolutionary mass criticism on all fronts. The spare-time study group formed by young people of the daily necessities department in Peking's Friendship Store is such a collective, full of vigour and vitality.

To Be Able to Make Out Political Swindlers

Consisting of eight young women 20 to 24 years old, the group came into being in December 1972 when the movement to criticize Lin Piao and rectify the style of work was developing in depth throughout the country. At the outset, their theoretical level and ability to analyse problems were quite low. Though they all agreed that the idealist theory of "genius" was wrong, none could tell why it was wrong and what Lin Piao's criminal motive was when he spread this reactionary fallacy. More often than not there were heated discussions which sometimes continued into the small hours. But still they could not arrive at a clear understanding of the reactionary essence of the idealist theory of "genius." From this, they came to know that "the naked eye is not enough, we must have the aid of the telescope and the microscope. The Marxist method is our telescope and microscope in political and military matters." Since then they have studied Marxism-Leninism-Mao Tsetung Thought even more conscientiously.

To get to the heart of the idealist theory of "genius," they began by studying Chairman Mao's *On Practice, Where Do Correct Ideas Come From?* and other brilliant works as well as relevant quotations from Marx, Engels, Lenin and Stalin. This enabled them to realize that correct ideas, knowledge and talent come from practice, and from it alone. "The standpoint of practice is the primary and basic standpoint in the dialectical-materialist theory of knowledge."

With a view to deepening their understanding, the group members carried on their discussions in connection with their own experience. Before being assigned to the store, they were city-bred students who had settled in the countryside after graduation. In the early days of their new life in the villages, they did not know how to do farm work. Thanks to the help of the poor and lower-middle peasants and their own practice, they acquired the rudiments of farming technique and learnt the laws governing the growth

of crops. Likewise, when they first came to the store, they knew nothing about commodities. Again it was through study and practice that they acquired some knowledge of what they had not known before. All this demonstrates that far from being "born with knowledge," one obtains knowledge through study, and there is simply no such thing as a "genius" who is born a master of everything.

Having arrived at this understanding, they went a step further and analysed the reasons for Lin Piao's preaching the idealist theory of "genius." They found that his aim was to boast himself as a "genius" "born with knowledge" and establish his own "absolute authority" in a vain attempt to make the working people do his bidding and "have everything under his command and everything at his disposal" so as to establish a fascist Lin dynasty and to restore capitalism.

Greatly inspired by what they had gained from studying theory, they devoted greater energy to reading and study. Some even used every bit of available time to read and study on a train or bus going home on Sundays or holidays.

In a little more than a year, Chia Teh-chin, a group member, finished studying the full texts or some chapters of *Manifesto of the Communist Party*, *Critique of the Gotha Programme*, *The State and Revolution*, *Materialism and Empirio-Criticism*, *The Proletarian Revolution and the Renegade Kautsky*, "Left-Wing" Communism, *An Infantile Disorder* and other works by Marx, Engels, Lenin and Stalin as well as the four volumes of *Selected Works of Mao Tsetung*. In the course of reading, she took notes and kept a daily record of what she had learnt running to more than 100,000 words.

Study Is Linked With Struggle

Since the movement to criticize Lin Piao and Confucius personally initiated and led by Chairman Mao swept the nation, this study group has always taken the lead in study and criticism. "Genuine knowledge comes from practice; pathbreakers emerge from struggle"—this is what Chia Teh-chin wrote in her diary.

When the movement to criticize Lin Piao and Confucius started in the store, the group members immediately got together to talk about its great significance. They lost no time putting up the first big-character

poster in the store entitled "We Firmly Stand in the Van of Criticizing Lin Piao and Confucius."

While linking studying Marxist-Leninist works with revolutionary mass criticism in this struggle, they first directed the spearhead of their criticism against the reactionary programme of "restraining oneself and returning to the rites" preached by Lin Piao in imitation of Confucius. They studied anew *Materialism and Empirio-Criticism*, *The Proletarian Revolution and the Renegade Kautsky*, *On the People's Democratic Dictatorship*, *On the Correct Handling of Contradictions Among the People* and other works and applied the Marxist-Leninist theory on the state to criticize the reactionary nature of Lin Piao's "restraining oneself and returning to the rites" and used the materialist theory to refute his theoretical programme — the idealist theory of "genius." The deluge of posters they plastered up was a powerful impetus to deepening the movement throughout the store.

On the eve of "March 8" International Working Women's Day, they studied in earnest the theses on women by Marx, Engels, Lenin, Stalin and Chairman Mao and relentlessly repudiated the fallacy advertised by Lin Piao and Confucius that "men are superior and women are inferior." Contrasting women's status in the old and new society and reviewing the course of their growth at criticism meetings, they pledged to live up to the expectations of the Party and Chairman Mao in bringing them up. They were resolved to smash to smithereens the mental shackles imposed on women by Lin Piao and Confucius, play their do-half-

the-work role in socialist construction and charge forward bravely in the revolution in the realm of the superstructure.

In greeting the "May 4" Youth Day, they restudied Chairman Mao's *The May 4th Movement* and *The Orientation of the Youth Movement* and Lenin's *The Tasks of the Youth Leagues*, and criticized the plots of Liu Shao-chi, Lin Piao and their like to try to lead the young people on to the capitalist road. They pledged to make Marxism triumph over revisionism, defend socialist China which was founded at the cost of the blood and lives of the revolutionary predecessors and ensure that the socialist motherland will never change its political colour.

