

# PEKING REVIEW

40

October 4, 1974

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報

## Forward Along the Great Road Of Socialism

— National Day editorial by "Renmin Ribao,"  
"Hongqi" and "Jiefangjun Bao"

## Chairman Mao Meets Madame Imelda Marcos

*New Trunk Railway Line to  
Southwest China*

# PEKING REVIEW

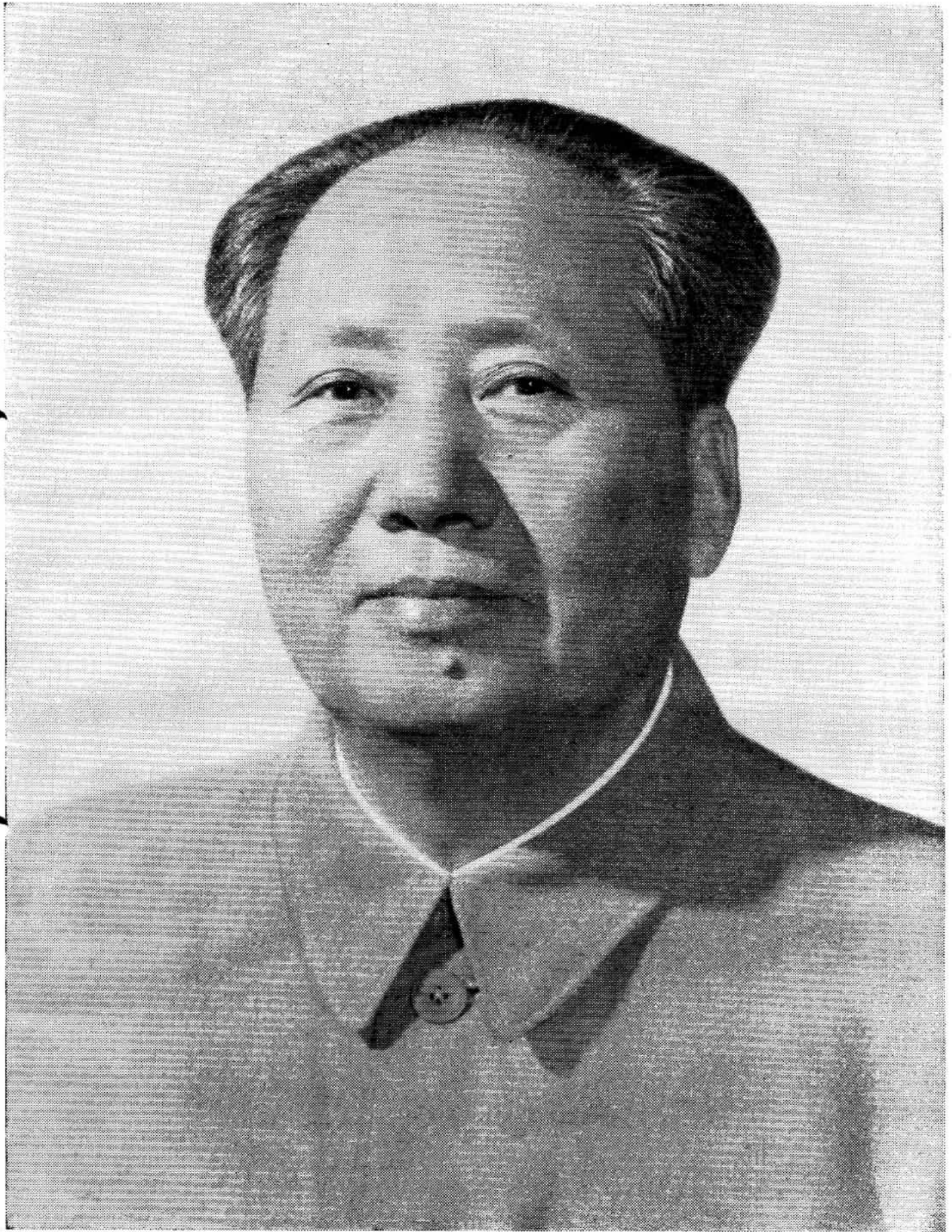
北京周報

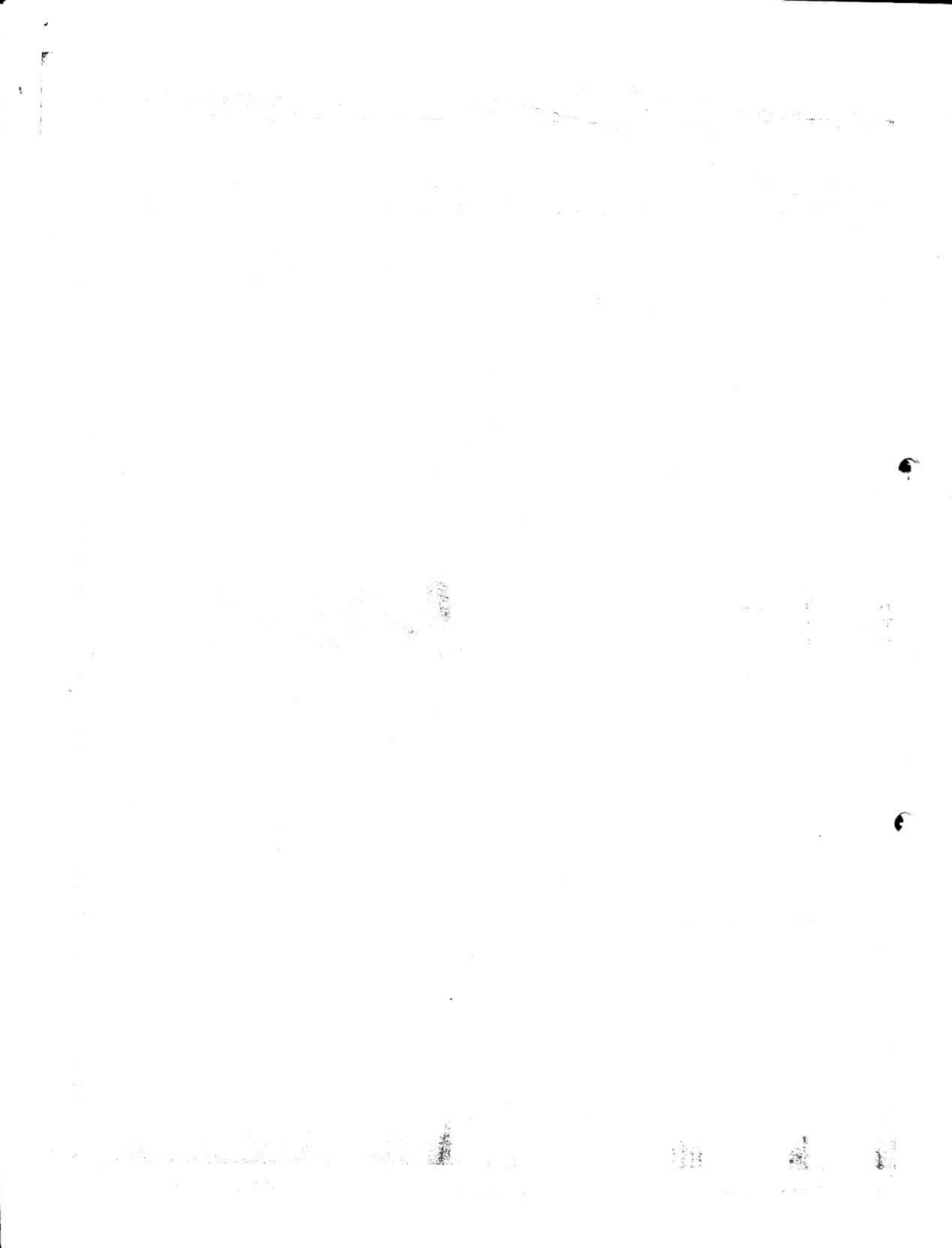
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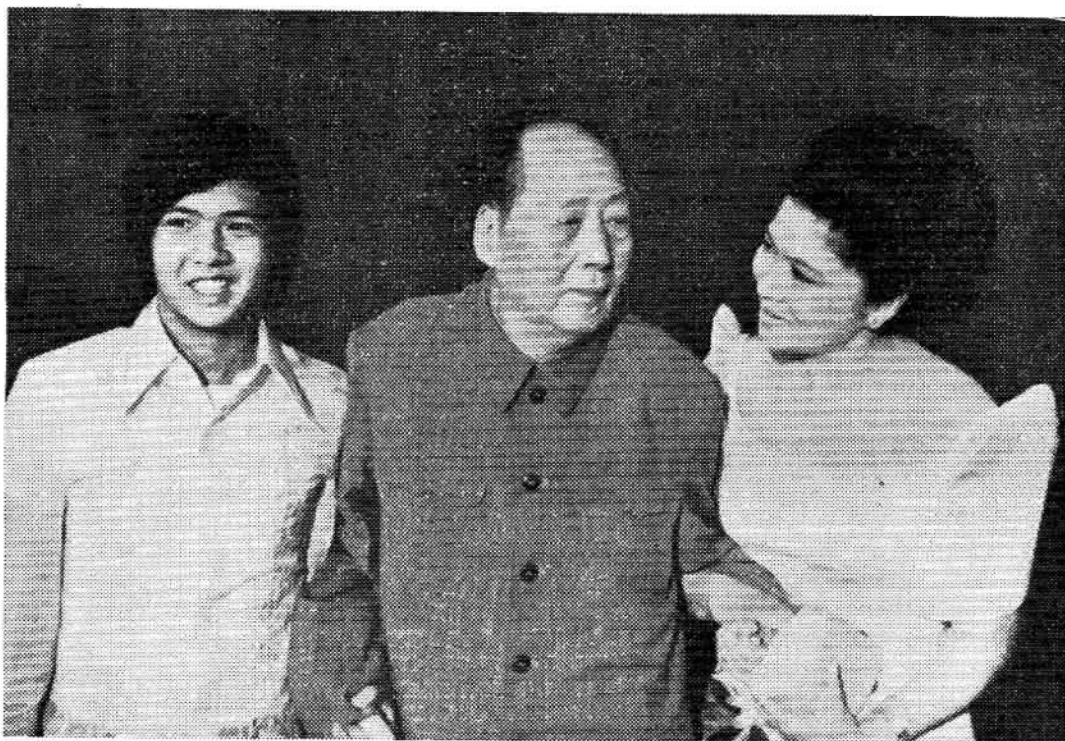


## Chairman Mao Meets Madame Marcos

**C**HAIRMAN Mao Tsetung on September 27 met with Madame Imelda Romualdez Marcos, special representative and wife of President Marcos of the Republic of the Philippines, and welcomed her to China. They had a friendly conversation.

Ferdinand R. Marcos, Jr., son of President Marcos, and others were present at the meeting.

Also present at the meeting were Han Nien-lung and Wang Hai-jung, Chinese Vice-Foreign Ministers, and Tang Wen-sheng, Deputy Department Director of the Chinese Foreign Ministry.



# 25th Anniversary of Founding of People's Republic Of China Warmly Celebrated

**U**NDER the wise leadership of the Chinese people's great leader Chairman Mao, the People's Republic of China has triumphantly traversed a militant course of 25 years. The dictatorship of the proletariat in China has become more consolidated than ever, the great revolutionary unity among the people of all nationalities has become ever stronger and socialism is advancing victoriously everywhere. We have friends all over the world. The situation at home and abroad is excellent. Filled with revolutionary spirit, the entire Chinese people warmly celebrated the glorious festival of their socialist motherland. They are determined to unite as one and march ahead along Chairman Mao's proletarian revolutionary line.

## Premier Chou Gives Grand Reception

Chou En-lai, Vice-Chairman of the Central Committee of the Communist Party of China and Premier of the State Council, gave a grand National Day reception in the Great Hall of the People on the evening of September 30.

Red flags flew over brightly-lit magnificent Tien An Men Square. A huge portrait of the Chinese people's great leader Chairman Mao Tsetung, flanked on either side by the national flag of the People's Republic of China, hung in the middle of the backdrop over the rostrum in the brightly-lit banquet hall. Chinese leaders, representatives and personages from various fronts and various circles and guests from different parts of the world totaling over 4,500 attended the reception.

Chinese Party and state leaders seated at the main table were: Wang Hung-wen, Kang Sheng, Yeh Chien-ying, Chu Teh, Chang Chun-chiao, Tung Pi-wu, Chiang Ching, Yao Wen-yuan, Li Hsien-nien, Teng Hsiao-ping, Chen Hsi-lien, Chi Teng-kuei, Hua Kuo-feng, Wang Tung-hsing, Wu Teh, Chen Yung-kuei, Su Chen-hua, Ni Chih-fu, Wu Kuei-hsien, Soong Ching Ling, Chen Yun, Li Fu-chun, Hsu Hsiang-chien, Nieh Jung-chen, Kuo

Mo-jo, Ngapo Ngawang-Jigme and Chou Chien-jen; and Vice-Chairmen of the National Committee of the Chinese People's Political Consultative Conference Teng Tai-yuan, Shen Yen-ping and Hsu Teh-heng.

Guests seated at the main table were:

Samdech Norodom Sihanouk, Head of State and Chairman of the National United Front of Cambodia, and Madame Sihanouk, Samdech Penn Nouth, Prime Minister of the Royal Government of National Union of Cambodia and Chairman of the Political Bureau of the Central Committee of the N.U.F.C., and Madame Penn Nouth;

Thakin Ba Thein Tin, leader of the Delegation of the Central Committee of the Communist Party of Burma and Vice-Chairman of the Central Committee of the Communist Party of Burma, and Thakin Pe Tint, member of the Delegation of the Central Committee of the Communist Party of Burma and Member of the Central Committee of the Communist Party of Burma;

Hoang Van Hoan, Member of the Political Bureau of the Central Committee of the Viet Nam Workers' Party and Vice-Chairman of the Standing Committee of the National Assembly of the Democratic Republic of Viet Nam, and Hoang Quoc Viet, leader of the Delegation of the Viet Nam-China Friendship Association, Member of the Central Committee of the Viet Nam Workers' Party and President of the Viet Nam-China Friendship Association;

Jusuf Adjitorop, leader of the Delegation of the Central Committee of the Communist Party of Indonesia and Member of the Political Bureau of the Central Committee of the Communist Party of Indonesia;

Bo Gustafsson, leader of the Delegation of Cadres of the Swedish Communist Party and Vice-Chairman of the Central Committee of the Swedish Communist Party;

Kico Ngjela, leader of the Albanian Government Trade Delegation, Mem-

ber of the Central Committee of the Albanian Party of Labour and Minister of Trade, and Eleni Pashko, leader of the Women's Delegation of Albania, Member of the Central Committee of the Albanian Party of Labour and Vice-Chairman of the Central Council of the Albanian Women's Union;

Kim Sung Kul, leader of the Delegation of the Korean Central News Agency, Alternate Member of the Central Committee of the Korean Workers' Party and Director of the Korean Central News Agency, and Gang Sok Sung, leader of the Korea-China Friendship Association Delegation, President of the Kim Il Sung Higher Party School and member of the standing committee of the Korea-China Friendship Association;

Thao Soth Phetrasy, leader of the Economic Delegation of the Lao Provisional National Union Government and Minister of Economy and Planning;

Dr. Abdul Aziz Aldal, leader of the Health Delegation from the People's Democratic Republic of Yemen and Minister of Health, and his wife;

Dalton F. Shears, leader of the Delegation of the Sierra Leone-China Friendship Society, Honorary National Chairman of the Sierra Leone-China Friendship Society and Minister of Housing and Country Planning of Sierra Leone, and his wife;

Zentaro Kosaka, leader of the Japanese Goodwill Delegation for the Inauguration of the Japan-China Air Service and Liberal-Democratic Member of the House of Representatives of Japan, Hisao Kuroda, leader of the Delegation of the Japan-China Friendship Association (Orthodox) and Chairman of the Headquarters of the Association, and Kenzoo Nakajima, leader of the Delegation of the Japan-China Cultural Exchange Association and director-general of the association, and his wife;

Shirley Graham, wife of the late prominent Afro-American scholar Dr. W.E.B. Dubois and woman writer;

Djawoto, Secretary-General of the Afro-Asian Journalists' Association, and his wife;

Frederik Risakotta, Acting Head ad interim of the Executive Secretariat of the Afro-Asian Writers' Bureau, and his wife;

Hyun Jun Keuk, Ambassador of the Democratic People's Republic of Korea to China, and his wife; and

Munier Ibrahim Hmoud, Head of the Mission of the Palestine Liberation Organization in Peking.

Shang Chen, former commander-in-chief of the Sixth War Zone of the Kuomintang, presidential chief of staff and chief of the Kuomintang government mission in Japan, now on a visit to the motherland from Japan, was also at the main table.

As Chinese Party and state leaders and distinguished guests from various countries entered the banquet hall amid the strains of lively music, they were given a prolonged standing ovation.

The reception started with the band playing the national anthem of the People's Republic of China. Premier Chou En-lai proposed a toast amid warm applause. He said: "Twenty-five years ago, Chairman Mao Tsetung, the great leader of the Chinese people, solemnly proclaimed to the whole world that the People's Republic of China had been born and the Chinese people had stood up.

"In the 25 years since then, the people of various nationalities of the country, under the leadership of the Communist Party of China headed by Chairman Mao, have advanced triumphantly along the road of socialism. In particular, with the Great Proletarian Cultural Revolution, the smashing of the bourgeois headquarters of Liu Shao-chi and that of Lin Piao and the shattering of the imperialist and social-imperialist blockade, aggression and subversion, our great motherland has taken on a completely new look and our dictatorship of the proletariat has become more consolidated than ever. We have friends all over the world.

"In celebrating this glorious festival, I wish, on behalf of our great leader Chairman Mao, the Central Committee of the Communist Party of China and the Chinese Government, to extend warm congratulations to the people of various nationalities of our country. We will continue to criticize Lin Piao and Confucius, persist in continuing the revolution under the dictatorship of the proletariat, adhere to the principle of independence and self-reliance, unite as one, work hard and advance bravely along Chairman Mao's revolutionary line.