This study group has now grown into one doing off-hours theoretical work. Members often are invited to talk about their experience and gains in study at different meetings and their critical articles have been published in newspapers and magazines on many occasions. In addition, they have been commended by customers time and again for their work behind the counter. One of them has been admitted into the Chinese Communist Party and another into the Communist Youth League, while three others have been cited as advanced workers in the store. They are continuing their efforts to study Marxism-Leninism-Mao Tsetung Thought seriously while taking an active part in the current class struggle and two-line struggle. Meanwhile, they are striving to fulfil their tasks in earnest and make progress in line with the requirements for successors to the proletarian revolutionary cause.

A Study Class for Worker-Theorists

DURING the current movement to criticize Lin Piao and Confucius, a plant making prime movers in north China's coastal city Tientsin has run study classes where backbone worker-theorists can seriously study works by Marx, Engels, Lenin and Stalin and Chairman Mao's writings. This has helped deepen the movement there.

Taking part in the classes are mainly workers from various workshops, cooks and nursery workers. Those in the most recent class have systematically studied Chairman Mao's statements and articles on criticizing the doctrines of Confucius and Mencius and the worshippers of Confucius. Having thus armed themselves theoretically, they made a special point to criticize Lin Piao's attacks on the Great Proletarian Cultural Revolution. They restudied *Report On an Investigation of the Peasant Movement in Hunan* in which Chairman Mao supported with tremendous revolutionary fervour the great peasant movement which arose in Hunan in the twenties, backed the peasants to overturn political, clan, religious and masculine authorities — all part of the feudal system and the

doctrines of Confucius and Mencius — and refuted the slander and calumny against the peasant movement by reactionaries of all descriptions and Right opportunists in the Party at that time.

The students in the class said: The controversy between "It's fine!" and "It's terrible!" as regards the peasant movement then was essentially a struggle between the Marxist-Leninist line and the revisionist line and a struggle between revolution and counter-revolution. Though there is a difference of only a single word, "fine" and "terrible" fully reflect different stands and lines. In his *Report On an Investigation of the Peasant Movement in Hunan*, Chairman Mao listed 14 great achievements in praise of the peasant movement. Learning from Chairman Mao his proletarian stand, viewpoint and method in observing and analysing problems, they cited a host of facts to acclaim the tremendous changes that had taken place in the plant since the Great Proletarian Cultural Revolution.

1. Marxism-Leninism-Mao Tsetung Thought has been popularized on a wide scale and the mass move-

ment to study works by Marx, Engels, Lenin and Stalin and by Chairman Mao has developed vigorously during the Great Cultural Revolution. Apart from 104 self-study groups with over 1,200 participants, the plant has built up a contingent of worker-theorists and trained 125 worker-tutors.

2. After a plant-wide criticism of the revisionist line in running enterprises, the workers became true masters of the enterprise. All 218 production shifts and groups have set up bodies for workers to participate in management.

3. Since the Great Cultural Revolution began, 42 workers have been selected and trained as cadres for leading bodies at various levels. As a result, the leading bodies are more vigorous than before.

4. All the workers and cadres have been given a profound education in ideological and political lines during the Great Cultural Revolution. They have come to a deeper understanding of the Party's basic line that in the entire historical period of socialism there are still classes, class contradictions and class struggle, the struggle between the socialist road and the capitalist road, and the danger of capitalist restoration. In recent years, 106 of them have been admitted into the Chinese Communist Party and another 488 into the Communist Youth League.

5. The Great Cultural Revolution has spurred the growth of production. By keeping to the principle of independence, initiative, and self-reliance, the plant has turned out 56 per cent more diesel engines in the eight years since the start of the Cultural Revolution than in all 17 years before it began. In the last three years, 1,198 technical innovations were introduced.

The students also have made further efforts to analyse Lin Piao's reactionary ideological roots in vilifying the Great Cultural Revolution and trumpeting the Confucian precept of "restraining oneself and returning to the rites." Chairman Mao has stated in *On Practice*: "This is characteristic of the thinking of all diehards. Their thinking is divorced from social practice, and they cannot march ahead to guide the chariot of society; they simply trail behind, grumbling that it goes too fast and trying to drag it back or turn it in the opposite direction." This ideological characteristic of all diehards applies to Lin Piao and Confucius as well. The latter was a diehard in defending the slave system, the former in restoring capitalism. They were trying in common to turn back the wheel of history. Since their thinking is idealistic and against the law of social development, all diehards are bound to end up in total destruction.

C.M.E.A. — Soviet Revisionism's Instrument for Neo-Colonialism

THE Soviet revisionist renegade clique and its propaganda machine made a great fanfare in June to celebrate the 25th anniversary of the founding of the Council for Mutual Economic Assistance (C.M.E.A.). It harped on such old tunes in speeches and articles as "friendship," "co-operation," "equality" and "sovereignty" in relations among the C.M.E.A. members and glorified C.M.E.A. as a "model of international socialist economic contacts."

What kind of "model" is C.M.E.A.? This is clear in the minds of Brezhnev and company, while other C.M.E.A. members have had their own bitter experience over the years.

Controlled by Soviet revisionist social-imperialism, C.M.E.A. has long become an instrument for the Soviet revisionists to control, exploit and plunder other C.M.E.A. countries and to practise neo-colonialism in them.

Integration Means Colonization

From Khrushchov to Brezhnev, painstaking work has long been done to effect so-called "economic inte-

gration" in C.M.E.A. in an attempt to put the national economies of the other C.M.E.A. members totally into the orbit of the Soviet economy. Under the manipulation of the Soviet revisionists, C.M.E.A. adopted in July 1971 a so-called "comprehensive programme for economic integration" stipulating that all C.M.E.A. members are required to effect, in stages within 15 to 20 years, "integration" in production, science and technology, foreign trade, currency and finance. In addition, organs such as the "international organization for metallurgical co-operation," the "organization for peace power," the "organization for co-operation in transport and telecommunications," the "international centre for scientific and technical information," the "international bank of economic co-operation" and the "international investment bank" have been set up in C.M.E.A. to serve as tools for carrying out "economic integration." Through these super-national setups, the Soviet revisionists have gained control over the major economic sectors and economic lifelines of the other C.M.E.A. members, such as industry, energy, communications, science and technology and finance.

For many years the Soviet revisionists have ploughed ahead with the so-called "co-ordination of plans," "international division of labour" and "specialization of production" in C.M.E.A. on the pretext of "economic integration." They have interfered in the internal affairs of the member countries and flagrantly opposed the latter's "artificially restricting the process of expanded reproduction to the framework of their own countries." They have wanted these countries to "rearrange" their national "economy" in the light of the so-called "international division of labour." Their "co-ordination of plans" has even covered the five-year plans and 10-20-year long-term plans of other C.M.E.A. members. It also has involved the entire economy, major economic sectors and the variety of products in C.M.E.A. countries. Under the pretext of the "co-ordination of plans," the Soviet revisionists have even directly planted their men in the economic sectors of some C.M.E.A. nations to establish what they call "direct ties" and "direct co-operation." For instance, many Soviet government ministries set up their "representative" organs in relevant departments in Mongolia. These "representatives," "advisers" and "experts" can even veto the views of Mongolian ministers on important economic questions. In this way, the Soviet revisionists have put the economies of the other C.M.E.A. nations under their long-term and total control, depriving these countries of the right to draw up their national economic plans independently.

Such big-power hegemonic behaviour by the Soviet revisionists has aroused general dissatisfaction from other C.M.E.A. members.

Published in Hungary in 1972, the book *To What Extent Has C.M.E.A. Integration Developed?* meaningfully says: "The Soviet Union is a world power. To serve its political interests, non-economic factors will surely play a greater role in its economic policy." The book points out that the "sovereignty of some small countries" is "limited" because of the enforcement of "economic integration."

Developing the "Division of Labour" According to Moscow's Needs

In carrying out "economic integration" and the "international division of labour" in C.M.E.A., the Soviet revisionist leading clique acts as a metropolitan state and regards other C.M.E.A. members as its economic dependencies. Boasting of the Soviet Union's "high degree of economic and scientific potentialities," this clique openly urges other C.M.E.A. members to recognize the Soviet Union's "leading role" in the economic field and opposes them independently establishing their economic systems according to specific conditions and needs. It declares that it is "unnecessary and futile" for countries such as Bulgaria and Mongolia to "develop certain industrial departments," for the Soviet Union "has built up such industrial departments." It truculently stipulates that there is no need for "those countries which have insufficient resources" to "trial-produce products the needs of which may be met by the

supply of other countries." It asks these countries to rely on the supply of these products from "other more developed countries" like the Soviet Union. According to this "theory," the Soviet revisionists have for many years compelled some C.M.E.A. members to reorganize their industrial and agricultural production structures and develop only those economic sectors in which they are allowed to "specialize" under the "division of labour" according to Moscow's needs. This has in fact turned these countries into the Kremlin's affiliated processing plants. An article in the Bulgarian journal *International Relations* raised the objection that such an "international division of labour" "will spawn one-sidedness and dependence in the development of various countries" and "will aggravate inequality among countries." The Polish press also has on many occasions openly complained that the "international division of labour" and "specialization in production" practised by the Soviet leading clique in C.M.E.A. have brought about a reduction in the variety of Polish products, are "unfavourable (to Poland) in terms of technical progress, raw materials and investments," do not match Poland's productive potentialities and "have not become an important factor for the promotion of (Polish) economic development."

Restricted by natural conditions, other C.M.E.A. members lack certain important industrial resources. In the past, they relied on imports from various sources to solve the problem of industrial materials and fuel. Under the pretext of the "international division of labour" and "fraternal co-operation," the Soviet revisionists in the past ten years and more have gradually monopolized the supply of fuel and raw materials to these countries. According to statistics, East European C.M.E.A. members now import from the Soviet Union almost all their oil and iron, 80-90 per cent of their iron-ore and timber, three-quarters of their oil products, rolled metal and phosphate fertilizer and over three-fifths of their cotton, coal and manganese ore. The "friendship" oil pipeline, "peace" power network and "fraternity" gas pipeline, which stretch from the Soviet Union to the East European countries, have become the main energy supply lines for these countries. As a result, they have been reduced to depending on the Soviet Union for fuel, raw materials and energy, and the Soviet revisionists are thereby able to meddle in the economies of these countries at will and exert political pressure on them.