"We express our sincere thanks to the people of the world and our

friends from different countries for the support and assistance they have given us. As always, we will work together with the people of the whole world to carry the struggle against imperialism and social-imperialism through to the end."

In conclusion, Premier Chou En-lai proposed a toast to the great unity of the people of various nationalities of China and to the great unity of the people of all countries. Rounds of warm applause broke out during the Premier's toast. The reception was alive with a warm atmosphere of unity for victory.

Attending the reception were also leading members of various departments of the Party, government and army, representatives of workers, peasants and soldiers of the capital, advanced workers from various fronts, representatives of all circles and friends from various countries of the five continents.

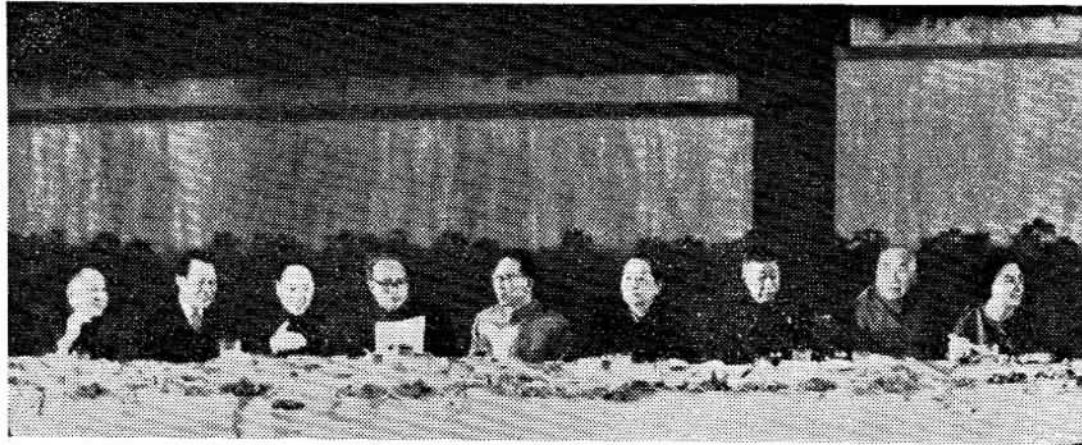
### Gala Celebration in Parks

A million people in Peking visited the city's parks and took part in other celebrations on October 1.

Chinese Party and state leaders attending the gala celebrations and fireworks display together with the masses were Wang Hung-wen, Yeh Chien-ying, Chu Teh, Chang Chun-chiao, Chiang Ching,



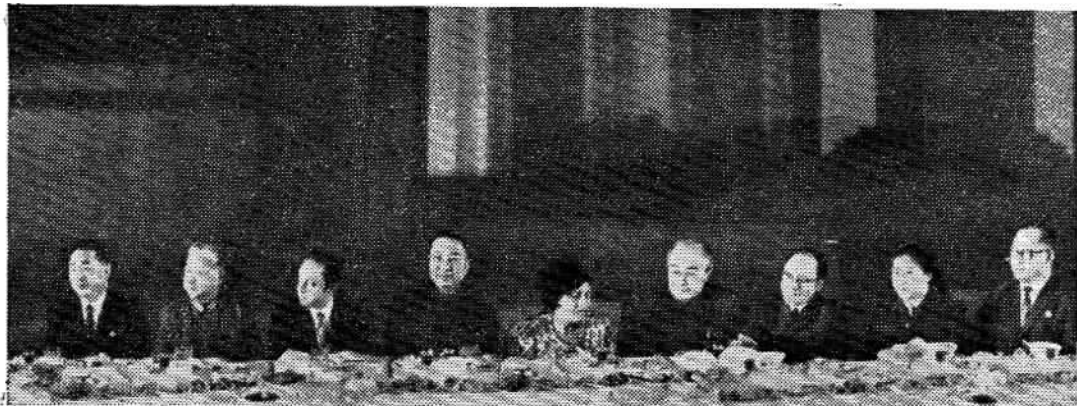
Evening in Peking on National Day.



Seated at the main table (*reading from left*) at the grand reception given by Chou En-lai, Vice-Chairman of the Central Committee of the Chinese Communist Party and Premier of the State Council, were: Teng Hsiao-ping, Thao Soth Phetrasy, Yao Wen-yuan, Jusuf Adjitorop, Chang Chun-chiao, Soong Ching Ling, Thakin Ba Thein Tin, Chu Teh, Madame

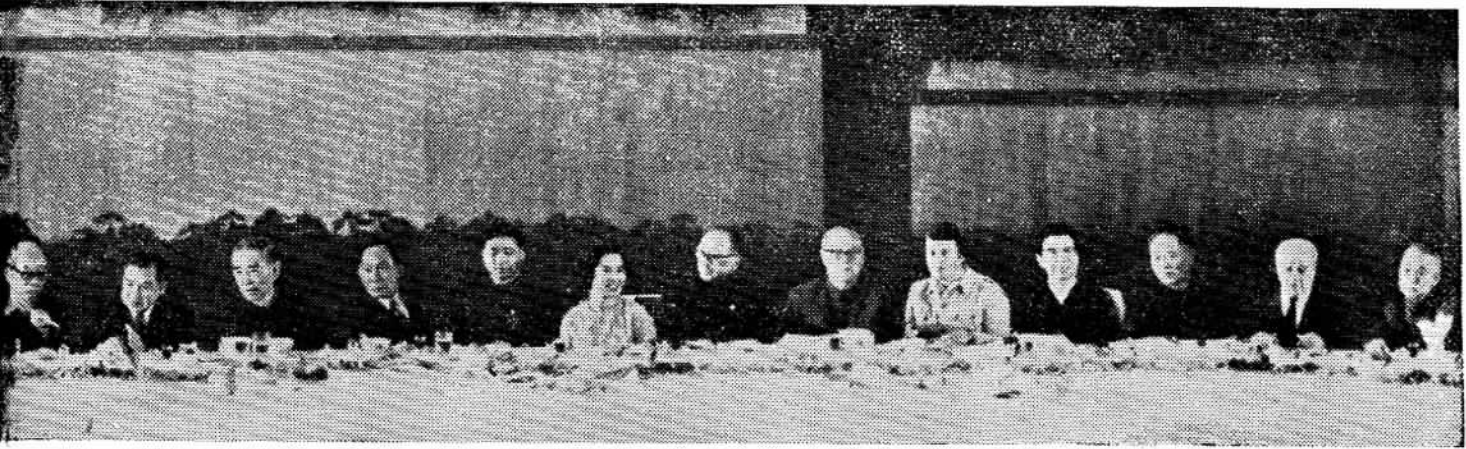


*Reading from left:* Hsu Teh-heng, Teng Tai-yuan, Chou Chien-jen, Madame Risakotta, Frederik Risakotta, Ngapo Ngawang-Jigme, Madame Djawoto, Nieh Jung-chen, Djawoto, Thakin Pe Tint, Chen Yun, Hisao

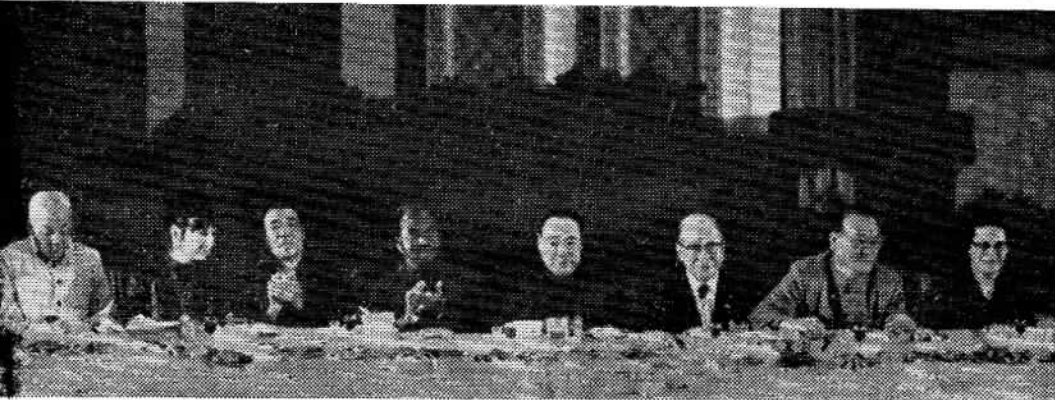


*Reading from left:* Kim Sung Kul, Chen Hsi-lien, Abdul Aziz Aldal, Hua Kuo-feng, Madame Aldal, Wu Teh, Hoang Quoc Viet, Wu Kuei-hsien, Gang Sok Sung, Ni Chih-fu, Shirley Graham, wife of the late Dr.





Sihanouk, Tung Pi-wu, Norodom Sihanouk, Chou En-lai, Penn Nouth, Wang Hung-wen, Madame Penn Nouth, Kang Sheng, Yeh Chien-ying, Bo Gustafsson, Chiang Ching, Hoang Van Hoan, Kico Ngjela and Li Hsien-nien.



Kuroda, Su Chen-hua, Madame Shears, Chen Yung-kuei, Dalton F. Shears, Wang Tung-hsing, Zentaro Kosaka, Chi Teng-kuei and Eleni Pashko.



W.E.B. Dubois; Li Fu-chun, Kenzoo Nakajima, Hsu Hsiang-chien, Shang Chen, Madame Kenzoo Nakajima, Hyun Jun Keuk, Kuo Mo-jo, Madame Hyun Jun Keuk, Munier Ibrahim Hmoud and Shen Yen-ping.



Young people at Peking park celebrations dance and sing in praise of the achievements of the Great Proletarian Cultural Revolution and the movement to criticize Lin Piao and Confucius.

Yao Wen-yuan, Li Hsien-nien, Teng Hsiao-ping, Chen Hsi-lien, Chi Teng-kuei, Hua Kuo-feng, Wu Teh, Chen Yung-kuei, Su Chen-hua, Ni Chih-fu, Wu Kuei-hsien, Chen Yun, Li Fuchun, Hsu Hsiang-chien, Nieh Jung-chen, Kuo Mo-jo, Ngapo Ngawang-Jigme and Chou Chien-jen, and Vice-Chairmen of the National Committee of the Chinese People's Political Consultative Conference Teng Tai-yuan, Shen Yen-ping and Hsu Teh-heng.

Comrades Li Teh-sheng, Wei Kuoching, Hsu Shih-yu and Saifudin attended the National Day celebrations in Shenyang, Nanning, Kwangchow and Urumchi respectively.

Foreign friends from more than 80 countries and regions of the five continents attending the celebrations were warmly greeted by the masses in the capital.

The five-star red flags fluttered in the breeze over all of Peking's streets and lanes. Tien An Men Square looked all the more magnificent. A huge portrait of our great leader Chairman Mao hung over Tien An Men Gate. On the eastern and western flanks of the square were huge portraits of Marx, Engels, Lenin and Stalin. On the southern side of the square was a huge portrait of Dr. Sun Yat-sen. The Monument to

the People's Heroes was surrounded by flowers in bloom. Twenty-five years ago, our great leader Chairman Mao had personally raised the first five-star red flag.

National Day festivities in the Working People's Palace of Culture, Chungshan Park, the Summer Palace and other recreation centres were more colourful and joyous than in previous years. Taking part in the celebrations were workers, rural people's commune members from Peking's outskirts, commanders and fighters of the Chinese People's Liberation Army and workers' militia, as well as representatives of advanced units in the movement to criticize Lin Piao and Confucius, of educated youth who have settled in the countryside, of "May 7" cadre schools, and of worker-peasant-soldier university students, Red Guards and people from all walks of life. Representatives of Taiwan compatriots and compatriots from Hong Kong and Macao and patriotic overseas Chinese also were at the celebrations. The gala celebrations demonstrated the great revolutionary unity of the whole Party, the whole army and the entire people under the leadership of the Central Committee of the Chinese Communist Party headed by Chairman Mao.

A great variety of dramas, songs and dances, music, *chuyi* (balladry



Taiwan compatriots from the United States and Japan visiting the motherland join the capital's people in the National Day celebrations.



Friends from various countries join in the celebrations in a Peking park.

and story-telling) and other performances in the parks acclaimed the new socialist things, new achievements and the new situation that have emerged since the start of the Great Proletarian Cultural Revolution and the movement to criticize Lin Piao and Confucius. These performances prominently reflected the revolutionary spirit of the capital's people to bear firmly in mind the Party's basic line, strengthen revolutionary unity, and advance unswervingly along the road of socialism. Workers, peasants and soldiers conscientiously study works by Marx, Engels, Lenin and Stalin and Chairman Mao's works and, playing

the role as the main force, are determined to carry on the movement to criticize Lin Piao and Confucius in a deep-going, popularized and sustained way. They strive to use Marxism to occupy the entire realm of the superstructure, including philosophy, history, education, literature and art and law and to further consolidate the dictatorship of the proletariat. This has become the main theme in art and literary propaganda. Many excellent newly created items extolled the successes on all socialist construction fronts over the last 25 years and the prosperity and thriving of our great socialist motherland. Many items have inspired the people who,



Worker-peasant-soldier students of the Central Institute for Nationalities at Peking park celebrations.

following Chairman Mao's teachings "Be prepared against war, be prepared against natural disasters, and do everything for the people" and "dig tunnels deep, store grain everywhere, and never seek hegemony," continue to go all out, aim high and achieve greater, faster, better and more economical results in building socialism, strive to fulfil and overfulfil this year's national economic plan and the Fourth Five-Year Plan, further strengthen the army-people unity, heighten their vigilance, defend the motherland, strengthen preparedness against war and be ready at all times to wipe out any invading enemy and they are determined to liberate our motherland's sacred territory Taiwan Province.

Multi-coloured fireworks soared into the sky over the city proper and the outskirts in the evening. On this joyous occasion people recalled our great leader Chairman Mao's teaching on the eve of the founding of New China that the great victories they had won so far were only the first step in a long march of ten thousand li while the road ahead would be longer and the work greater and more arduous. They encouraged each other that, under the leadership of the Central Committee of the Party headed by Chairman Mao, they would resolutely implement Chairman Mao's proletarian revolutionary line and policies, persist in continuing the revolution under the dictatorship of the proletariat, further develop the excellent situation and build the socialist motherland into a stronger country so as to make still greater contribution to mankind.

### President Ould Daddah Ends China Visit

President of the Islamic Republic of Mauritania Moktar Ould Daddah and Madame Ould Daddah left Peking for home on September 27 by special plane at the end of their state visit to China.

Chinese leaders Teng Hsiao-ping, Chi Teng-kuei, Wu Teh and Hsu Hsiang-chien and leading members of departments concerned and several thousand people gave the distinguished Mauritanian guests a warm send-off at the airport.

President and Madame Ould Daddah held a grand return banquet on September 26. Representing Premier Chou En-lai, Vice-Premier Teng Hsiao-ping attended the function. Also attending were Chinese leaders Chi Teng-kuei, Wu Teh and Hsu Hsiang-chien. President Ould Daddah and Vice-Premier Teng Hsiao-ping spoke at the banquet.

In his speech, President Ould Daddah said: During our sojourn in your great and beautiful country, we have had an interview with your prestigious leader, Chairman Mao Tsetung, and with Premier Chou En-lai. We have held with Vice-Premier Teng Hsiao-ping frank and amicable talks on international questions of common interest and on economic and technical co-operation between our two countries. "The broad identity of views," he said, "that has emerged from our talks and the signing of a new economic and technical agreement between our two governments have carried the friendly relations and co-operation between our two countries a step forward. Mauritania particularly rejoices at this—because she attaches a very great value to her friendship with China." He added, "By consolidating and developing Sino-Mauritanian friendship we work in the interest of the solidarity of the peoples of the Third World, to which both China and Mauritania belong."

In his speech, Vice-Premier Teng Hsiao-ping expressed his happiness

at attending the banquet on behalf of Premier Chou En-lai. He said: The successful visit of President Ould Daddah has "further deepened our mutual understanding and strengthened our friendly relations and co-operation. This is in full conformity with the fundamental and long-term interests of our two peoples and conducive to strengthening the unity of the Third World countries."

He added: During his visit, His Excellency the President highly praised the achievements of the Chinese people. We look upon this as an encouragement and support from the fraternal Mauritanian people to the Chinese people.

"At present," the Vice-Premier said, "China is still a developing socialist country, and our support and assistance to the people of other countries are still limited; but the Chinese people firmly believe that, under the leadership of Chairman Mao, we shall make a bigger contribution to the people of the world, including the Mauritanian people, along with the deepening and development of our socialist revolution and socialist construction. This is our bounden internationalist duty, and we shall not live up to the name of a socialist country if we do otherwise."

He reiterated: "We always maintain that all countries, big and small, should be equal. We are firmly against big countries bullying the small, strong countries oppressing

the weak, and rich countries exploiting the poor. Both China and Mauritania belong to the Third World. In our struggle against imperialism, colonialism and hegemonism, we have the common need to strengthen the unity of the Third World countries and people."

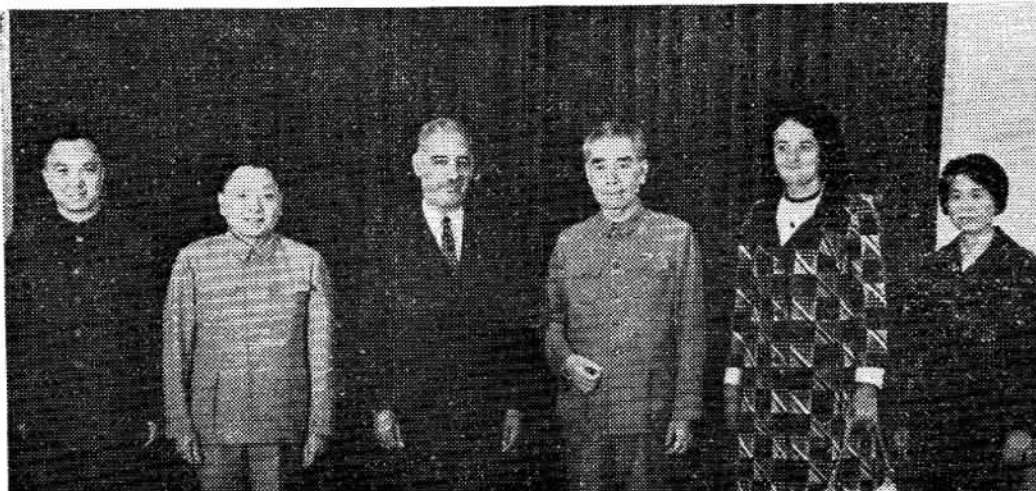
In hospital, Premier Chou En-lai met President and Madame Ould Daddah on September 26. They had a cordial and friendly conversation.