In the last decade or so, the Soviet revisionists have used these tactics to blackmail the East European countries into providing them with loans, equipment and labour to help the Soviet Union tap its own resources and build factories. According to press reports, in the 1960-70 period, Czechoslovakia alone provided the Soviet Union with loans and capital investment totalling about 2,000 million rubles to exploit iron-ore, oil, non-ferrous metals and natural gas and lay natural gas pipelines. In "co-ordinating" the 1971-75 national economic plan, the Soviet Union signed agreements with the German Democratic Republic, Poland, Hungary, Czechoslovakia and Bulgaria on building new industrial projects for

fuel and raw materials in the Soviet Union. Under the agreements, these countries have had to provide the Soviet Union with long-term "special loans" exceeding 1,000 million rubles. This Soviet revisionist blackmail and extortion have put heavy financial burdens on these countries. Bulgaria has expressed concern that "the redistribution of its agricultural investment to the raw materials departments of other countries will drastically slow down its own agricultural development." Hungary has called such loans "unreasonable" and said that they "will do great harm to the inherent proportion of re-production."

A "Model" in Pursuing Hegemonism

While making the other C.M.E.A. members dependent on the Soviet Union for basic raw materials and fuel, the Soviet revisionist leading clique has tried by every conceivable means to plunder their rare metals and strategic raw materials. According to press reports, exploitation of uranium ore in Czechoslovakia, Hungary, the German Democratic Republic and Bulgaria is almost under the complete control of the Soviet revisionists. They have seized the right to exploit a copper-molybdenum mine in Mongolia and looted 50 per cent of its exports of tungsten ore and fluorite. Forty-three per cent of Poland's zinc exports and 94 per cent of Bulgaria's barytes exports and 49 per cent of its lead ore go to the Soviet Union.

In addition, the Soviet revisionist social-imperialists have over many years gradually controlled other C.M.E.A. members' foreign trade through so-called "economic integration" and reduced them to markets for dumping Soviet commodities and supply bases for imports of designated commodities. Statistics show that in recent years, over 50 per cent of exported Soviet machinery and equipment were dumped in these countries while over 70 per cent of machinery and equipment, transport vehicles and daily necessities imported by the Soviet Union came from C.M.E.A. nations. In trading with these countries, the Soviet revisionists have truculently forced them to open their home markets as wide

as possible for defective Soviet goods while always finding fault with the quality of goods extorted from them. They have made enormous profits by combining hard with soft tactics, by buying cheap and selling dear and exchange of unequal values. According to data published by the Soviet revisionists themselves, in the 1961-71 period, the Soviet Union got 1,160 million rubles from Czechoslovakia alone through exports of oil, iron-ore, hard coal, pig iron and ginned cotton by monopolizing price disparities, as compared with prices of the same Soviet exports to the Federal Republic of Germany.

Another Hungarian book points out: "The increased prices for raw materials and the reduced prices on machinery in C.M.E.A. have brought serious losses to some states, while bringing great profits to others." A book published in Bulgaria firmly demands that "ways must be found to correct the unfavourable disparity in prices between industrial goods and agricultural produce as well as foodstuffs, which exists in the capitalist market and has been mechanically applied in trade among the C.M.E.A. members."

At present, the contradictions between the Soviet Union and other C.M.E.A. members on the question of prices grow sharper and sharper daily.

Lenin pointed out: "Imperialism means the progressively mounting oppression of the nations of the world by a handful of Great Powers." From what the Soviet revisionist renegade clique has done over the years in C.M.E.A. and the dissatisfaction and denunciation repeatedly voiced by other C.M.E.A. members against the Soviet revisionists, it is not difficult to see that the Soviet revisionist social-imperialists have subjected so-called "fraternal states" to ever fiercer oppression through C.M.E.A. If C.M.E.A. is a "model of international economic contacts," it is nothing but a "model" of pillage, control and exploitation of other countries and the pursuance of big-power hegemonism by the imperialist superpowers in international economic relations; a "model" of oppression and enslavement of small and medium-sized nations by the new tsars in Moscow.

(A commentary by Hsinhua Correspondent)

(Continued from p. 14.)

nuclear weapons against any non-nuclear weapon state. This resolution is an effective exposure of the super-powers which are pursuing the policy of nuclear blackmail, and the country which entertains expansionist ambitions.

The Chinese Government and people firmly support Pakistan and other countries in their just struggle to safeguard national independence and state sovereignty and oppose aggression and intervention from outside, including nuclear blackmail and threat. The consistent position of the Chinese Government is that nuclear weapons should be completely prohibited and

thoroughly destroyed and that, as the first step, the countries possessing nuclear weapons should undertake the obligation not to be the first to use them, in particular not to use them against non-nuclear weapon countries and nuclear-weapon-free zones. The Chinese Government has declared on many occasions that at no time and under no circumstances will China be the first to use nuclear weapons. We hold that no policy of nuclear blackmail and threat by any country can cow the people of various countries. Countries which try to carry out expansion and aggression by resorting to nuclear blackmail policy will be lifting a rock only to drop it on their own feet and will suffer ignominious defeat.

(June 28)

ROUND THE WORLD

KUALA LUMPUR

Islamic Foreign Ministers Conference

Attended by over 200 representatives from 37 countries and regions in Asia and Africa, the Fifth Islamic Conference of Foreign Ministers took place in Kuala Lumpur, capital of Malaysia, June 21 to 25. Representatives from the Palestine Liberation Organization were also at the conference.