The distinguished Mauritanian guests arrived in Peking on September 17 on a state visit to China. After visiting Shenyang, northeast China, on September 20, they paid a three-day state visit to the Democratic People's Republic of Korea at the invitation of President Kim Il Sung. Then, they returned to our country to visit Shanghai and Nanking and came to Peking from Nanking on September 25.

### Madame Marcos Leaves Shanghai for Home

Madame Imelda Romualdez Marcos, special representative and wife of President Marcos of the Republic of the Philippines, and her entourage concluded a friendly visit to China and left Shanghai for home by special plane on September 29.

Wang Hsiu-chen, Chou Li-chin and Feng Kuo-chu, Vice-Chairmen of the Shanghai Municipal Revolutionary Committee, and over 1,000 local people gave the Philippine guests a warm send-off at the airport.



Premier Chou En-lai meets President and Madame Ould Daddah in hospital.

Arriving in Peking to visit China on September 20, the distinguished Philippine guests toured other parts of our country, beginning September 24. Accompanied by Comrade Chiang Ching, they visited the Hsiao-chin-chuang Production Brigade of the Lintingkou People's Commune in Paoti County, Tientsin, and attended a poetry recital and saw a performance of songs, both presented by the peasants of the brigade.

Before leaving China, Madame Marcos and the other distinguished guests toured Tientsin, Hangchow, Yenan and Shanghai. They were given a warm welcome wherever they went.

### Regular China-Japan Air Service Inaugurated

Chou En-lai, Premier of the State Council of the People's Republic of China, and Kakuei Tanaka, Prime Minister of Japan, and Chinese Foreign Minister Chi Peng-fei and Japanese Foreign Minister Toshio Kimura exchanged on September 29 messages of congratulations on the official inauguration of air service between China and Japan on the occasion of the second anniversary of the establishment of diplomatic relations between the two countries. They expressed wishes for a further development of the Sino-Japanese relations.

An airliner of the General Administration of Civil Aviation of China made the inaugural flight from Peking to Tokyo on the morning of September 29. At the same time, a plane of the Japan Airlines Company made the first flight from Tokyo to Peking.

Wang Chen, a Deputy to the National People's Congress and former minister of the State Council, and a Chinese Goodwill Delegation led by him left for Japan on board the plane to take part in the celebration of the opening of the China-Japan air service and to pay a visit.

The Japanese Goodwill Delegation for the Inauguration of the Japan-China Air Service led by Zentaro Kosaka, Liberal-Democratic Member of the House of Representatives of

Japan, arrived in Peking on the first JAL plane to China.

The General Administration of Civil Aviation of China and the China-Japan Friendship Association held a reception on September 29 in celebration of the inauguration of the China-Japan air service.

Ma Jen-hui, Director-General of the General Administration of Civil Aviation of China; Zentaro Kosaka, leader of the Japanese Goodwill Delegation for the Inauguration of the Japan-China Air Service and Liao Cheng-chih, President of the China-Japan Friendship Association, proposed toasts at the reception.

Japanese Ambassador to China Heishiro Ogawa gave a reception on September 29.

### Greeted by "Renmin Ribao" Editorial

Greeting the official inauguration of regular China-Japan air service, the September 29 editorial in *Renmin Ribao* said: "China and Japan are close neighbours with only a strip of water between them. The people of the two countries have had frequent friendly contacts since ancient times. Since there had been no direct air traffic in the more than 20 years since the war, the people of both countries experienced great inconvenience in making mutual visits because they had to travel in a round-about way. Now regular air service has been inaugurated between the two countries in accordance with the stipulations of the China-Japan Air Transport Agreement, putting an end to the past abnormal communication situation. This air bridge across the sea directly linking our two countries will further facilitate friendly contacts between the two peoples and promote continuous development of economic and cultural exchanges between both countries, thus further consolidating and strengthening the good-neighbourly and friendly relations between China and Japan. There is no doubt that this fully conforms to the fundamental interests and common aspirations of the people of the two countries.

"The opening of the China-Japan air service is a logical development of the normalization of relations between both countries and a result of the joint efforts of their governments and peoples towards surmounting obstructions and interference. Two years ago, Japanese Prime Minister Kakuei Tanaka, Foreign Minister Masayoshi Ohira and Chief Cabinet Secretary Susumu Nikaido paid a visit of historic significance to our country. The Joint Statement issued by the governments of the two countries declared the normalization of relations and laid a foundation for developing these relations. On April 20 this year, an air transport agreement between the People's Republic of China and Japan was signed in Peking. The Chinese and Japanese Governments have carried out useful consultations and co-operation for the inauguration of regular air service at the earliest date. The broad masses and personages of various circles in Japan have made positive efforts for and valuable contributions to the attainment of this objective.

"While greeting the inauguration of the regular China-Japan air service and marking the second anniversary of the normalization of China-Japan relations today, we are happy to note that in the past two years economic and cultural exchanges between China and Japan have developed continuously, friendly contacts between the Chinese and Japanese peoples have become ever more frequent and Sino-Japanese friendship is more deeply rooted in the hearts of the people. Though there are still a handful of extremely stubborn elements trying to obstruct the sound development of China-Japan relations and undermine the progress of China-Japan friendship, this small adverse current can never prevent the historical trend of China-Japan friendship from going ahead continuously.

"The Chinese people are determined to continue to make joint efforts with the Japanese people for further strengthening the friendship of the people of our two countries and ensuring that they will remain friends from generation to generation."

# Forward Along the Great Road Of Socialism

Editorial by "Renmin Ribao," "Hongqi" and "Jiefangjun Bao"

**T**WENTY-FIVE years have elapsed since the founding of the great People's Republic of China. These have been years in which the people of all nationalities in our country have fought in unity under the leadership of our great leader Chairman Mao, years in which our country has forged ahead along the road of socialism.

In celebrating this glorious festival, we extend our warm greetings to the masses of workers, peasants and soldiers, revolutionary cadres and revolutionary intellectuals fighting on all fronts of socialist revolution and socialist construction, to patriotic personages, compatriots in Hong Kong and Macao and patriotic overseas Chinese and to the people of all nationalities throughout the country. We express our heartfelt thanks to the people all over the world and to friends in various countries for their support to our country's revolutionary cause and just struggle.

On the eve of the founding of the People's Republic of China 25 years ago, Chairman Mao solemnly proclaimed to the world: **"The Chinese people comprising one quarter of humanity have now stood up!"** This proclamation expressed the firm confidence with which, as masters of their own destiny, the proletariat and the people of all nationalities of China looked forward to the future of their motherland. Earth-shaking changes have taken place in China in the past 25 years. Old China, poor and backward, has changed into socialist New China with the beginnings of prosperity. Under the guidance of Chairman Mao's proletarian revolutionary line and under the leadership of the Communist Party of China, we have in the main completed the socialist transformation of the ownership of the means of production and have carried out successive socialist revolutions, each time more deeply, on the political and ideological fronts. We have won big victories in the Great Proletarian Cultural Revolution in which the bourgeois headquarters of Liu Shao-chi and of Lin Biao have been smashed, Marxism-Leninism-Mao Tse-tung Thought has permeated people's thinking, socialist new things have bloomed everywhere, and the

dictatorship of the proletariat has been further consolidated. As we persevere in the principle of **maintaining independence and keeping the initiative in our own hands and relying on our own efforts**, our socialist construction is briskly advancing and an independent and fairly complete system of industry and of national economy as a whole based on socialist agriculture is **taking shape**. Imperialist and social-imperialist encirclement, blockade, aggression and subversion have all ended in ignominious defeat.

Chairman Mao points out: **"Only socialism can save China."** The course we have traversed proves that the socialist system enjoys matchless superiority and immense vitality as compared with the capitalist system and that, to build up, consolidate and develop the socialist system, it is imperative to unite the people of the whole country and persevere in continuing the revolution under the dictatorship of the proletariat over a long period of time.

To stick to the road of socialism or to restore capitalism — this is a struggle between the two classes, the proletariat and the bourgeoisie, and between the two lines, the Marxist and the revisionist. The four major inner-Party struggles between the two lines since the founding of the People's Republic of China all centred on the question of which road to take. The Party's basic line tells us that such struggles will continue for a long time to come. In the economic sphere, our basic victory in the transformation of the system of ownership has not ended the struggle between socialism and capitalism. In the political and ideological spheres, it will take a very long time to decide the issue in the struggle between socialism and capitalism. Chairman Mao points out: **"Before a brand-new social system can be built on the site of the old, the site must be swept clean. Invariably, remnants of old ideas reflecting the old system remain in people's minds for a long time, and they do not easily give way."** We must continue to criticize the old system and old ideas, struggle against sabotage by class enemies at home and abroad and make constant

efforts to perfect the socialist system in the course of practice.

The aim of the movement to criticize Lin Piao and Confucius initiated and led by Chairman Mao is precisely to occupy all spheres of the superstructure with Marxism, to consolidate the dictatorship of the proletariat, to prevent the restoration of capitalism and thus to make certain that our socialist state will never change its political colour. We must continue to broaden and deepen the movement to criticize Lin Piao and Confucius for a long time. Organizations where mass investigations have been more or less completed should direct their main attention to study and criticism. We must read and study conscientiously and exert ourselves to digest works by Marx, Engels, Lenin and Stalin and by Chairman Mao, for this is the key to deepening the movement to criticize Lin Piao and Confucius. We must continue to criticize Lin Piao's counter-revolutionary revisionist line and, especially for the present, study Chairman Mao's military writings and criticize Lin Piao's bourgeois military line. By adhering to the principle of **making the past serve the present** and by applying the Marxist stand, viewpoint and method, we must criticize the doctrines of Confucius and Mencius and sum up the historical experience of the struggle between the Confucian and Legalist schools and of class struggle as a whole in order to serve the current class struggle and the struggle to oppose and prevent revisionism and to help consolidate the dictatorship of the proletariat. Attention should also be paid to training Marxist theoretical workers and enlarging their ranks in the course of struggle. In the movement to criticize Lin Piao and Confucius, we must further heighten our consciousness of the struggle between the two lines, push forward struggle-criticism-transformation on all fronts and further strengthen our adherence to the socialist orientation.

The socialist system under the dictatorship of the proletariat opens up broad avenues for developing production with greater, faster, better and more economical results. We must adhere to the principles, **dig tunnels deep, store grain everywhere, and never seek hegemony and grasp revolution, promote production and other work and preparedness against war**, conscientiously sum up and spread the experience of the advanced units which have done well in revolution and production, and work hard to fulfil or overfulfil this year's national economic plan and the Fourth Five-Year Plan. We must rely wholeheartedly on the working class, consolidate the worker-peasant alliance, give full play to the socialist enthusiasm of the people in their hundreds of millions which has been generated in the movement to criticize Lin Piao and Confucius, and accelerate socialist con-

struction. The working class, poor and lower-middle peasants and labouring people of all nationalities of our country have high aspirations, they have ability, and they will undoubtedly build our great motherland into a modern socialist country. The People's Liberation Army should thoroughly implement Chairman Mao's military line, carry forward our army's glorious tradition and make new contributions in defending our great socialist motherland.

**The unification of our country, the unity of our people and the unity of our various nationalities — these are the basic guarantees of the sure triumph of our cause.** Class enemies at home and abroad always try to undermine such unification and unity by every possible means, and we must sharpen our vigilance. It is imperative to strengthen the Party's centralized leadership and the great revolutionary unity of the whole Party, the whole army and the people of the whole country under the guidance of Chairman Mao's proletarian revolutionary line. We must learn to handle all problems from the dialectical approach of one dividing into two and earnestly carry out the proletarian policies laid down by Chairman Mao, strictly distinguish between the two different types of contradictions and handle them correctly, unite over 95 per cent of the cadres and masses, **bring all positive factors into play, unite with everyone that can be united with, and do everything possible to turn negative factors into positive ones so as to serve the great cause of building a socialist society.**

As we celebrate National Day, we express deep solicitude for our compatriots in Taiwan Province, who are our kith and kin. We are determined to liberate Taiwan!

The international situation characterized by great disorder under heaven is developing in a direction favourable to the people of all countries. Beset with troubles internally and externally, the two hegemonic powers — the United States and the Soviet Union — find the going tougher and tougher. The struggles of the Third World and the people of all countries are pushing the wheel of world history forward. In this excellent international situation, we should continue to carry out Chairman Mao's revolutionary line on foreign affairs, redouble our efforts to run China's affairs well and strive to make a greater contribution to mankind.

Under the leadership of the Party Central Committee headed by Chairman Mao, let us further enhance the excellent situation prevailing in our country and **unite to win still greater victories!**

(October 1)

## New Achievements in Socialist Construction

# A Railway in Rugged Mountains

— New trunk line pushing southwest from Hunan to Kweichow opened to traffic

**A** JOINT endeavour of railway builders, men and women of the local people's militia and people of many nationalities living in Hunan (in central-south China) and Kweichow (in the southwest), a new line is zigzagging through the high and rugged mountains of both provinces.

Construction of the Hunan-Kweichow Railway began in October 1970 and it was tracked in a matter of only two years in October 1972. The new line was built in the spirit of the Party's general line **Going all out, aiming high and achieving greater, faster, better and more economical results in building socialism** and completed in a short space of time at a fairly low cost and was of good engineering quality. It is thus one of the fruits of the Great Proletarian Cultural Revolution and a victory for Chairman Mao's proletarian revolutionary line.

### China's Second East-West Trunk Line

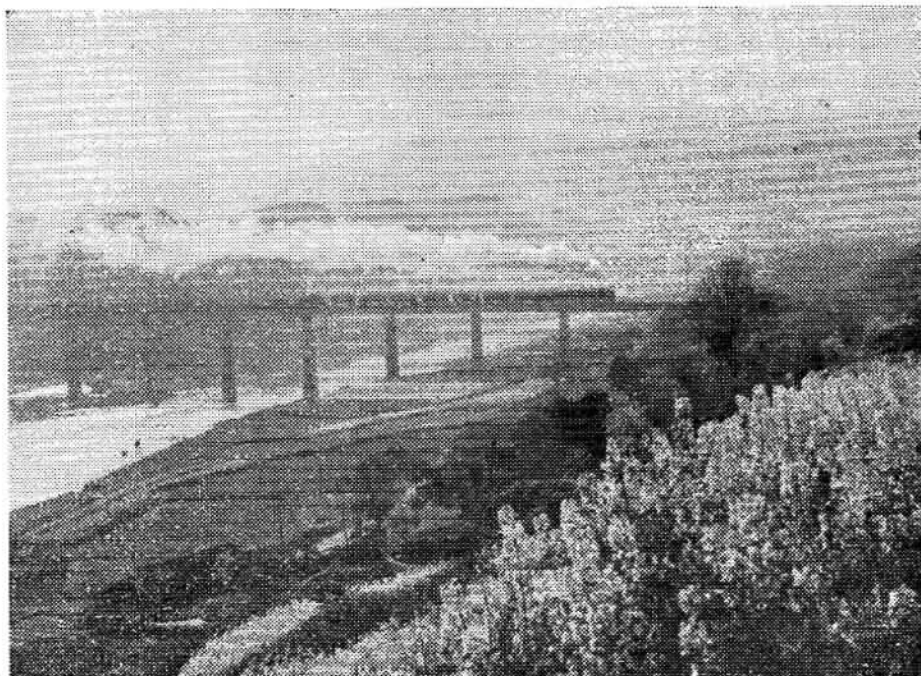
Starting from Chuchow where it meets the railway leading to the eastern coast, the line ends in Kweiyang, provincial capital of Kweichow, to join with another line terminating in Kunming, capital of Yunnan Province on the southwestern frontier. Parallel with the trunk line which links China's eastern seaboard with Sinkiang in the northwest, the railway sets up a new east-west main artery in the southern part of China and is therefore of much political, economic and strategic value.

China's southwest which takes in the three provinces of Szechuan, Yunnan and Kweichow, is a vast area rich in natural resources. But high mountains, dense forests, turbulent waters and precipices there made communication and transport difficult. Since liberation, New China has constructed a number of lines to form a railway network in these three southwestern provinces that is linked with the country's rail system as whole. These include the Chengtu-Chungking line (in

Szechuan), the line extending from Paochi in the northwestern Shensi Province to Chengtu, the Szechuan-Kweichow line, the Kweiyang-Kunming line, the Chengtu-Kunming line and the partly reconstructed and partly new Kweichow-Kwangsi line. Travel from the southwest to Peking and the industrially developed east and central-south China, however, still had to be done in a roundabout way and the transport capacity of the existing railways was inadequate to meet the needs of socialist construction. Now with the new Hunan-Kweichow Railway open to traffic, connection between the southwest and Peking and other parts of the country has been greatly strengthened. It has also added a new line to the railway system in the three provinces, thereby greatly improving the relatively poor communications in the southwest.