A communique issued by the conference called upon "all nuclear weapon states to give a solemn undertaking in the nature of an obligation not to use or threaten to use nuclear weapons against any non-nuclear weapon states."

The communique denounced Israeli Zionism for acts of aggression and urged all participating countries to fully support the struggles to regain the lost Arab lands and to restore the Palestinian people's national rights. It condemned Israel for repeated aggression against Lebanon.

Restoration of Arab sovereignty over Jerusalem, it said, is an indispensable condition for any Middle East solution. The Islamic countries reject any attempt to internationalize Jerusalem, it added.

The conference adopted a number of resolutions, including a draft resolution put forward by Pakistan Minister of State for Defence and Foreign Affairs Aziz Ahmed. The resolution proposes that the member states of the conference declare their firm support for the political independence, territorial integrity and state sovereignty of non-nuclear weapon states against nuclear threat and calls on all nuclear weapon states not to use or threaten to use nuclear weapons against any non-nuclear weapon state.

Malaysian Prime Minister Razak in his opening speech called on world Moslem leaders to implement con-

crete measures to make Islamic unity a reality.

SIKKIM

"Constitution" Cooked Up by Indian Government Opposed

Using the pretext of disturbances in Sikkim, the Indian Government in April 1973 sent troops into the country. A "Sikkim Agreement," which the Indian Government has been using to tighten its control over Sikkim, was signed on May 8 the same year in Gangtok, the capital of Sikkim, between the Indian Government and the King of Sikkim and leaders of Sikkimese political parties. Recently, the Indian Government attempted to force through the Sikkim Assembly under its manipulation a "constitution" which will bring Sikkim under the full Indian control. This has aroused strong protest among the people of the Himalayan Kingdom.

The Indian authorities tried on June 20 to manoeuvre the Sikkim Assembly into adopting a "constitution" drafted by G.R. Rajagopal who had been sent by the Indian Government to Sikkim as a constitutional advisor. According to this "constitution," King Namgyal will be deprived of his powers in the government and will function only as titular "Head of State." At the head of the administration will be a chief executive nominated by the Indian Government and "appointed" by the king. The chief executive shall concurrently hold the post of president of the assembly and perform the functions of the speaker. The chief minister and other ministers of the Sikkim Council of Ministers formed according to the "constitution" shall be appointed by the king on the advice of the chief executive. One of the functions of the administration will be to "ensure that responsibilities of the Government of India in or in relation to Sikkim are fully discharged."

Actually, this is to guarantee India's complete control over Sikkim.

The "constitution" stipulates that "the Government of Sikkim may seek participation and representation for the people of Sikkim in political institutions of India" and "the planned development of Sikkim may be brought within the ambit of the Planning Commission of India." This exposes India's expansionist ambitions to annex Sikkim.

The "constitution" cooked up by India has aroused strong resentment from the King of Sikkim. He refused to take part in the June 20 session of the assembly. On the same day, supporters of the king held a demonstration against the "constitution" in front of the assembly building and also formed a cordon around the building. Since then the Sikkimese people have continued to hold meetings expressing their support of the king's stand. Participants have said that "the acceptance of the constitution was posing a danger to peace."

The King of Sikkim arrived in New Delhi on June 25 and held talks with Indian leaders on the "constitution" question. Speaking to newsmen at the airport about the draft "constitution," he indicated he will continue to fight to prevent Sikkim from being incorporated into India by means of the draft "constitution."

The Indian authorities are putting pressure on the king and even openly threatening to force him to abdicate by taking advantage of the tension they have created through their police force in Sikkim and some pro-Indian members in the Sikkim National Congress.

"ERA SOCIALISTA" (ROMANIA)

"Economic Integration" Impairs State Sovereignty

Commenting on the "economic integration" of the Council for Mutual Economic Assistance (C.M.E.A.), the theoretical and social-political fortnightly *Era Socialista* of the Central Committee of the Romanian Communist Party pointed out in an article in its ninth issue this

Chairman of Japanese Communist Party (Left) On International Situation

The *People's Star*, organ of the Japanese Communist Party (Left), carried on June 4 a talk by Masayoshi Fukuda, Chairman of the Central Committee of the Japanese Communist Party (Left), entitled "On Problems That Command Particular Attention in the Current International Situation."

The talk was given on May 25 to the editorial staff of the *People's Star*, *Vanguard* and *Choshu Shimbun*.

Masayoshi Fukuda said: "The most important thing is to proceed from the standpoint of Marxism-Leninism, profoundly analyse the turbulent international situation of today, grasp the moves of various political forces in the world and keep a firm hold on their correct strategic deployment so as to push forward the world proletarian revolutionary movement."

He said: "The basic contradictions in the contemporary world have greatly sharpened. This is a particularly important and fundamental question in analysing the world situation."

He said: "The contradictions between the socialist camp and the imperialist camp have turned into contradictions between the socialist countries on the one hand and imperialism and social-imperialism on the other. Apart from being a change in the basic contradictions,

this should call attention to and make one clearly see what changes will take place in the division and realignment of the world political forces, that is to say, in political strategy, due to this change in the basic contradictions."