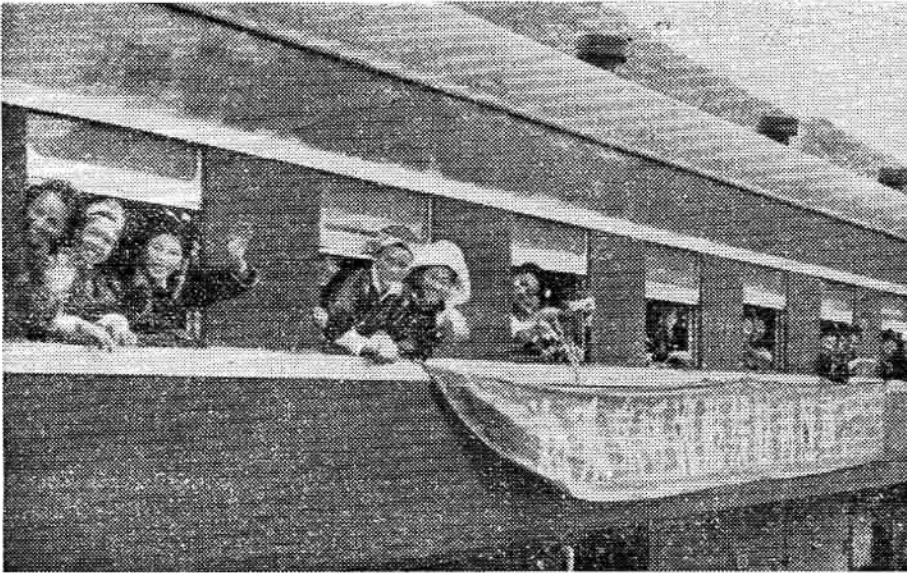
### Heroic Builders

The newly built section of this railway with a total length of 632 kilometres, runs through very difficult terrain consisting of faults, water-eroded caves, underground rivers, shifting sands and soft soil, which made for many problems in construction. The length of



On the Hunan-Kweichow Railway.





People of different nationalities celebrating the opening of the new line.

bridges and tunnels constructed in this section comes to 23 per cent of its total distance and takes up one-third of the 276-kilometre section in Kweichow Province.

The reactionary Kuomintang government had tried to build the railway as early as 1936 but only a very short section had been tracked after several years. After liberation, in 1958, during the nation's big leap forward in building socialism, construction activity on the project was revived but was soon interrupted due to interference and sabotage by Liu Shao-chi's revisionist line. In August 1970, the Party's Central Committee headed by Chairman Mao renewed its call for construction of the Hunan-Kweichow line. The people of the two provinces and railway builders jubilantly greeted the news.

Workers, cadres, engineers and technicians of the Second Railway Engineering Bureau under the Ministry of Communications who had just completed a good job on the Chengtu-Kunming Railway, lost no time rushing to the new construction site; those from other districts also came to join. Within a month or so over a hundred thousand workers and hundreds of thousands of members of the people's militia coming from the countryside in the two provinces of Hunan and Kweichow assembled along the projected route to report for work. Before long, red flags were fluttering along the river banks and in the virgin forests through which the line was to be built. Ringing with the din of human sound and of machinery of all kinds, the flood-lit construction sites by night were as busy as in daytime.

Construction went on at an accelerated pace; workers and people's militia members pledged to follow the teachings of Chairman Mao and redouble their efforts to win back the time lost as a result of the procrastination due to Liu Shao-chi's revisionist line which they repudiated at mass and group meetings. When the crimes of the Lin Piao anti-Party clique came to light in 1971, the workers were so angry that they showed still greater revolutionary vigour in the course of the

campaign to criticize Lin Piao and rectify the style of work, thus further speeding up construction.

The more than 2,000-metre-long tunnel through Hsuehfeng Mountain is the longest on the Hunan section of the line. Water inside a cave was more than two metres deep. But the workers and the militia went into it on rafts and started working without waiting for the arrival of all necessary equipment. The excavation of the tunnel was completed in some eight months.

Most of the difficult jobs, however, were on the Kweichow section where there are high mountains, deep valleys, rapids and unruly waters. Cave-ins during construction of tunnels were commonplace; in some the volume of water

gushing out in a single day and night was as much as 40,000 tons. The line under construction in many places was threatened by the movement of the mountain body and earth avalanche. But the workers and the militia, using their wisdom and in a dauntless revolutionary spirit, succeeded in surmounting all the difficulties and completing the various projects in a most skillful manner. Upon finishing one of the most difficult jobs in building a tunnel, the builders carved into the rocks at its entrance a couplet in big red characters saying: Melt a Thousand Layers of the Rocks With Our Sweat—Open Up Ten Thousand Mountains With Arms of Iron. These words, a record of the builders' high spirits, epitomized the heroic mettle of China's working people, who, armed with Mao Tsetung Thought, are able to remove whatever obstacles in their way.

### Initiative From Two Sources

Chairman Mao has taught us: "It is far better for the initiative to come from two sources than from only one," and "let the localities undertake more work under unified central planning." A chief reason why construction of the Hunan-Kweichow Railway was completed in such a short time is that the initiative of both the central and local authorities was brought into play. Success can be attributed to what can be described as a "people's war" under the joint efforts of the departments of the central government and the local authorities, the railway builders and the masses in the locality.

Construction involved hundreds of thousands of militia members in the two provinces. There was a division of labour between them and the workers. The latter's main job was to build large and medium-sized bridges and tunnels, while the militia was entrusted with the task of building the earth and stone work for the railway beds in addition to small bridges and culverts. At the same time, these two contingents of builders

worked in close co-ordination and helped each other in construction. Because there were more villages and hamlets along the line in the Hunan section, the headquarters of the railway construction command had the rural militia do earthwork and stonework for the railway beds in the winter season when there was less farmwork to do. In the Kweichow section, which involved more difficult engineering jobs including construction of a large number of bridges and tunnels, the work was done by professional road-builders and mechanized teams with the help of a number of the militia who took part in the job all year round. In this way, the speed of construction greatly increased.

It has been nearly two years now since the Hunan-Kweichow Railway went into operation. Large amounts

of mineral products, timber and various agricultural and side-line produce are being shipped out from the southwest along this newly built line while machinery, chemical fertilizers, cement and other industrial goods keep flowing in from east and central-south China. With trains shuttling east and west along the railway day and night, a string of new cities and towns and factories has arisen along the line. It is playing a considerable part in promoting economic development especially in western Hunan and eastern Kweichow which are inhabited by people of the minority nationalities. People of all nationalities in both provinces — the Hans, Miaos, Tuchs, Tungs, Puyis, Shuis and Yis — are singing the praises of the railway with one voice and always refer to the new line as the Railway of Happiness.

## The Tachai Road

by Kuo Feng-lien

The Tachai Production Brigade of the Tachai People's Commune in Hsiyang County, eastern Shansi Province, lies a thousand metres above sea-level in the Taihang Mountains in north China. It consists of 83 households with 430 inhabitants.

Before liberation in what is now known as the Tachai Brigade, the topsoil was lean and crop yields were meagre. With grain output averaging less than 0.75 tons per hectare even in a good year, the people led a wretched existence.

After more than 20 years of struggle Tachai today is a flourishing, prosperous socialist village. Per-hectare grain yield last year, for example, was ten times the pre-liberation figure despite an unusually severe drought. The more than 7.5-ton per-hectare average last year meant every member of the Tachai Brigade bringing in a ton of grain.

Tachai is a standard-bearer in continuing the revolution in the rural areas after the transformation of the system of ownership. The people of Tachai have blazed a path for all the Chinese peasants in building a new socialist countryside through consistently following the principle of putting proletarian politics in command and placing Mao Tsetung Thought before everything else, giving full play to the spirit of self-reliance and hard struggle and displaying the communist style of patriotism and love of the collective.

Ever since 1964 when Chairman Mao issued the call "In agriculture, learn from Tachai" the mass movement to learn from Tachai has rolled across the land with mounting vigour, energizing the millions of peasants of China to "grasp revolution, promote production."

*How did Tachai transform itself?*

Kuo Feng-lien, the present Party branch secretary of the Tachai Brigade, says: "The Tachai we know today could never have come into being without Chairman Mao's revolutionary line."

Below is what this 27-year-old woman Party branch secretary recently told our correspondent.—Ed.

**B**EFORE liberation came to Tachai in 1945 most people here were either farm labourers or had been beggars at one time or another. Many families had sold sons or daughters to keep alive. One landlord and three rich peasants in our village owned 60 per cent of the land. In the land reform after liberation, when they were overthrown, the impoverished peasants got land to till.

Our natural conditions were very poor. People described Tachai as "a place of steep, rocky hills without one *mu* [one *mu* is one-fifteenth of a hectare] of level land and not a year passes without a calamity." Its approximately 50 hectares of cultivated land were fragmented into more than 4,700 pieces, the smallest less than 1/150th of a hectare. Many of these little plots teetered on the slopes so that any sizeable downpour would wash away topsoil and fertilizer. That was Tachai in those days. What should these newly emancipated peasants do in the face of such unfavourable conditions?

As early as 1943 Chairman Mao in his article *Get Organized!* pointed out: "This scattered, individual form of production is the economic foundation of feudal rule and keeps the peasants in perpetual poverty. The only way to change it is gradual collectivization, and

the only way to bring about collectivization, according to Lenin, is through co-operatives."

Socialist collectivization is a deep-going revolution in which every step forward involves a struggle to overcome resistance. The handful of overthrown exploiters will naturally do all they can to sabotage the new order and restore their lost paradise. A handful of chieftains of opportunism inside the Party falling in with the requirements of class enemies at home and abroad will inevitably carry on retrogressive and restorationist activities. The deep-rooted centuries-old concept of private ownership in the minds of the people, too, impedes the establishment of the new social system.

Tachai began to organize mutual-aid teams in 1946. An agricultural producers' co-operative was formed in 1953 which developed into an advanced agricultural producers' co-operative and finally in 1958 into a brigade of the Tachai People's Commune.

In the past 20 years and more the poor and lower-middle peasants of Tachai under the leadership of our former Party branch secretary Comrade Chen Yung-kuei\* went through acute struggles between the socialist and capitalist roads. The hearts of the people could be welded together with the guidance of Chairman Mao's revolutionary line. This meant firmly keeping to the socialist road and fighting against class enemies, against the revisionist line and against erroneous ideas. Only in this way could they beat natural adversities and overcome their poverty.

### Progress Through Struggle

There were 190 people living in Tachai before its liberation. The Japanese aggressors killed 42 of our young and middle-aged men in a big slaughter in 1940. In 1945 over 20 young men went off to join our people's army. That left the village with mostly old men, and women and children. So Comrade Chen Yung-kuei faced very real difficulties the following year when he took the lead in forming a mutual-aid team with poor peasants and farm labourers as its core in response to Chairman Mao's call to "get organized!" Ten households, including Comrade Chen Yung-kuei's, made up the mutual-aid team. Four of the families had no able-bodied members and only their children could come out to work. In five other families, those who could

\*Comrade Chen Yung-kuei was elected to the Party Central Committee at the Ninth Party Congress in 1969, and in 1973 at the Tenth Party Congress he was elected to the Political Bureau of the Party Central Committee. He is also concurrently Secretary of the Shansi Provincial Party Committee, Secretary of the Party Committee of the central Shansi administrative region and Secretary of the Hsiyang County Party Committee.



Comrade Chen Yung-kuei joins efforts with commune members in working out plans for water conservancy projects.

do farm work were all old peasants. The eldest member of this mutual-aid team was in his seventies, the youngest was seven. The eldest child was fourteen. The group became known as "old folks' and children's mutual-aid team." At the time there was another mutual-aid team in Tachai, made up of well-to-do middle peasants with plenty of manpower and money who styled themselves as the "stalwarts' team." They poured scorn on the "old folks' and children's mutual-aid team." "Just a bunch of old fogies and kids! You'll get a lot of laughs but not bigger yields!" they jeered.

Comrade Chen Yung-kuei replied: "Old folks have experience and children will grow up. We can't go wrong as long as we listen to the Party!" An undeclared emulation took place between the two. The "old folks' and children's team" hadn't much in the way of labour or tools, but it had plenty of unity and mutual-help and worked hard collectively. In the first year this team gathered 30 kgs. more grain per *mu* than those farming individually. And the "stalwarts' team"? It was mutual-aid in name but every man for himself in fact. With each trying to grab all he could, its crops languished and before long the team folded up.

As the years passed by, mutual aid and co-operation increasingly demonstrated its superiority over the scattered small-peasant economy farming on a household basis. Some of the well-to-do middle peasants saw the advantages of getting organized and begged to be admitted to the mutual-aid team of old folks and children. By 1949, 49 of Tachai's 69 families had joined the mutual-aid team which now stood solidly on its legs. Although the mutual-aid team contained the element of

co-operation, it was still a collective labour organization based on the private ownership of land and could not fully satisfy the requirements for expanding production. In 1952, the 49 households decided to move on and transform their team into a semi-socialist elementary agricultural producers' co-operative\*.

Comrade Chen Yung-kuei went to the county to apply for permission more than a dozen times, but each time he was turned down. Liu Shao-chi, the biggest capitalist-roader inside the Party, was at that time flagrantly contravening Chairman Mao's proposal and doing all he could to check the enthusiasm of the peasants for setting up co-operatives. Liu Shao-chi was frantically pushing his revisionist line, advocating "long-term protection to the rich peasant economy" and ranting that it was a "wrong, hazardous and utopian socialist concept in agriculture to elevate mutual-aid teams to agricultural producers' co-operatives."

After much struggle they were at last allowed to set up an agricultural producers' co-operative but only on condition that the number of households participating should not be more than 30. The pretext given was that "a large co-operative is too unwieldy." What were the other 19 households to do—go back to individual farming? We got around that by including all 49 households in the co-op while claiming we were only a co-op of 30 households.

That very first year in 1953 we brought in a big harvest. When the county found out we hadn't excluded any of the 49 households, there was very little they could do about it.

Several class enemies in the village—the overthrown landlord, rich peasants and other counter-revolutionary elements—hated us like poison for taking the road of socialist collectivization and attempted to sabotage our co-op. At a meeting to celebrate our first bumper harvest as a co-op, a counter-revolutionary (former agent of the Japanese aggressors) got up and declared: "What's your 120 kilogrammes per *mu*! I got in 150 just working on my own!"

Comrade Chen Yung-kuei had just returned home from a meeting in the county. He had with him a government directive introducing planned purchase and supply. According to the new directive, the purchase and supply of grain were to be placed under unified state control and private buying and selling of grain prohibited. The state was to fix the amount of grain to be delivered and sold by each agricultural unit according to its output. That this counter-revolutionary character was deliberately exaggerating his yields and speaking for individual farming was not lost on Comrade

\* In an elementary agricultural producers' co-operative, its members pooled their land. Each member was paid according to the amount of work he did and the area of land he pooled. When it developed into an advanced agricultural producers' co-operative in 1955, the land was collectively owned by the co-op, the members' draught animals and large farm tools were bought by the co-op and the socialist system of "from each according to his ability, to each according to his work" was practised.



Party branch secretary Kuo Feng-lien (first right) studying Chairman Mao's works together with other commune members.

Chen Yung-kuei, who decided to call his bluff. He informed the meeting of the amount fixed by the state for Tachai, adding, "Our co-operative, mutual-aid teams and individual farmers have all brought in excellent harvests. This is simply wonderful! We'll be able to overfulfil the quota for Tachai. The amount for each unit will be settled tonight."

That caught the counter-revolutionary flat-footed. "I've been talking nonsense," he retracted. "I didn't get in as much as I said!" He begged to be allowed to deliver and sell in proportion to what he had actually harvested, which averaged only 75 kgs. a *mu*. "Why, we can't let you do that," said Comrade Chen Yung-kuei. "After all, just now you yourself declared 150 kgs. a *mu*. If you want to admit your guilt, you must call on each family in the village and let everybody know that you are trying to sabotage the collective economy." Bright and early the next morning this counter-revolutionary went from house to house admitting his guilt and asking for forgiveness. This struggle knocked some of the cockiness out of the class enemies and boosted the spirits of the poor and lower-middle peasants. It also brought home to all once more that building a collective economy was not all smooth going.

In the autumn of 1953 after consultations with all the poor and lower-middle peasants of Tachai, the Party branch drew up a ten-year plan for building fields. Tachai's fields then were still scattered about the seven gullies and eight ridges of one mountainside. As rain was concentrated mainly in the months of July and

August, Tachai fell easy victim to drought and waterlogging. To solve this once and for all meant transforming the land. It was necessary to terrace the strips of land on the slopes and build fields in the gullies to give good yields despite drought or waterlogging. This was quite an undertaking and the way we brought Langwochang (Wolves' Haunt) under control is an example.

This ravine called Wolves' Haunt, about 1.5 kilometres in length with high steep sides, was the largest in Tachai. Whenever the rains came in earnest the run-off would sweep away everything. In the winter of 1955 all 58 able-bodied peasants in the village were sent to work on a project to convert Wolves' Haunt into productive fields. They worked right through the winter and into spring in freezing wind and snow. They threw up 38 retaining walls across the rugged ravine with stone slabs hewn out of the hillsides. The spaces in back were filled with earth running into tens of thousands of cubic metres in terms of bulk alone. We built about 1.5 hectares of farmland on this ravine.

A terrific summer downpour in 1956 demolished everything; walls and crops vanished under the torrent of water. But the people of Tachai were not disheartened. They went at it again that winter. Deeper and firmer foundations were laid, larger slabs of rock set in place. A small reservoir was built at the head of the ravine to hold back some of the run-off and lessen the volume of rushing water. And as if to test the will of the Tachai people, an even heavier rain fell in the summer of 1957. Reservoir and retaining walls crumbled. Even the rocks were carried away.

The class enemies in the village took this opportunity to foment trouble. "Chickens can't best dogs and men can't best the Dragon King," (the Dragon King in Chinese mythology controlled rain and water) they chorused. Some of them were beside themselves with joy. "A whole cold winter's effort washed away just like that! We told you so, didn't we!"

Those were difficult days. The Party members and poor and lower-middle peasants took it hard and Comrade Chen Yung-kuei became more tenacious than ever. He thought of the gloating smirks of the landlord and rich peasants and recalled the awful fates of his class brothers in the old society. He also saw before him the lofty ideal of communism.

"We can't give up! We can't do anything that pleases landlords and rich peasants! We must revolutionize Tachai's hills and valleys!" he vowed.

A meeting of all Party members was called and another for the poor and lower-middle peasants to ginger up everybody's will to fight. With cadres and the masses united as one they launched their third assault on Wolves' Haunt.