Fukuda pointed out that Chairman of the Chinese Delegation Teng Hsiao-ping, in his speech at the Sixth Special Session of the U.N. General Assembly, dwelt on the changes in the world situation and the three-world thesis. Fukuda said: "It is necessary to clearly recognize these changes once again for this is a fundamental question in understanding the new deployment of various political forces in the world." "From this analysis, Teng Hsiao-ping's speech stressed the importance of uniting the Third World in the struggle against imperialism, the superpowers in particular," Fukuda stated.

Referring to the contention for hegemony by the two superpowers of the First World, Fukuda said: "So long as imperialism and social-imperialism exist, there can be no peace, nor can there be genuine tranquillity. In the final analysis, either they will fight each other, or the people of the world will rise in revolution against the two superpowers."

He said: "The two superpowers are in sharp confrontation with the

people of the Third World and the whole world. In the Third World, the struggle for national liberation of the Indochinese people, the Palestinian and other Arab people and other people is surging forward in Asia, Africa, Latin America and other parts of the world. The whole Third World is fighting against imperialism, especially the superpowers. Meanwhile the developed countries of the Second World, the capitalist and imperialist countries, are also fighting against control, interference, threat, exploitation and the shifting of crises by the superpowers."

Fukuda said: "The Soviet Union has turned into social-imperialism. The socialist camp is no longer in existence. The contradictions between the oppressed nations and imperialism are sharpening and the strength of the oppressed nations is developing and growing. The contradictions between the proletariat and bourgeoisie of various countries are developing. The proletariat is getting stronger. Under these circumstances, U.S. imperialism and Soviet social-imperialism on the one hand are in contradiction with each other, and on the other are attempting to divide and control the world. This is the present situation of the correlation of the world political forces."

"If one still sees the current world political situation as one did 10 years ago, he will not understand the development of the situation," Fukuda noted.

year that supra-national "international economic integration gravely impairs the sovereignty of member countries and impedes them from fully establishing their political and economic independence, for integration does not take into consideration the necessity of respecting the principles of international law and present-day reality. Every country today strongly demands the right to make its own policies and economic and social-political choice through its national organs."

The commentary also pointed out: "Within trans-national economic integration, the number of international economic organizations in the form of multi-national corporations is increasing and decisions of these economic organizations do not come within the jurisdiction of the governments of participant countries and the countries providing raw materials. When the activities of multi-national economic corporations expand to a certain extent, they obviously will establish control over

the key economic departments of the country where they are located. In such circumstances, the country would become more and more dependent on supra-national decisions. Actually, this shows that these corporations have become a supra-national force lording it over the governments and other legal organs of the member countries, thus seriously jeopardizing their independence and sovereignty."

The commentary also repudiated the theory of the "international

economic complex." According to this theory, the commentary said, "the process of reproduction will go beyond national boundaries and 'become international'; the scope of the economy has passed from 'national' to 'international'; the national economy of the C.M.E.A. members has been turned into an 'international economic complex.'" It said: "The theoretical explanation and practical explorations on integration favouring the establishment of an 'international complex' and an 'international economic proportion' and 'unified international reproduction' under a single command, etc., are in line with the view and policy advocating combination and integration of an international economy." It pointed out further that this point of view is "unscientific and unrealistic." It said: "Present-day reality tells us that a national boundary is not only a political boundary but also an economic boundary."

MONGOLIA

Soviet Revisionists Plunder Mineral Resources

A joint prospecting team of Mongolian and Czechoslovak geological workers discovered a copper-molybdenum mine in Erdenedin-Obo, Bulgan Province, north Mongolia ten years ago. It was reckoned to be among the world's big copper mines containing a certain amount of molybdenum.

Immediately after the discovery, the Soviet revisionists pushed Czechoslovakia out and took over. In 1970, they obtained the right to prospect in the area through "talks" with Mongolia. A government delegation sent by the Soviet revisionist authorities in 1973 signed agreements with Mongolia on "economic and technical co-operation" in exploiting the Erdenedin-Obo copper-molybdenum mine and on the establishment of a "Mongolian-Soviet joint stock Erdenedin-Obo ore-dressing plant" for the purpose of seizing mineral deposits of great economic value.

In accordance with the terms of "co-operation" imposed by the Soviet revisionists on Mongolia, the Soviet Union has 49 per cent of the shares of this "joint stock" plant and Mongolia 51 per cent. But Mongolia is required to use Soviet loans as its investment in the plant. As a result, all shares are actually controlled by the Soviet revisionists and the plant has become their monopoly. Moreover, the Soviet revisionists have designed for the mine a 300-kilometre-long high-tension power transmission line which extends directly from the mine into Soviet territory and links up with thermal power stations in Transbaikalia, Siberia, placing the mine's energy lifeline under direct Soviet control. The Mongolian press reported that when completed, the mine will include an opencut mine and a big ore-dressing plant.

This Mongolian-Soviet "joint stock enterprise," whose operation

will not include smelting but is limited to ore-extracting and ore-dressing, can only serve as a supply base of strategic resources and a primary processing plant for the Soviet revisionists. TASS openly admitted that the mine's products will "supply the Soviet Union." A department head of the Soviet Committee for Foreign Economic Relations pointed out in an article that when it goes into operation, the mine will "supply a considerable part of the copper which the Soviet Union needs." This is an outstanding example of how the Soviet revisionist clique has been controlling and plundering Mongolia's mineral resources through "technical co-operation" and "joint stock companies" in recent years while looting Mongolia's animal products.