This was a tougher campaign than the previous two. For 27 days cadres and members of the co-op battled in snow and freezing weather. Comrade Chia Chin-tsai who was deputy secretary of the Party branch wielded

an extra-heavy, 19-kg. hammer which the landlord in the old society had made especially for him so as to get more work out of him. Now he was swinging it as never before, in the service of building a country that belonged to working people like himself. This spirit and drive was shared by the others and was matched by a scientific spirit. The builders carefully studied the causes of failure in the previous attempts and worked out many improvements. One of them was to build curved retaining walls instead of straight ones to withstand greater stress. At the end of 27 days there were two hectares of terraced fields on Wolves' Haunt.

For a whole decade the people of Tachai worked on like this and brought their plan to fruition. The 4,700 and more tiny meagre plots were merged to form more than 1,800 fields with stable, high output. These plots in 1962 beat the 1952 yield by 272 per cent.

### Severe Trials

Temporary difficulties beset China's national economy in the years 1959-61 due to sabotage by the Soviet revisionist renegade clique and three successive years of serious natural calamities. It was also a trial for Tachai's poor and lower-middle peasants. Liu Shao-chi, renegade, hidden traitor and scab, seized this opportunity to push his revisionist line in the countryside. His line advocated *san zi yi bao* (the extension of plots for private use and free markets, the increase of small enterprises with sole responsibility for their own profits or losses, and the fixing of output quotas based on the household) and the "four freedoms" (freedom to practise usury, hire labour, buy and sell land and engage in private enterprises). If Liu Shao-chi had had his way then the whole countryside would have gone back to the old way of farming with each peasant household going it alone. This would have restored capitalism. However, the people of Tachai persisted along the socialist orientation and repulsed Liu Shao-chi's revisionist line with their actions.

Here is an example. With harvests none too good in some other places during those years, there arose some difficulties in grain and fodder. But Tachai had plenty of both because it had been gathering good harvests for several years in a row and had prudently built up reserves. A neighbouring brigade sent people round to Tachai to borrow grain. Comrade Chen Yung-kuei promptly agreed, but first of all he had to hear what his own brigade members had to say, since it would be taken from the collective's reserves. The majority agreed, but a few hedged. "Why shouldn't we get some interest on this loan?" they asked. The Party branch firmly rejected the suggestion. Comrade Chen Yung-kuei considered this was something intolerable. "What sort of society are we living in today? What sort of people are those who try to make good out of other people's suffering? Are we for socialism or are we for capitalism?" he demanded. After discussion, the members unanimously agreed to lend grain to their neighbours without any interest. The news spread to the neighbouring brigades; one after

the other they came to borrow grain until Tachai had lent out 20 tons.

A little later, a brigade came to buy fodder straw from Tachai. Comrade Chen Yung-kuei sold them 5,000 kgs. at six fen a kilo—the price set by the state—after he had discussed it with the others. But some tongues wagged: “Tachai got the worse end of the bargain! Other brigades are selling at 60 fen a kilo.” Most of the brigade members, including the poor and lower-middle peasants, answered: “Selling dear to make a profit is taking the capitalist road. That is not Chairman Mao’s revolutionary line!” And so fodder straw and bran up to tens of tons that Tachai had were sold to other brigades at the state price.

Later Tachai passed another very severe trial. This was only because the brigade persisted along the socialist road, stood firm against the revisionist line for restoring individual farming, and opposed the perverse capitalist tendency of seeking private gains.

In 1963, we met with a disastrous natural calamity. Heavy rain lashed down wildly on Tachai for seven straight days and nights, devastating most of the fields the people of Tachai had so assiduously built over the previous ten years. Crops were swept away or flattened, roads were washed out, 97 per cent of the houses were badly damaged. Again the class enemies perked up. In high glee they crowed: “The red banner of Tachai falls down for ever!” They tried to incite people to run away. This would have crippled production and blocked any attempt to rebuild Tachai.

Those were indeed bleak days. Comrade Chen Yung-kuei spent many sleepless nights with the other members of the Party branch committee and poor and lower-middle peasants working out ways and means to get over this disaster. The idea of fleeing away reminded the poor and lower-middle peasants of the miseries after a natural disaster in the old days—the scattered families, the selling of sons and daughters, the despair and suffering.

The poor and lower-middle peasants said: “We have the leadership of the Party and Chairman Mao and our socialist collective economy. The question is not running away but how to grow more grain!” Firmly standing by the Party branch, they exposed the plots of the class enemies and were determined to restore production and rebuild their shattered homes through self-reliance and hard work. Four times they returned the timely relief grain, supplies and funds sent to them by the government.

Having made up their minds to stand and fight, they turned to the next question—concentrating on production or fixing up their houses? If they put all their efforts into rebuilding homes and neglected production, they would have roofs over their heads but nothing to eat. That would have made things still worse. If they tackled grain production they would have the strength to repair houses and rehabilitate the fields. Finally it was agreed to restore the ravaged fields and

then turn their attention to living quarters. The school, cultural centre and offices were cleared to provide temporary accommodations and brigade members helped each other to solve the shortage of houses.

It was a long, hard fight but everyone went at it with a will.

Each fallen stalk of maize or other crops that could be revived was raised up by hand, soil firmly packed about its roots and manure added. Totally destroyed crops were replanted. Everything possible was done to get production going again. In the most critical period we worked in the fields in the daytime and at night built houses. We quarried our own building stones, fired bricks, made lime. Our plan to fully restore the fields within five years and build the houses in ten proved conservative. We accomplished the first in 18 months and the second in three years. We dug 208 new cave rooms and put up new houses adding up to more than 400 rooms so that eventually all the brigade members lived in new houses. With an average of one and a half rooms per person, housing conditions were now much better than before the big rain came.

Despite this severe setback we still reaped a bumper harvest that year, enabling every brigade member to receive his full share of grain as planned. What was more, we fulfilled our original targets for putting aside grain reserves and selling surplus grain to the state.

### Forward to New Victories

Our great leader Chairman Mao in 1964 conferred a high honour on Tachai. He issued a call to the whole country—“In agriculture, learn from Tachai.” This was the greatest encouragement to us, and the biggest motive force spurring us on to continue our advance and never to become conceited.

Right after this came the socialist education movement (the “four clean-ups”) in the countryside, in which organizations at all levels carried out a political, ideological, organizational and economic clean-up. This was a struggle between socialism and capitalism and the main target was the handful of Party persons in power taking the capitalist road. A work team was sent to Tachai as soon as the movement began. It implemented Liu Shao-chi’s revisionist line of protecting the handful of capitalist-roaders and attacking large numbers of good cadres plus poor and lower-middle peasants who were taking the socialist road.

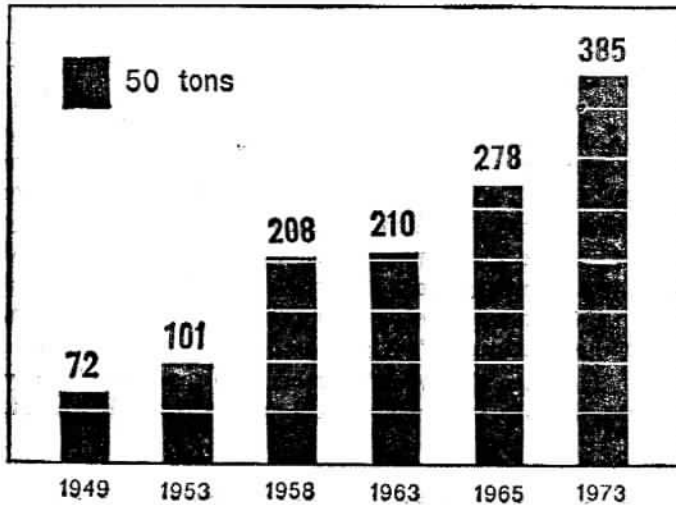
As soon as the work team reached Tachai, they spearheaded their attack on Comrade Chen Yung-kuei and many other cadres who had been upholding Chairman Mao’s revolutionary line. “The pole of the red banner of Tachai has been attacked by worms,” they declared, trying to discredit the brigade and thereby countermand Chairman Mao’s directive that in agriculture the whole country should learn from Tachai. The team never organized cadres or the masses to study Chairman Mao’s works. On the contrary, they

consistently lauded the so-called advanced experience of Liu Shao-chi in conducting the "four clean-ups." They brushed aside the Party branch of the brigade and the poor and lower-middle peasants and relied on the landlord and a rich peasant who were under the surveillance of the masses. They fabricated all sorts of absurd charges, claiming that the high average per-hectare yields Tachai had been reporting were arrived at by understating its cultivated area. They charged that brigade members had been getting less than their share of grain as the grain had not been fully dried before distribution, and so on. They rounded up the poor and lower-middle peasants for meetings to get them to press charges against the cadres. When none were forthcoming they simply manufactured charges themselves.

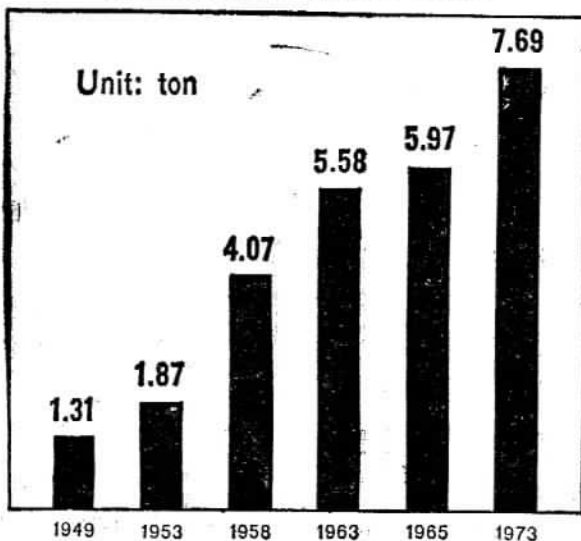
The cadres who were Party members were under fire for 20 days, but not one of them bowed before the revisionist line. These cadres and the poor and lower-middle peasants stood solidly together and boycotted all the erroneous decisions of the work team. Some Party members openly refuted the slanderous attacks levelled against the brigade cadres by the work team and veteran poor peasants walked out of meetings the work team called. At night they would leave the village, study Chairman Mao's works by the light of the lime-kiln's fire and measure the words and actions of the work team against what they were studying. This made them realize how protracted and complex the class struggle was. Through study they enhanced their consciousness in defending Chairman Mao's revolutionary line and their determination to fight the erroneous line to the end.

At the height of the struggle news reached Tachai that our great leader Chairman Mao had received Comrade Chen Yung-kuei who was in Peking attending the Third National People's Congress. Later the *23-Point Document*\* drawn up under Chairman Mao's direction was made known. It set guidelines for the socialist education movement in the rural areas and steered the movement back to the correct orientation. A new work team was sent down by the Party Central Committee and after careful investigations it was proved that politically, ideologically, organizationally and economically the Tachai Brigade had been acting all along according to Chairman Mao's instructions.

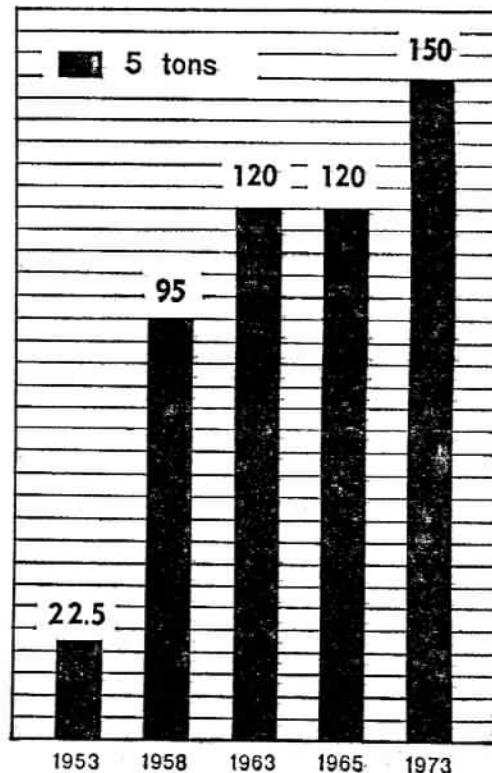
**INCREASES IN TACHAI BRIGADE'S TOTAL GRAIN OUTPUT**



**INCREASES IN TACHAI BRIGADE'S PER-HECTARE GRAIN YIELD**



**INCREASES IN GRAIN DELIVERED AND SOLD BY TACHAI BRIGADE TO THE STATE**



Thus Tachai passed through another severe trial. With greater zeal and confidence, the people of Tachai led by the Party branch swiftly restored production after the 1963 calamity, and went on to construct new fields.

After building a number of fields we went on to improve the soil. We worked on this for five years and turned plot after plot into land which would guar-

\* In 1964 the socialist education movement was carried out in the countryside. At a working conference of the Party Central Committee Chairman Mao directed the drawing up of a document *Some Current Problems Raised in the Socialist Education Movement in the Rural Areas* (i.e., the 23-Point Document). In it he denounced Liu Shao-chi's bourgeois reactionary line which was "Left" in form but Right in essence, and repudiated Liu Shao-chi's absurdities, such as "the intertwining of the contradictions inside and outside the Party" and "the contradiction between the 'four cleans' and the 'four uncleanes.'" Also in this document Chairman Mao for the first time specifically pointed out: "The main target of the present movement is those Party persons in power taking the capitalist road."

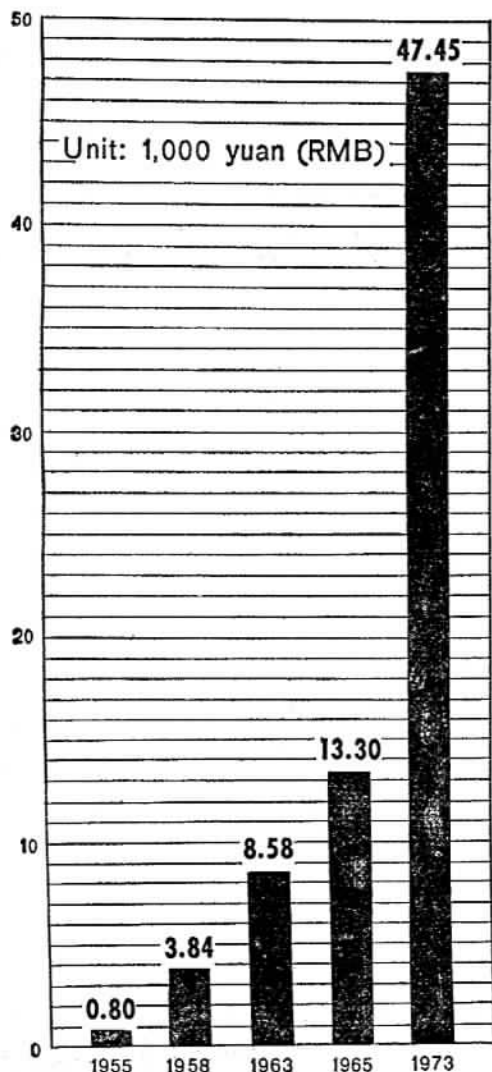
antee high, stable yields whether there was too much or too little rain. People call these plots "sponges" because they absorb and retain moisture and keep fertilizer from being washed away. We have several types of soil in Tachai. Red, grey, sandy and clay. The red and clay soils bind hard, so we add sand to make them more porous; clay and red soil are added to sandy soil that does not retain moisture and fertilizer well. To enrich the soil we add plenty of organic manure. Every year we added a layer of soil and a layer of organic fertilizer and raised the retaining walls. In time we built up the original lean, thin layer of Tachai soil into a deep rich loam.

When the Great Proletarian Cultural Revolution started in 1966 Tachai along with the rest of the country was swept by this tempestuous revolutionary struggle.

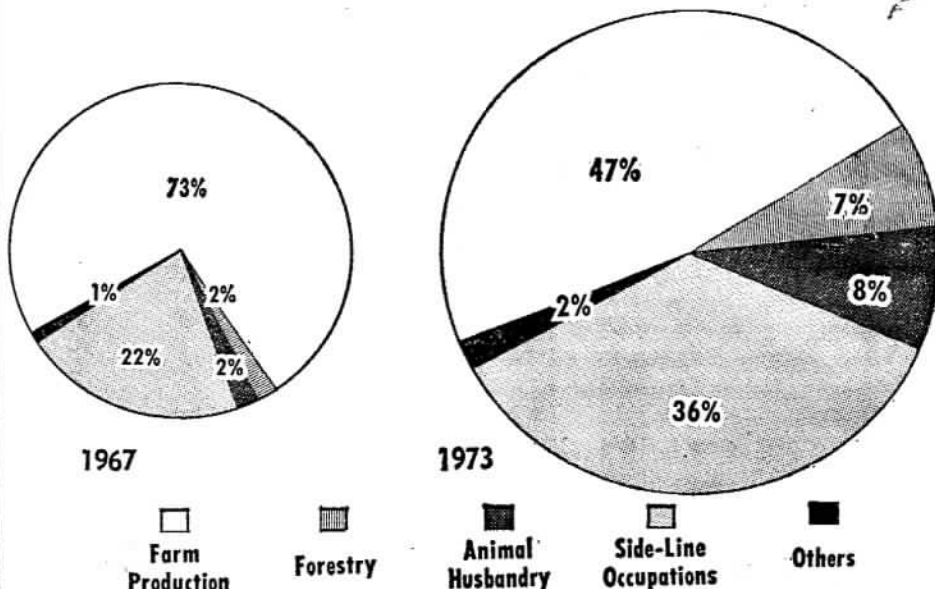
In February 1967 the proletarian revolutionaries of Hsiyang County (Tachai is situated in this county) with the support of the People's Liberation Army set up the Hsiyang County Revolutionary Committee to which Comrade Chen Yung-kuei was elected chairman. Led by Comrade Chen Yung-kuei the poor and lower-middle peasants of Tachai closely followed Chairman Mao's great strategic plan. They exposed and criticized the crimes committed by the bourgeois headquarters with Liu Shao-chi as its chieftain in trying to restore capitalism; resisted the interference and sabotage activities against Chairman Mao's revolutionary line by the Lin Piao anti-Party clique who were waving "red flags" to oppose the red flag; and resolutely carried out Chairman Mao's directive "Grasp revolution, promote production."