A "joint stock company" in name only, the so-called "Mongolian-Soviet joint stock company for non-ferrous metals" set up under an agreement signed between the two countries in 1973 is in fact completely controlled by the Soviet manager. The Soviet revisionists also are monopolizing the extracting of fluorite and gold ores in Berkh and Tolgoit through this company.

The stark reality of the Soviet revisionists' plunder of Mongolia's mineral resources clearly shows that the relations between the Soviet revisionists and other members of the Council for Mutual Economic Assistance are those between the plunderer and the plundered, the exploiter and the exploited.

(Continued from p. 7.)

hegemonism. The people and sportsmen of the Third World countries are playing an increasingly big role in international sports organizations. They strongly demand that the ludicrous situation in which the Chiang Kai-shek clique usurps China's legitimate seats in some international sports organizations be changed. They oppose all schemes of "two Chinas" or "one China, one Taiwan." They strongly demand the change of irrational old systems maintained by a few leaders of some international

sports organizations in a commandist way under the influence of hegemonism. This is a surging tide of history. Anyone who tries to stem it is bound to fail.

We are firmly convinced that so long as the people and sportsmen of the Third World countries unite with those countries and personages upholding justice and adhere to principle and persevere in struggle the just cause will ultimately triumph and China's legitimate seats in some international sports organizations will surely be restored.

News Briefs

- Tung Pi-wu, Acting Chairman of the People's Republic of China, on June 26 sent a message of congratulations to Rudolf Kirchschlaeger on his election as President of the Republic of Austria.
- Vice-Premier Teng Hsiao-ping on June 29 met and had a friendly conversation with the Delegation of the Foreign Relations and Constitutional Committee of the Norwegian Storting headed by Chairman Tor Oftedal and Vice-Chairman Lars Korvald of the Committee.

THIRD WORLD CHRONICLE

Bhutan

The Bhutanese Government recently issued its first paper currency in Rs. 10 denominations. Rs. 5 and Re. 1 denomination notes were introduced last month. In the past, the Indian rupee was the only paper currency in circulation in Bhutan which did not have its own paper currency.

King Jigme Singye Wangchuck of Bhutan in his June 3 speech called upon the whole people to unite in the struggle for economic independence. He said: "Although the process of socio-economic development was initiated in the country only a few years ago, we have achieved tremendous progress within a short span."

Bhutan has abundant land and rich natural resources, the king said. He added, "The most important task before us at present is to achieve economic self-reliance to ensure the continued progress of the country in the future."

Argentina

Argentina has established diplomatic relations with 23 countries, mostly of the Third World, since May 1973.

President Juan Peron called for unity of the Third World countries to confront the big powers' attempts at domination and control when he received representatives of African countries to the United Nations on May 20. He said: "Separated, we all are small countries; united, we are a very powerful force." He said that his country is deeply interested in maintaining good relations with African countries in the political, cultural and commercial fields.

Mauritania

As a result of long years of criminal colonial rule before independence, Mauritania's agriculture was very backward which made it impossible to achieve self-sufficiency in food.

Since independence, the Mauritanian Government has adopted a series of measures to develop agricultural production. These included exploiting the M'Pourie Plain and setting up the M'Pourie State Farm there. The farm got an average per-hectare yield of 2.76 tons of rice from 266 hectares of paddyfields in 1970, the year it began growing rice on a large area. And yields have since gone up year by year. In the 1971-73 period, some 550 hectares were planted with rice each year, the average per-hectare output being 3.85 tons in 1971 and 5.054 tons in 1973. The farm now has a staff of more than 70 and all administrative and technical personnel are Mauritanians. In addition, there is a Chinese scientific and technical team working in co-operation with Mauritanian technicians. Thanks to the Mauritanian Government's deep concern and through many years of farm production, the farm has acquired ever richer experience in management and boosted rice output year by year. It is now going all out for a still richer harvest in 1974.

Mexico

It has been reported that Mexico had a bumper 1973-74 wheat harvest of 2.4 million tons, 20 per cent above the 1972-73 harvest. Per-hectare output averaged 3,870 kilogrammes, or 700 kilogrammes over the previous year.

Mexican Secretary for Agriculture and Livestock Oscar Brauer announced that the increased wheat output will greatly reduce Mexico's wheat imports this year.

He said that the rise was chiefly the result of the cultivation of new strains, and that Mexican scientific research workers are cultivating drought-resistant strains to raise wheat production in dry areas.

Zaire

To expedite the development of Zairian languages and their study at all schools, the National University of Zaire and the National Pedagogical Institute recently held the first national seminar of linguists in Lubumbashi. This was followed by the establishment of the National Society of Linguists of Zaire.

During the seminar, the participants denounced the colonialists for slandering Zairian national languages as "inferior, poor and dry" while describing their own as the "language of god." The linguists stressed that Zairian languages are extremely rich and therefore must be developed.

The first national seminar of Zairian historians took place last February at Lubumbashi University. After the seminar, the Society of Zairian Historians was formed to train researchers and teachers of Zaire's history and compile and disseminate the country's authentic history.

Iraq

The Iraqi Education Ministry decided on May 21 to abolish the licences of all private primary and secondary schools and kindergartens and turn them into government schools effective from the 1974-75 academic year.

An official of the department concerned said that implementation of this decision would enable the 40,000 students in 135 secondary schools and some 21,000 pupils in 116 primary schools and kindergartens to study in government schools and that necessary steps would be taken to make the staff of these private schools staff of the Education Ministry.

Morocco

The recent Palestinian Painting Exhibition jointly sponsored by the Moroccan Association in Solidarity With the Palestinian Struggle and the Moroccan Association of Plastic Arts was received with enthusiasm by Moroccan visitors. More than 10,000 people visited the exhibition.

Fifty-two paintings by two well-known Palestinian painters Ismail and Tammam Shammout were exhibited. These reflect the Palestinian people's life of misery and their firm determination in the struggle to recover the occupied territory and return to their homeland.

Many people wrote in the visitors' book their pledges to firmly support the Palestinian people's just struggle till final victory is won.

ON THE HOME FRONT

Gas for Industrial and Home Use

THE use of gas for cooking and industrial purposes made big headway in the cities during the Great Proletarian Cultural Revolution. By the end of the first quarter of this year, 31 cities were providing gas service as against 16 in 1965, with the supply of gas 2.5 times as great and the number of consumers more than threefold.

The production and supply of gas have risen sharply in Peking, Shanghai, Tientsin, Shenyang and Chengtu (cities which already had gas service), while gas installations have been newly set up in Nanking, Tsinan, Urumchi, Lanchow and many other cities. The use of gas has saved coal, promoted industrial production, improved hygienic conditions by reducing noxious gases and made life much more convenient for the people.

Chairman Mao's directive on developing multi-purpose use has greatly promoted gas service in our country. China formerly used coal as raw material to manufacture gas, but with the growth of the fuels-chemical and metallurgical industries, gas resources have been greatly augmented to include oil-field gas, liquefied petroleum gas from oil refineries, coke-oven gas from coking plants and four other kinds of gas.

The Peking General Petro-Chemical Works, whose speedy construction began in 1968, has developed multi-purpose use and supplied liquefied petroleum gas to more than 10,000 households and 900 plants and enterprises in Peking and Tientsin.

In Shanghai, coke-oven gas is used not only in the textile, instrument and meter and other light industries, but also in branches of heavy industry such as the metallurgical, chemical and machine-building industries.

In Anshan, one of China's major iron and steel centres, about one-

third of the inhabitants now use coke-oven gas.

The problem of utilizing combustible gases discharged by industrial enterprises has been fairly well solved in Shanghai, Shenyang, Fushun, Changchun and other cities.

Large Platform Trailers

WORKERS at the Shanghai Motor Transport Company's repair workshop completed last April the building of two 400 h.p. truck tractors and two 100-ton and one 200-ton platform trailers with domestic materials in 93 days. They did this by adhering to Chairman Mao's directive of "maintaining independence and keeping the initiative in our own hands and relying on our own efforts."

At the end of last year, the workers were informed that a big construction project would need large platform trailers and big horsepower truck tractors in July 1974 to carry large amounts of oversize equipment. The trailers and tractors on hand couldn't meet the demand. There were two opinions as to what to do.

Some people suggested importing the vehicles needed because time was too short. It would be quicker and better to buy them all from abroad. They lacked self-confidence.

The workers, however, stood firmly for making their own. They said that without economic self-reliance, it is impossible to achieve and safeguard political independence.

Reviewing their experience in manufacturing large platform trailers earlier, they became more determined and confident.

There were plans to import a number of big platform trailers before the Great Proletarian Cultural Revolution began. The foreign capitalists, however, unwarrantedly demanded that China give them high-way information. This was sternly rejected. The incident was a profound lesson to the workers. During

the Cultural Revolution, in spite of insufficient data and equipment, the workers produced China's first 150-ton platform trailer in half a year with domestically-made materials. Later, the first 300-ton platform trailer and 400 h.p. truck tractors were built in four months. The vehicles proved to be up to the standard on the roads in 24 of China's provinces and municipalities. With the experience already gained, the workers pledged that this time they would build the needed vehicles faster and better.

After criticizing the slavish comprador philosophy of adoring everything foreign, the workers decided to wage a 100-day battle to build three large platform trailers and two truck tractors, 80 days ahead of the original plan. They decided to refute Lin Piao's capitulationism and national betrayal by actual deeds.

As the workshop was not big enough to work in, they put up two huge mat-sheds. They made the vehicle parts with ordinary machine tools used for repair jobs. There was no large friction press to handle the 200-kilogramme coupling, so they used hammers instead and hammered it into shape section by section.

One group had to machine more than 10,000 parts and accessories, work that would usually take five months. Thanks to the members' painstaking efforts and ingenuity, the job was done in 38 days.

The workers displayed to the full their wisdom and creative power to overcome all sorts of difficulties. They received help from many factories in Shanghai and other parts of China. All the vehicles were finished ahead of time.

The newly built vehicles proved to be up to the standard in a series of loaded and unloaded road tests. In some respects they exceeded the designed capacity. This shows that China has attained a new level in the production of large platform trailers and big horsepower truck tractors, and it is also a manifestation of the Chinese working class' spirit of building the country through self-reliance.

In English

ARTICLES BY MAO TSETUNG

(Some of the works written between 1937 and 1941)

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