After Lin Piao's attempted counter-revolutionary armed coup d'etat was defeated in September 1971,

### INCREASES IN TACHAI BRIGADE'S ACCUMULATED PUBLIC FUNDS



### PROPORTION OF TACHAI BRIGADE'S INCOME FROM FARM PRODUCTION, FORESTRY, ANIMAL HUSBANDRY AND SIDE-LINE OCCUPATIONS





the Party branch of Tachai has resolutely criticized the ultra-Rightist essence of Lin Piao's revisionist line and the doctrines of Confucius and Mencius in the movement to criticize Lin Piao and rectify style of work and later in the movement to criticize Lin Piao and Confucius. This further enhanced the consciousness of the cadres and brigade members in class struggle and the two-line struggle.

Recalling the tortuous path of struggle we had traversed we saw more clearly how each battle reflected the struggle between the two classes, two roads and two lines. Opportunist chieftains such as Liu Shao-chi and Lin Piao always try to restore capitalism in China, which would again plunge the working people into poverty and suffering. From then on our criticism of revisionism has become more frequent, our implementation of Chairman Mao's revolutionary line more conscious, our determination to advance victoriously along the bright road of socialism under the guidance of Chairman Mao greater!

In 1971 we began to lop off hills and fill in more gullies to build what we call "man-made plains."

This effort to enlarge the area of arable land was another big battle. Tachai resounded with thunderous blasts as we dynamited the peaks. Bulldozers shoved, streams of handcarts dumped and soil gradually filled in the gullies. Those in their seventies threw away their walking sticks and picked up shovels; primary school pupils turned up after school to do their stint. In three years we flattened 37 small hilltops and filled in 15 little gullies to create "man-made plains" in the winter-spring slack farming season.

The Tachai of today was built through struggle like this carried on for more than 20 years.

Per-hectare yields of grain in Tachai, which before liberation never topped 0.75 tons, reached 3 tons

in 1964, while in the worse drought year of 1973 the yield still averaged more than 7.5 tons per hectare.

Tiger Head Hill towers above Tachai, and seeing it today mantled in green pines and cypresses and 37,000 fruit trees one can hardly visualize the bald hilltop of 20 years ago.

In the past, we did not engage in side-line occupations. Today there are brick and lime kilns, smithies and carpenters' workshops to name a few.

In the past Tachai had only a small number of livestock. Today there are herds of horses and mules and pig-sties full of porkers. This means 4.8 head of large livestock and two pigs per household. And we've started to raise fish in the retention ponds.

We take grain as the key link and ensure an all-round development. Income from sources other than grain accounts for 53 per cent of the total income for the brigade as against 27 per cent in 1967.

Mechanization proceeds apace in Tachai and 60 per cent of the land is tractor ploughed as the brigade now owns five tractors besides a couple of lorries, fodder-crushers, threshers and driers—in all more than 80 pieces of machinery. The brigade has also put up five cableways totalling 2,400 metres for transporting manure and bringing in crops and the like.

Education, culture and health facilities have multiplied with the harvesting of larger crops. Since the setting up of a co-operative medical service, health standards have improved considerably in this mountain village. Tachai gives all its school-age children a nine-year education.

Living standards of the brigade members have gone up by a big margin. The brigade, as well as individual households, has reserves of grain and every family has money in the bank, many of the accounts reaching 1,000 to 2,000 yuan.

*(To be continued.)*

## **Away With the Decadent Ideology!**

— Report on the movement to criticize Lin Piao and Confucius in a rural people's commune

by Our Correspondents

CHAIRMAN Mao pointed out in 1958: "All decadent ideology and other incongruous parts of the superstructure are crumbling as the days go by. To clear away the rubbish completely will still take some time, but there is no doubt of their inevitable and total collapse." (*Introducing a Co-operative.*) The current movement to criticize Lin Piao and Confucius is another big cleaning-up to sweep away the rubbish.

### **Tienchu Commune Astir**

The Tienchu People's Commune in Shunyi County on the outskirts of Peking has 13 production brigades

and 48 production teams with a population of more than 14,000. Upon our arrival at the Tienchu Village where the commune's revolutionary committee is located, we were instantly impressed by the strong revolutionary atmosphere there. The wall newspapers in the village had special articles with illustrations criticizing Lin Piao and Confucius. In their campus primary school pupils were rehearsing songs and dances with similar themes to be performed in the fields or the peasants' homes. Articles criticizing Lin Piao and Confucius written by commune members were being broadcast by the rediffusion station. Even in the clinic, the co-operative

medical service centre and the stores we visited, we saw big-character posters put up by the workers and staff members criticizing Lin Piao and Confucius. A responsible comrade of the commune told us: "In the past half year since the movement to criticize Lin Piao and Confucius got under way, the commune and production brigades held over 60 big criticism meetings and over 300 people took the floor. A far greater number of such meetings were held at the production team level or on a still smaller scale."

One night, we went and had a look at the Tienchu Brigade's library. Housed in the same compound were the brigade's theoretical group's study room, and five reading rooms. Members of the theoretical group were studying the history of the struggle between the Confucian and Legalist schools. The reading rooms were filled to capacity with brigade members of both sexes reading books or periodicals. The library was under the charge of a young woman who does farm work in the daytime.

"From the very outset of the movement to criticize Lin Piao and Confucius early this year," she told us, "the brigade members have been eager to study revolutionary theory, and sometimes they delve into history books for reference material on the struggle between the Confucian and Legalist schools. In compliance with requests from the masses, the brigade Party branch immediately made available a room and allocated funds to buy books. The library now has more than 3,000 books including works by Marx, Engels, Lenin and Stalin and by Chairman Mao, books on the struggle between the Confucian and Legalist schools as well as works of literature and art and agricultural science and technique. Nearly a hundred peasants come to borrow books every day after knocking off."

### A Contingent of Peasant Theoretical Workers

The workers, peasants and soldiers are the main force in criticizing Lin Piao and Confucius. Today contingents of theoretical workers have been formed in factories, villages and P.L.A. units in response to the call of the Party Central Committee and Chairman Mao.

The Tienchu Commune began organizing its own contingent last February. There are now theoretical groups at the commune, brigade and production team levels, made up of old poor and lower-middle peasants, educated young people and leading members of the Party organizations at various levels, totalling some 350 members. They live among the poor and lower-middle peasants and are not divorced from farm work.

Since these groups came into being, their members have made earnest efforts to study works by Marx, Engels, Lenin and Stalin and Chairman Mao's works, and study the history of the struggle between the Confucian and Legalist schools and the history of class struggle as a whole. Meanwhile, they have done a lot in helping the masses to criticize Lin Piao's counter-

revolutionary revisionist line and the doctrines of Confucius and Mencius. In a few months, these ordinary peasants, making use of their off-hours, have written a series of easy-to-understand reading materials disseminating knowledge concerning the two-school struggle, annotated some representative works of the Legalist school and created scores of theatrical items in diverse and popular forms with the criticism of Lin Piao and Confucius as their theme. In addition, they have written articles with the same theme for *Renmin Ribao* and *Beijing Ribao*. All this has won high praise from the poor and lower-middle peasants who call the theoretical workers a vanguard unit in criticizing Lin Piao and Confucius, a propaganda team in disseminating Marxism-Leninism-Mao Tsetung Thought and a shock brigade in farm production.

During our visit, we interviewed Wang Hui, head of the theoretical group of the Fengchiaying Brigade. A native of Fengchiaying and a veteran P.L.A. fighter, he had taken part in the wars against the Japanese invaders and the Kuomintang reactionaries and had fought shoulder to shoulder with the Korean army and people against the U.S. aggressor troops. After he had been demobilized, he returned to this brigade and became secretary of its Party branch.

Comrade Wang Hui said: "During the Spring and Autumn Period and the Warring States Period (770-221 B.C.), the feudal system which was relatively progressive under the historical conditions at the time was replacing the slave system which was a cruel system of exploitation. This involved sharp and complex struggles over 500 years between progress and retrogression, reform and conservatism, restoration and counter-restoration. As Chairman Mao has said: **'To overthrow a political power, it is always necessary first of all to create public opinion, to do work in the ideological sphere. This is true for the revolutionary class as well as for the counter-revolutionary class.'** At that time, the Legalists representing the rising feudal landlord class and the Confucianists representing the declining slave-owning class were locked in a protracted struggle. The former was creating revolutionary public opinion in a big way for establishing a regime of the landlord class, while the latter spared no effort to create counter-revolutionary public opinion for preserving and restoring the political power of the slave-owning aristocrats. Far from being an academic controversy, it was actually a class struggle in ideology and in the realm of the superstructure. So intense was the struggle that many representatives of the Legalist school were killed in cold blood by the reactionary slave-owners simply because they stood for social progress.

"Now that we are engaged in socialist revolution which aims at eliminating all exploiting classes and exploitation systems once and for all, it goes without saying that the struggles involved are bound to be complex and prolonged. Though we have won basic victory in the socialist revolution concerning the ownership of the

means of production, this is not enough and the victory is not secure. Chairman Mao admonished us ten years ago: 'In the realm of politics and ideology, a very long period of time is needed to decide "who will win" in the struggle between socialism and capitalism. Several decades won't do it; success requires anywhere from one to several centuries. On the question of duration, it is better to prepare for a longer rather than a shorter period of time.' These words of Chairman Mao's are all the more dear to us when we read them today. The fact that the chieftains of the opportunist line in the Party, such as Liu Shao-chi and Lin Piao, all preached the doctrines of Confucius and Mencius and tried to bring about a retrogression and restoration is concrete evidence of the protracted and complex nature of the struggle and the importance of grasping ideology."

Referring to the class struggle in the brigade, he told us: "We have confiscated the landlords' land, but these persons who are unreconciled to their defeat are still around. There is a landlord in our brigade who pretends to be honest but actually has never for a single moment given up his fond dream of restoring the old society, his lost 'paradise.' Moreover, the stinking doctrines of Confucius and Mencius spread by the reactionary ruling classes for several thousand years are still poisoning people's minds and impeding the development of the socialist cause. There is no construction without destruction, as the saying goes. These decadent things will not vanish of themselves if we do not criticize them and sweep them away."

After the land reform and the socialist transformation of agriculture in China's rural areas, the peasants embarked on the road of agricultural co-operation; later on, they launched the movement for the people's communes. Since the start of the Great Proletarian Cultural Revolution in particular, socialism has struck deep root in the hearts of hundreds of millions of peasants. However, the struggle between the two classes, the two roads and the two lines still exists in the rural areas and the struggle in the spheres of ideology and culture, in particular, remains very acute. This struggle will exist in the entire historical period of socialism. The current movement to criticize Lin Piao and Confucius is precisely a political and ideological struggle in which Marxism will triumph over revisionism and the proletariat will triumph over the bourgeoisie in the realm of the superstructure.

During our visit to several production brigades, we were gratified to see that the socialist new ideas, new



Members of a theoretical group study books on the history of the struggle between the Confucian and Legalist schools in the library.

culture, new customs and new habits had gained further ground in the countryside. The peasants made criticisms of Lin Piao and the doctrines of Confucius and Mencius from a high theoretical plane, closely linking their criticisms with the reality in the villages.

### A Thought-Provoking Couplet

How to handle relations between men? This is a very practical problem. Marxism holds that in class society everyone lives as a member of a particular class, and the relations between men are first and foremost those between classes. There are no and neither can there be relations of equality, or of benevolence, righteousness and virtue between the exploiting and exploited classes. So it is clear that all the talk by Confucius and his devotees like Lin Piao about the hypocritical supra-class "benevolence, righteousness and virtue" was intended to deceive the people.

In the movement to criticize Lin Piao and Confucius, the poor and lower-middle peasants in the Loutai Brigade recalled a couplet on the gate of the mansion of a local despotic landlord with the surname Nieh before liberation. The words were: "Honesty and kindness will be handed down from generation to generation. The Confucian classics will be studied by the family for ever." Was that landlord Nieh "honest and kind"? No! When the Japanese aggressor troops invaded China, he collaborated with them and carried out a bloody "mopping-up operation" in the neighbouring Fengchiaying village, killing more than 70 labouring people in that onslaught. When a farm labourer killed Nieh's dog for having bitten people, this despot forced him to buy a coffin for the dog and bury it in the way he would bury

his parents. Again it was Nieh who, having caught a militia cadre working under the leadership of the Party in a neighbouring village before liberation, poured kerosene on him and burnt him to death. All exploiters like this scoundrel actually did not show the slightest "benevolence, righteousness and virtue" towards the labouring people.

The local peasants to a man pointed out at a criticism meeting: Though the exploiting classes have been overthrown and the couplet on the gate of landlord Nieh's mansion has been removed, the handful of class enemies are still spreading reactionary sayings such as "kith and kin tend to be close to one another" and "persons with the same surname are of one family." This is but a vain attempt on their part to use blood and clan relations to blur class relations and make us forget class struggle and neglect the consolidation of the dictatorship of the proletariat which is a matter of great importance.

Speaking of his own experience, poor peasant Ma Chun-liang said: "The saying that 'kith and kin tend to be close to one another' is sheer rubbish! In the old society, the landlords and capitalists only concerned themselves about amassing wealth and cared nothing about others. Although my elder sister's husband was the son of a capitalist, he refused to help us when my father and I couldn't make a living in a year before liberation. So all the talk about 'kith and kin' is hypocritical."

Tso Chih-chieh, a peasant over 50, had the same bitter experience. "When our village was hit by a big flood in 1939," he said, "many houses were swept away. Like many other impoverished peasants, we became homeless. But the few landlords and rich peasants with the same family name Tso whose houses were not flooded wouldn't even let us enter their spacious compounds! What was more intolerable was that they took advantage of our difficulties to bleed us white by practising usury. How can this be described as 'persons with the same surname are of one family'? Harsh facts have taught us that 'whether or not persons are close to one another depends on the classes they belong to.'"

The brigade members also made a deep criticism of the saying "To make things convenient to others is to give convenience to oneself," which blurred class distinctions. They said: Can we "make things convenient to others" in dealing with the imperialists, revisionists and reactionaries abroad and the reactionaries at home? Can we act in the same way in dealing with words and deeds detrimental to socialism? Of course not! The followers of Confucius and Mencius peddled the "doctrine of the mean," babbling that "harmony is to be prized." Lin Piao also jabbered in the same vein that "when two sides fight, they become enemies; when two sides live in harmony, they become friends." Their aim was one and the same — to make the revolutionary people relinquish their struggle so that they themselves could have a free hand in waging counter-revolutionary struggles against the people. So the saying "To make

things convenient to others is to give convenience to oneself" is nothing but a variation of the reactionary preachings of Confucius and Lin Piao.

Mass criticism has helped the brigade members further heighten their consciousness of class struggle and maintain a high degree of vigilance against the manoeuvres of class enemies at home and abroad and the corruption by the ideology of the decadent and declining classes.

### Criticism Helps Bring in a Rich Harvest

To go all out and aim high or to be sluggish and flinch in the face of unfavourable natural conditions also involves a struggle between the two ideologies and two roads.

During the summer busy season this year, the peasants of the Hsiehchiaying Brigade had much work to do. The harvested wheat had to be threshed and the late autumn crops sown in time. Crops sown in spring urgently needed water for there was scanty rain or snow since last winter. On top of all this, the rainy season would soon set in, so preparations had to be made against waterlogging. This being the case, the majority of the brigade members proposed working hard and ingeniously to wrest a rich autumn harvest. But a counter-revolutionary element with a history of criminal records who never missed an opportunity to make trouble spread the nonsense that "man sows, but heaven disposes" in a vain attempt to sap the peasants' morale.

Faced with such a situation, the brigade Party branch decided to promote production by criticizing Lin Piao and Confucius. Three criticism meetings were held in succession in which the speakers vehemently repudiated Lin Piao and Confucius for advertising the theory that "everything is decided by heaven." As a result, a unanimous view was arrived at: The absurdity that "man sows, but heaven disposes" was nothing but a refurbished version of Confucius' "fear of heaven." Since the class enemies tried to bind us hand and foot with the preaching that we should "submit to the will of heaven," we must do just the opposite by displaying the spirit that "man will surely conquer nature" and overcoming all difficulties to get a rich harvest.

Thanks to revolutionary mass criticism, the counter-revolutionary element's schemes were exposed in broad daylight and the pernicious influence of the doctrines of Confucius and Mencius on some people was eradicated. The initiative of the brigade members was brought into full play. Women over 50 who formerly did not go to the fields before breakfast flocked to the brigade headquarters early in the morning asking for the difficult jobs. Members of the "Iron Girls' Team" were fired with greater enthusiasm, and even the students came to lend a hand, carrying bucketfuls of water to the fields where the irrigation ditches could not reach. Thus all the farm work that needed to be done was completed in less than 20 days.

With the fields green with sturdily growing crops promising a rich harvest, brigade Party branch secretary

Chao Chi-hsien was right when he said: "This is to be attributed to the brigade members' fight against 'heaven' and is the result of the movement to criticize Lin Piao and Confucius."

### Repudiating the "Guide to Women's Manners"

Whether men and women are equal or "men are superior to women" is a major issue concerning women's liberation. Though women in China have gained equality with men since liberation, the evil influence of the Confucian-Mencian precept that "men are superior to women" has yet to be done away with root and branch.

Not long ago, the Tienchu Commune carried out a mass criticism of the *Guide to Women's Manners*, a book which had spread its pernicious influence far and wide before liberation. Propagating the doctrines of Confucius and Mencius, it made the "Three Obediences and Four Virtues" the criteria for women's conduct. The "Three Obediences" meant that women had to show "obedience to the father when young, obedience to the husband when married and obedience to the sons when widowed." And the "Four Virtues" were: "Women's virtue," which required that a woman must behave and act in every way in compliance with the feudal ethical code; "women's speech," which demanded that a woman must not talk too much; "women's appearance," which meant that a woman must adorn herself with a view to pleasing the opposite sex; and "women's chores," which meant that a woman must willingly do all the household chores. Under the yoke of the doctrines of Confucius and Mencius, the masses of women had their fill of oppression and maltreatment in the old society.

The criticism of the *Guide to Women's Manners* shook the entire commune. In the short period of ten days, more than 40 big, medium-sized and small criti-

cism meetings were held, over 60 wall newspapers were put out, some 30 special programmes were broadcast by the commune's rediffusion network and three mimeographed pamphlets entitled *Annotations on the "Guide to Women's Manners"* were written. Practically all the commune members, from children to 80-year-olds, took part in the criticism, and old ideas such as "men are superior to women" and the "Three Obediences and Four Virtues" came under heavy fire.

Women members were particularly energetic in this criticism. Speaking at a criticism meeting held by the commune, Li Teh-fu, a woman cadre in charge of work among women in the No. 2 Production Team of the Lungshan Brigade, said: "My family was poor in the old days. I was sold as a childbride at nine and suffered from discrimination and maltreatment. At that time I thought all this was because of my ill fate. Now I know I was a victim to the Confucian trash that 'men are superior to women.'" Kao Shu-hua, an old woman from the Loutai Brigade, said with indignation: "The *Guide to Women's Manners* said that 'a woman must not marry twice' and 'a woman must treasure her virtue for the sake of her husband.' My husband died the year after our marriage. The doctrines of Confucius and Mencius have made me remain a widow ever since."

During the criticism, peasants doing theoretical work have played an important role. Working together with other brigade members to criticize "following the Three Obediences and Four Virtues" while annotating the *Guide to Women's Manners*, members of the Loutai Brigade's theoretical group restudied Engels' teaching "Morality has always been class morality" (*Anti-Duhring*) and Chairman Mao's teaching "These four authorities — political, clan, religious and masculine — are the embodiment of the whole feudal-patriarchal system and ideology, and are the four thick ropes binding

the Chinese people, particularly the peasants" (*Report on an Investigation of the Peasant Movement in Hunan*). They used these theses as their weapon to show theoretically that the precept "men are superior to women" was the exploiting classes' ideology. Liu Shao-chi and Lin Piao on their part also spread the fallacies that "women are useless," "women must concentrate their energies on their husbands," and so on and so forth. This precisely shows that they were devout followers of Confucius and spokesmen of the exploiting classes.

Criticism of the *Guide to Women's Manners* brought in its wake many new things in the Tienchu Commune. Chairman Mao's teaching that "times have changed, and today men and women are equal. Whatever men comrades can accomplish, women comrades can too"



Commune members criticize the fallacy that "men are superior to women" during a break in the fields.

Sketches by Li Mu

(Continued on p. 35.)

# Rapid Growth in China's Minority Population

CHINA'S thinly populated minority regions are prospering demographically. Since liberation, China has taken proper measures to promote production and to increase the population in these regions according to a policy of adjusting population growth in a planned way. (See "Family Planning Gains Popularity" in issue No. 38, 1974.) The results are big advances in agriculture, animal husbandry and industry and a steady rise in the people's living standards.

Compared with the first days of the founding of the People's Republic of China, the population of Mongolian nationality has increased 3.27 times; Uighur nationality in Sinkiang, 42 per cent; Tibetan nationality, over 200,000.

Besides the Hans, the majority nationality, there are more than 50 national minorities in China, who though making up only about 6 per cent of the country's population inhabit more than half its area. The minority people suffered from political oppression and economic plunder in old China under the reactionary rule of imperialism, feudalism and bureaucrat-capitalism. Down the years, the minority regions remained backward economically and culturally, production was at a low level and the people lived in grinding

poverty. The population of some nationalities decreased from year to year, and some others were driven to the verge of extinction.

Along with the Hans, the people of all the national minorities became masters of the country and took part in the management of state affairs with the founding of the People's Republic of China in 1949. National regional autonomy was instituted in areas where the minorities lived in compact community, and the inhabitants rightfully took control of the internal affairs of their respective nationalities. Five autonomous regions were established, namely, the Inner Mongolian Autonomous Region, the Sinkiang Uighur Autonomous Region, the Kwangsi Chuang Autonomous Region, the Ningsia Hui Autonomous Region and the Tibet Autonomous Region. In addition, more than 90 autonomous *chou* and counties representing national minorities were set up in many provinces and autonomous regions. The minorities' rights to equality and autonomy were thus fully guaranteed, and this gave the reins to their enthusiasm for carrying on the socialist revolution and construction.

To help the minorities abolish the system of exploitation and oppression and promote the development of their economy and culture, the Communist Party and the People's Government made vigorous efforts to guide and help the minorities in introducing democratic reforms and socialist transformation, free them from the yoke of feudalism, serfdom and slavery and establish the socialist system. The Party and the government also did much to provide them with financial, material, manpower and technical assistance to help their economic and cultural construction.

Starting from scratch, the minority peoples built their own industries with energetic state assistance and by the joint efforts of the various nationalities. Today, the minority regions boast a number of industries, iron and steel, petroleum, coal, machine-building, power, chemi-



Mongolians on their way to a traditional Nadam fair.

cal and textile. Tibet, which had no modern industry to speak of before liberation, now has over 200 power, coal, woollen textile, chemical and other industrial enterprises. Compared with the early post-liberation days, total industrial output value in Kwangsi, Ningsia, Inner Mongolia and Sinkiang has jumped anywhere from ten to a hundred times.

Agriculture and animal husbandry have also developed with a bound in the minority areas. For instance, the cultivated acreage in the Sinkiang Uighur Autonomous Region in 1971 was 2.6 times that of the early post-liberation figure. Grain output rose 3.6-fold and cotton 11-fold. The number of livestock more than doubled.

The growth in industry, agriculture and animal husbandry has led to a great improvement in the minority peoples' livelihood, laying a good economic basis for population increases.

Before liberation, the areas inhabited by minority peoples lacked medical facilities and hygienic conditions were abominable. Diseases, which were rampant, seriously sapped the people's health. Since liberation, the government has paid great attention to developing medical work in town and countryside in the minority regions. The state of health showed steady improvement, and the mortality rate dropped drastically.

In the Inner Mongolian Autonomous Region, a health campaign was launched with particular emphasis on eliminating plague, venereal diseases and brucellosis. This has arrested the sharp decline in population and brought about a yearly increase.



**A Kazakh herdsman in Sinkiang.**

Mangshih, capital of the Tehung Tai and Chingpo Autonomous *Chou* in Yunnan Province, which lies in the malaria rampant area is no longer "a town of death" known before liberation. The disease had decimated the Tai population and reduced it to only 1,800 on the eve of liberation as against 5,000 originally. Measures were taken after 1949 by the government to control malaria, and Mangshih today is a rising industrial city with a population of nearly 20,000.

The Kazakhs on the Altai grasslands in Sinkiang once numbered 100,000. Death claimed large numbers of Kazakh herdsman and many fled the grasslands because of poverty and epidemics. By the time of liberation, only 50,000 Kazakhs were left. The population in this area has now grown to 160,000 through economic development, improvement in the people's livelihood and the spread of medical and health services.

Today, every minority county has its own hospital. In both farming and stock-breeding areas, the people's

(Continued on p. 38.)



**A tailoring group in a people's commune in Tibet makes national-style costumes.**

## Cadres Are Ordinary Workers

by Our Correspondents Hsiang Jung and Mei Tian

*This is the second of three articles on a visit to the Kailan Coal Mine. The first appeared in our last issue. — Ed.*

**D**URING our visit, we met many veteran and young cadres holding responsible posts at various levels. Some are heads of mining districts who often take part in productive labour alongside the miners in the pits; some are in charge of administration, production or political work for the whole mine. Steeled in the Great Cultural Revolution, they have raised their consciousness of class struggle and two-line struggle and remarkable changes have taken place in their style of work. They have led the masses in fulfilling all their tasks under the unified leadership of the Party committee in Kailan.

### Consciousness of Two-Line Struggle Heightened

When we met Comrade Hsiao Han, secretary of the Kailan Party committee, he recounted to us his own experience. "Before the Cultural Revolution," he said, "we did our work but had no idea what is Chairman Mao's revolutionary line and what is a revisionist line. Buried in daily routines, we thought that our job was only to get more coal. Some of us were unconscious that we were actually carrying out a revisionist line such as 'relying on experts to run the factories,' 'putting bonuses in command' and 'stifling the workers' initiative by enforcing rigid and unsuitable regulations.' With help from the masses and education by the Party organization during the Great Cultural Revolution, we gradually came to understand what the crux of this question was. The lesson was, in short, that we must adhere to the socialist road, guard against capitalist restoration and always advance along Chairman Mao's revolutionary line."

To distinguish the revolutionary line from the revisionist line, one must conscientiously study Marxism-Leninism-Mao Tsetung Thought. During the Great Cultural Revolution, the cadres have greatly heightened their consciousness in this respect. The Party committee has stipulated that one day a week must be set aside as "study day" for the cadres, and they also should devote one hour each morning to theoretical study, linking it with the main political task and production of a given period. In addition, leading cadres in each mine attend in rotation for two to four weeks every year classes run by the province or the city to study Marxist-Leninist classics in a systematic way.

The study of revolutionary theory is closely linked with practical work. For example, an important question in Kailan in the last few years was how should one look upon this hundred-year-old mine with deep pits and long haulage roads. Was there any potential to tap so as to raise output? Judging by the Marxist philosophy, there were two different points of view representing two diametrically opposed lines of knowledge in answering this question. According to the materialist theory of reflection, investigations and study should be made in a comprehensive way so as to determine the actual situation of the mine and man's subjective activity should be brought into full play in order to transform the mine. Contrary to this, idealist apriorism negated the necessity of knowing the objective realities and, of course, turned a blind eye to man's subjective activity; instead, it easily accepted the erroneous conclusions that "old mines are useless" and that "there are no more latent potentialities." Through their studies, the cadres criticized idealist apriorism and upheld the materialist theory of reflection. They made thorough investigations throughout the mine, ascertained the actual conditions of the coal layers and adopted a series of measures such as digging deep into the coal layers and renovating the old equipment, thereby raising coal output by a large margin.

Having gained a correct understanding of the situation, the next question they confronted was what should they rely on to accomplish their task? This also involved a struggle between the two lines. Historical materialism holds that the people are the makers of history. Historical idealism, on the other hand, maintains that heroes are the makers of history while the masses are ignorant. Proceeding from the former point of view, the socialist line in running enterprises relies on the working class wholeheartedly. The revisionist line which proceeds from the latter point of view relies only on a few "experts" and technical "authorities."

There were also struggles between the Marxist-Leninist line and the revisionist line on the question of handling the relationship between revolution and production. The Kailan Party committee attaches importance to organizing cadres to study the theses of the revolutionary teachers on the relation between revolution and production and between politics and economy, and criticize interference and sabotage by Liu Shao-chi and Lin Piao in this respect. This has



enabled the cadres to have a clear understanding that politics must be put in command of production and that one must always act according to Chairman Mao's instruction of "grasping revolution, promoting production." Having correctly handled the relationship between politics and production, cadres of the Tangshan Mine succeeded in fully rousing the initiative of the masses and carrying out technical innovations. For instance, after consulting the workers, they increased the capacity of the electric motor of the No. 1 shaft, thereby boosting haulage of coal to the surface 25 per cent. At present, the annual amount of coal hoisted up this shaft alone is more than double the yearly output of the whole Tangshan Mine before liberation.

### Style of Work Improved

"The cadres toil together with the workers, and like the workers, their faces are covered with grime and sweat." This was how the Kailan miners praised the leading cadres at various levels. It was also an illustration of the changes in the mental outlook of the cadres since the Great Cultural Revolution began in 1966. Now cadres in Kailan no longer stay in the offices issuing orders through the telephone or listening to reports, but go among the workers to direct production while taking part in productive labour.

Cadres now solve key production problems together with the workers. For example, vice-chairman of the revolutionary committee of the Linhsi Mine Chang Wen, who is in charge of production, went with three workers down the seven-metre-deep bunker where the air was stuffy to find out the reasons why the outlet of the bunker was blocked. They came up three hours later after clearing the snags.

Leading cadres not only seek the opinions of workers through daily contacts with them, they also ask for criticisms by holding periodic "open-door rectification movements"—a method they have adopted since the Great Cultural Revolution to improve their style of work. During the rectification movement carried out by the Kailan Party committee at the end of last year, members of the standing committee of the Party committee first went to the mines and factories and held meetings with the workers there, soliciting their opinions and comments. After collecting and analysing these opinions, the secretary gave a report on behalf of the Party committee at an enlarged meeting of the Kailan Party committee. More than 400 people attended, including cadres at the grass-roots level and representatives of the workers. Suggestions and comments were made again later for the consideration of the Party committee.

Cadres are ordinary workers. The relations between cadres and workers are those of comrades and equals; the only difference between them is merely a division of labour. Comrade Hsiao Han, secretary of the Party committee and chairman of the revolutionary committee of Kailan, is now 48 years old. When we met him, he looked just like any other worker, wearing a suit of dark blue cotton cloth and a pair of cloth shoes. Workers affectionately called him "Old Hsiao." His office was simply arranged, and there we saw a bed for him in case he should work late into the small hours. The difference in wages between leading cadres and the rank-and-file workers was not much. We learnt that Hsiao Han's pay was about 30 per cent more than that of a veteran miner.

### New Leading Body

In early 1968, Kailan's new leading body—the revolutionary committee—was set up amidst the beating of gongs and drums. In 1971, the Party congress in Kailan elected a new Party committee—the highest leading organ of the whole mine—which exercises centralized leadership over the revolutionary committee, the trade union, the Communist Youth League and other organizations in Kailan. The various mines and factories under the Kailan Coal Mine also set up their own Party committees and revolutionary committees. The principle of combining the old, the middle-aged and the young in the Party committees and revolutionary committees at all levels was adhered to.

Of the 18 members of the standing committee of the Kailan Party committee, the oldest is 61 and the youngest 29. All are from families of working people. Secretary of the Party committee Hsiao Han joined the revolution during the War of Resistance Against Japan (1937-45). Vice-secretary of the Party commit-



Workers and cadres are close comrades-in-arms.

tee and vice-chairman of the revolutionary committee Wu Hai-keng, formerly a cowherd in south China, also joined the Eighth Route Army led by the Chinese Communist Party during the anti-Japanese war. Lu Yun-fa, another vice-secretary and vice-chairman, was a miner before liberation.

The Kailan Party committee has always paid attention to Chairman Mao's instruction to "train large numbers of new cadres in a planned way." Since the convocation of the Tenth Party Congress in 1973, it has selected more than 2,000 new cadres from among the workers, and more than 260 of them have been placed in leading bodies at various levels. Five among the 18 standing committee members of the Kailan Party committee are young cadres selected from among the workers and grass-roots cadres. They cherish and have the greatest esteem for the socialist new things, and they have high revolutionary enthusiasm and drive. Vice-secretary of the Party committee and vice-chairman of the revolutionary committee Chang Chih-jen, who is in charge of production work in Kailan, had grown up and toiled in the countryside when he was small and had been a coal miner for two years in the past. He took up the post of Party branch secretary in a mining district during the Great Cultural Revolution and was known for being daring, modest and prudent in his method of leadership. After he was placed in the leading post in Kailan, he visited 83 work-faces in all the mines of Kailan in a little over a month. In order to save time, he took his meal with him when he went down the pits every day. Up on the surface, he always discussed matters with grass-roots cadres and workers to get a better grasp of the situation and solve problems whenever they arose. When there was rush work to be done, he would tackle it with a will, neglecting rest and food.

Tempered in the Great Cultural Revolution, veteran cadres are brimming over with revolutionary fervour, while the young cadres, daring to think and to act, are full of vigour. They learn from and help each other, the older cadres passing on their experiences accumulated over the years and the younger cadres inspiring the veteran comrades with their revolutionary enthusiasm.

### Integration With Workers

There are several thousand cadres in Kailan in charge of technical and administration work. Some are engineers or technicians, and some are responsible for planning and production, security and welfare.

During our visit, we met the grey-haired deputy chief engineer of the Tangshan Mine Li Kuei-fen, who was a technician before liberation. He was admitted into the Communist Party after liberation and has made contributions to the study of the geology of coalfields and to improving methods of extraction. In 1968, when the leadership called on the cadres to participate in manual labour at the grass-roots level for a period to temper themselves, he thought he had no need for it since he had been working in the mine for over 30 years and had everything in the pits at the tips of his fingers. But after going down to the pit, his thinking changed. He found that the haulage road he had designed was a bit too narrow and was difficult for the workers to transport materials. Reflecting on the profound education he had received during the Great Cultural Revolution, Li Kuei-fen said: "The trouble with the old intellectuals is that the theories they have learnt are divorced from practice. Only in the course of participation in productive labour and in learning from the workers can they gradually overcome this defect. What's more important is that we now realize the bourgeois education we received in the past aimed at leading technicians to seek personal fame and gain and turning us into revisionist 'intellectual aristocrats.' We have come to an awakening during the Great Cultural Revolution and we now realize that seeking personal fame and gain leads us to a blind alley in socialist society in which the working people are the masters."

Vice-director of the technical department Chiao Chueh-tsai who was formerly a worker briefed us on the technical innovations carried out by the "three-in-one" groups made up of workers, technicians and cadres. He said: Kailan did not do a good job in this respect before the Great Cultural Revolution because of interference by the revisionist line. Now there are more than 100 such groups in the various mining districts and workshops of Kailan. Some are studying new techniques



Cadres take part in manual labour together with workers.  
Sketches by Li Mu

such as laser and fluidics. Nearly all of the 3,600 technical innovations introduced from 1971 to 1973 were accomplished by the "three-in-one" groups, and the most experienced workers often played the main role while technicians offered advice and suggestions. Generally speaking, the way these groups worked was like this: The workers first put forward the problems encountered during production, and the technicians set about collecting related technical materials before mapping out a plan together with the workers. The technicians then made further research and calculations and drew up the designs, and carried out experiments with the workers till a project was completed. Throughout the process, leading cadres not only gave their support but directly participated in the technical innovations.

The Great Cultural Revolution has also brought about great changes in the relations between workers and management cadres. One bad result of the revisionist line in running enterprises such as "you should follow whatever the management says" was that the workers and management cadres were often at logger-

heads. During the Great Cultural Revolution, they jointly criticized the "rigid rules and regulations," which shackled the workers and smothered their enthusiasm, and worked out new and rational rules and regulations. In order to grasp the complicated and changing situations in the pits, management cadres often went to the worksites and discussed problems with the workers. In the past, when inspectors found workers down the pits working against safety regulations, they often reproached the workers and reduced or withheld their bonuses. Things are quite different now. Whenever problems arise, they discuss with the workers and together find the ways and means to solve them.

During the Great Cultural Revolution, Chairman Mao issued the call of "sending office workers to the workshops"; he also called on the "vast numbers of cadres" to "go down to do manual labour." In response to these calls, most of the cadres have participated in manual labour at the grass-roots level for a certain period. After returning to their offices, they frequently go for stints of manual labour. It is a rule in Kailan today that cadres at all levels should participate in manual labour one day a week together with the workers.

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(Continued from p. 29.)

has become known to everyone and has taken deep root in everybody's heart.

A number of women cadres have matured in the course of struggle. Among them is 23-year-old Fang Shu-chin. Formerly a deputy head of the Loutai Brigade's theoretical group, she has now become deputy secretary of the commune Party committee. In the past, some commune members who took the initiative in helping their wives with household work were derided by those who cherished the idea that "men are superior to women." Today, however, they are praised by everyone for doing so. A commune member who once beat his wife has pledged to rid himself of the old idea that women were inferior to men.

In the Tienchu Brigade, 121 unmarried young women put forward a proposal calling on all young women in the commune to marry at a later age and not to ask their fiances for wedding gifts. They pointed out that an important cause of early marriage was the influence of Confucian ideology which held that women should bear boys at an early age so that there would be lineal descendants from generation to generation. But, they stressed, early marriage is very unfavourable to women both in their studies and in work. As to wedding gifts, they said this is a vestige of the evil practice in pre-liberation days when women were looked down upon and were treated like commodities to be bought and sold at will.

### Rupture With Traditional Ideas

Throughout the Tienchu Commune, the movement to criticize Lin Piao and Confucius is now developing in

a deep-going and popularized way and socialism is occupying more and more positions in the sphere of ideology and culture. All the bad books, operas, stories and sayings spreading the doctrines of Confucius and Mencius are among the rubbish that has to be swept away.

Marx and Engels pointed out long ago in *Manifesto of the Communist Party*: Man's consciousness "changes with every change in the conditions of his material existence, in his social relations and in his social life." They proclaimed that "the Communist revolution is the most radical rupture with traditional property relations; no wonder that its development involves the most radical rupture with traditional ideas."

In the past 25 years since the founding of New China, both the level of social production and man's social relations have undergone tremendous changes as compared with those in old China. Simultaneous with this, great changes have been taking place in people's mental outlook. Under the guidance of Chairman Mao's revolutionary line, the people of our country have persevered in continuing the revolution under the conditions of the dictatorship of the proletariat and consolidating and expanding the socialist economic base, and clearing away all decadent traditional ideas and other parts of the superstructure that are not compatible with the socialist economic base. It is this revolution which guarantees that China, a rising and developing country full of vigorous revolutionary spirit under the dictatorship of the proletariat, will advance from victory to victory.

# ROUND THE WORLD

PANAMA

## Victory Over Trans-National Corporation

The Panamanian Government and people have triumphed over the U.S.-owned United Brands Co. in a tit-for-tat struggle concerning the imposition of a surtax on banana exports.

When announcement of the surtax was made, the United Brands declared it would resist it by ceasing to cut and ship bananas as from July 24. A struggle ensued, lasting for more than a month. In the end the company was forced to resume cutting and shipments, pay the victimized workers their back wages and undertake to pay the surtax and compensation.

From the beginning, the Panamanian Government and people protested and opposed the United Brands' blackmail. Panamanian Minister of Commerce and Industry Fernando Manfredo, in his August 12 letter to Panama's Ambassador to the Organization of American States, refuted the rumours spread by the United Brands President. He pointed out that the imposition of the surtax on the banana exports "is a sovereign act of the state of Panama and is completely justified. It is not an agreement to be negotiated." On the same day, some 10,000 people from different walks of life in Colon demonstrated in rain against the United Brands' pressure on Panama. They voiced strong support for the Panamanian workers' struggle in defence of state sovereignty.

Meanwhile, the Panamanian Students' Federation opened their "week in defence of the country's sovereign integrity." Similar militant solidarity actions were taken in a number of provinces. Finally the U.S. company had to submit to the decision of the Panamanian Government.

The victory of the Panamanian people proves that Third World countries can win any struggle provided they firmly rely on the

people, uphold independence and sovereign rights and resist and oppose plunder and suppression by the superpowers.

YUGOSLAVIA

## Clandestine Group Unearthed

Yugoslavia has announced the exposure of an anti-government clandestine group which is supported by a foreign country.

Speaking in Jesenice on September 12, President Tito said that the Yugoslav Government not long ago had arrested a number of hostile elements who "tried to organize some sort of a party" and "even succeeded in holding some congress" and "chose their leadership." He pointed out that "their secretary was supposed to be some individual who is outside our country," that these elements "negated all our activities and achievements" and that they "had an enormous amount of material printed abroad." He emphasized that "the struggle against these elements should be stepped up."

A communique issued by the Yugoslav Federal Public Prosecutor's Office on September 20 said the aim of the group was to take "hostile actions" against Yugoslavia. The representatives of this group, it said, "were connected with" those acting abroad against Yugoslavia and "received orders and propaganda materials from them."

The communique said that "the hostile activity of this group was prevented by the action of the authorities of the Interior (of Yugoslavia) in April 1974." "On the occasion of the arrest a large quantity of propaganda and other hostile materials was found with the convicts," it added.

Prison sentences for 32 members of the illegal group were announced in the last part of the communique.

Western news agencies and papers pointed out that this anti-Yugoslav group has close ties with the Soviet Union. The *Washington Post* said in a report that "the Soviets maintained

"COMMUNIST" (DENMARK)

## Social-Imperialism Plunders India

The Soviet social-imperialist plunder of the Indian economy is exposed by an article in the 7th issue of the *Communist*, a journal published by the Communist League (Marxist-Leninist) of Denmark. Such Soviet actions towards India, it points out, can be properly described as actions by social-imperialism, that is, socialism in words but imperialism in deeds.

The article says that the Soviet Union has rapidly increased its exports and credits to India in the wake of the intensification of its plunder of the Indian economy. Soviet exports to India increased 130 times from 1966 to 1972, reaching 1,317 million rupees per year. In the 1955-66 period, Soviet credits to India stood at 10,200 million rupees. These credits were extended on the condition that India must buy Soviet goods.

It adds that one of the important methods used by Soviet social-imperialism for milking India is to make use of the weak position of the rupee on the international monetary market. The ratio between rupee and ruble, which in 1971 was 100:11.39, was reduced to 100:9.5 by the Soviet National Bank in the first half of 1974, or a drop of nearly 16.6 per cent.

Naturally, the article points out, Indian economic dependency on the Soviet Union has brought about political consequences. After the Soviet Union signed with India the "co-operation treaty," India with Soviet backing unleashed the war of aggression against Pakistan in December 1971.

control over the new party through a group of Yugoslav exiles living in the Soviet Union" who are "advocating Yugoslavia's return to the Soviet bloc." "Soviet intelligence agencies," the paper said, "have directed and financed" this "underground group" whose "official documents" "were printed in the Soviet Union."

# ON THE HOME FRONT

## Socialist Construction Flourishes

SINCE the start of the Great Proletarian Cultural Revolution and the movement to criticize Lin Piao and Confucius, the Chinese people under the guidance of Chairman Mao's proletarian revolutionary line have persevered in the principle of maintaining independence, keeping the initiative in their own hands and relying on their own efforts. Many construction projects have been completed and a number of new products have been turned out. The following are some of the reports from different parts of China.

### 300,000-Kw. Water Turbine Generating Set

A 300,000-kw. water turbine generating set, designed and manufactured by the Harbin Electrical Machinery Plant in northeast China's Heilungkiang Province, has proved up to standard after more than a year's operation.

With the biggest generating capacity of its kind in our country, this generating set is, however, relatively small and light thanks to the adoption of new techniques and structures. Compared with another big-

sized 225,000-kw. water turbine generating set, this one is no heavier. But its generating capacity increases by one-third, while saving on many expensive materials.

### Tanchiang Canal Project

A major irrigation project in the Hsiangyang region of central China's Hupeh Province—the Tanchiang canal project—was completed and put into use recently.

An important part of the gigantic Tanchiangkou water-control project on the upper reaches of the Hanchiang River, (a major tributary on the middle reaches of the Yangtze), the canal project includes channels, a tunnel, the main trunk canal, an aqueduct and other works. Construction started in the winter of 1969. In over three years the local peasants and workers dug a tunnel (6,700 metres long, seven metres in width and height, through which water flows at the rate of 100 cubic metres per second) across the border between Hupeh and Honan Provinces and built the 45-kilometre-long trunk canal. Then, in a year or so they built a 4,320-metre-long aqueduct which

accommodates with a flowing capacity of 35 to 38 cubic metres per second.

With the completion of this irrigation project, 146,000 hectares of farm land along the canals, freed from the threat of drought, are bringing in better harvests.

Now the builders are accelerating the construction of other irrigation facilities to ensure all-round benefit to the irrigated areas.

### 24,000-Ton Tanker

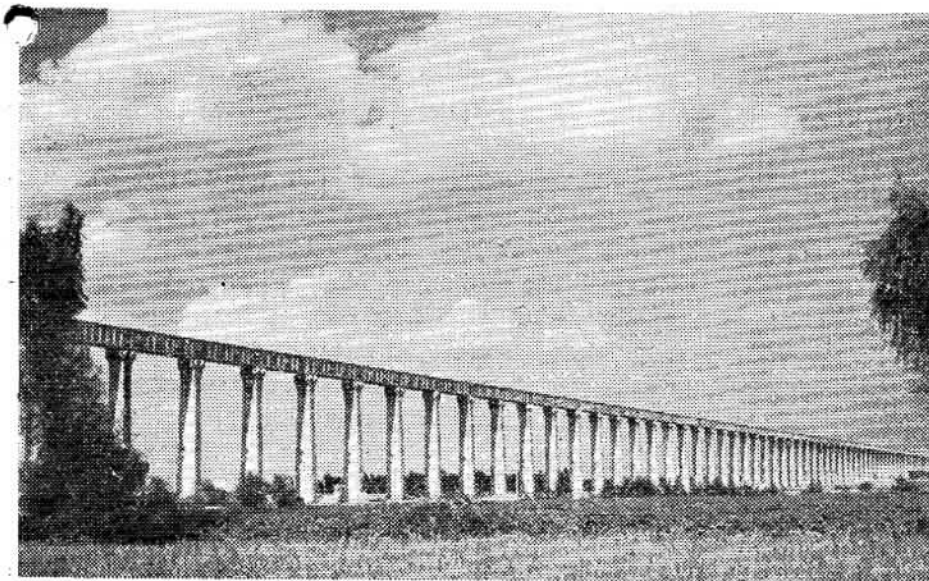
A 24,000-ton oil tanker, the *Taching* No. 61, was recently built by the Hungchi Shipyard in Talien of north-east China's Liaoning Province.

The building of this tanker, from beginning to trial voyage, took only eight months—two months less than the average time the shipyard used for building 15,000-ton tankers after the start of the Great Proletarian Cultural Revolution. The tanker has proved to be up to the prescribed standards by its trial voyage and a series of technical tests and is now in seafaring operation.

The Talien Hungchi Shipyard could only repair ships in the past. During the Big Leap Forward in socialist construction in 1958, the shipbuilders, after doing away with fetishes and emancipating their minds, successfully built the first 10,000-ton-class sea-going ship in our country.

Since the Great Cultural Revolution began, the shipbuilders have criticized the revisionist line pushed by Liu Shao-chi and Lin Piao and thrown overboard the slavish comprador philosophy peddled by them. This further enhanced their enthusiasm in building socialism. The number of 10,000-ton-class ships built by the shipyard in the eight years since the start of the Cultural Revolution is seven times that in all the previous years. The time required for building has been greatly shortened, the quality steadily improved and more varieties turned out. Moreover, the shipyard has become increasingly self-sufficient in respect to main construction parts.

This year, spurred on by the movement to criticize Lin Piao and Confucius, the shipbuilders have



The Paitsuho aqueduct of the Tanchiang canal project.

markedly raised production in terms of tonnage. They all agree that "the achievements are the fruitful results of adhering to the principle of **maintaining independence and keeping the initiative in our own hands and relying on our own efforts.**"

#### 50,000-Ton Oil Dock

China's first dock for 50,000-ton oil tankers was recently completed and put into use at Chanchiang Harbour in south China's Kwangtung Province. The quality of its structure is good and the equipment operates satisfactorily.

This oil dock has a 138-metre berth plus a jetty, a pier, a connecting bridge and four mooring dolphins. Now, 50,000-ton tankers can come in and go out with the tide every day. When the shallows outside the port is deepened, 50,000-ton tankers can go to and fro at any time through the harbour.

Construction of this oil dock was started in October last year.

#### 4,000-H.P. Diesel Locomotives

A 4,000-h.p. single-engine diesel locomotive has been put into batch

production at the Talién Rolling Stock Plant in northeast China, where it was designed and trial-produced in the spirit of self-reliance.

Running passenger cars, the locomotive operates smoothly at 120 kilometres per hour. With freight cars, it shows better initial acceleration and runs faster along steep ascending gradients and through tunnels than the best steam locomotive now in use in China. Its oil consumption per horse-power is 10 per cent less than that of the 2,000-h.p. diesel locomotive previously made by the plant, while its weight per horse-power is 40 per cent less.

#### Solar Energy Stoves

The Shanghai No. 15 Radio Factory recently trial-produced a number of solar energy stoves in co-operation with departments concerned.

The stove looks like an inverted umbrella and is collapsible. Trials carried out on the outskirts of Shanghai over a period of several months have shown good results. In May, between 11 a.m. and 12 noon, at a temperature of 24°C., it took 20

minutes to boil three kgs. of water and 15 minutes to cook a kg. of rice. The stove is economical and convenient for cooking vegetables or other food as well as animal fodder.

Shanghai workers and technicians, beginning their research on the use of solar energy as early as 1954, trial-produced four types of small experimental apparatuses for harnessing solar energy in 1957. In 1958 when the Big Leap Forward in socialist construction occurred, the factory succeeded in trial-producing solar energy cookers.

But influenced by Liu Shao-chi's revisionist line, some people with little faith in the wisdom and creativeness of the Chinese working class brought a stop to further experiments.

During the Great Proletarian Cultural Revolution research work in this field was resumed. After the current movement to criticize Lin Piao and Confucius got under way, the Party organization of the No. 15 Radio Factory fully roused the enthusiasm of the workers. After three months of intensive work, they trial-made 1,000 solar energy stoves,

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(Continued from p. 31.)

communes and production brigades are equipped with clinics and health stations. The Sinkiang Uighur Autonomous Region has more than 36 times the number of medical and health establishments at the early days of liberation. Hospital beds have increased 53-fold and medical workers 82-fold. The Penglung and Nu peoples now have the first batch of doctors trained from among their own nationalities. In line with Chairman Mao's call "In medical and health work, put the stress on the rural areas," co-operative medical service has been generally set up in farming and livestock-breeding areas since the start of the Great Proletarian Cultural Revolution. "Barefoot doctors" of the minorities have been trained, and their work is appreciated by the local people.

Considering the need to promote population growth in the minority areas, birth control there is not encouraged by the government. However, guidance and

assistance are given to those who need them because of an already large family. Some practical measures have been taken by the government to protect the health of women and children there. In pre-liberation Tibet, women of serf families gave births in cattle sheds or sheepfolds, and the survival rate was very low. Today, hospital delivery for Tibetan women is free and midwives attend others at home. The obstetrics department of the People's Hospital of Tibet reports a 98 per cent survival rate of the newborn. In the Paiyinwula Commune of the Sunid Left Banner, Inner Mongolia, the population has grown at a rate of 27.4 per thousand annually over the past two decades, and robustness of their children is a mark of good health.

Fast as is the growth of the population of the national minorities, the growth of their economy is faster still, and their living standard is steadily rising at the same time. United and helping one another, China's minority peoples are leading a secure and happy life.

# THIRD WORLD CHRONICLE

## Cambodian Liberated Areas

Canals, ponds, dams, dykes and reservoirs of various sizes have been built in Cambodia's liberated areas to raise agricultural production, AKI, the Cambodian news agency, said.

While building water conservancy works in a big way, the people in the liberated areas vigorously expanded the area under rice and other crops by 11 times. This has increased grain output fourfold in many areas and enabled double and triple cropping to be introduced in certain areas. Prosperity is in the air.

## Nepal

Nepal is doing well in developing its civil aviation. When civil aviation was founded in 1958, the country had only one passenger plane and four airfields, unconnected with any international line. At present, Nepal has over 10 passenger planes and 24 airfields and links with four foreign airlines. Its airfields have been markedly modernized.

## Peru

Peru has been known traditionally as an exporter of fish meal, fish oil and mineral products. To end its dependence on a few raw materials in the export trade and achieve an all-round development of the national economy, the Peruvian Government has in recent years adopted a series of measures to encourage non-traditional exports, namely, textiles, fishing boats, bismuth products, cement, medicines, canned fish and frozen fish. Such exports have since shown a marked increase. The export value of non-traditional products jumped to nearly 33 million U.S. dollars in 1972 as against 18 million in 1971. In 1973, it again rose to 77 million dollars with varieties exceeding 130, thanks to the government decree of November 1972 which established a foundation to finance the export of non-traditional prod-

ucts. This year, the government decided to launch a nationwide campaign to further promote these exports, and the first national meeting of exporters of non-traditional products was held in Lima last May.

Peru's Commerce Ministry announced recently that the export value of non-traditional products in the first half of this year amounted to 65 million U.S. dollars, an increase of 148 per cent over the corresponding 1973 period.

## Lao Liberated Areas

The armed forces and people in the liberated areas of Laos, Pathet Lao Radio announced, are working vigorously and in close co-operation to get a bumper harvest this year.

The people in Muong Moc District, Xieng Khoang Province, helped the functionaries and armymen during the sowing season by presenting them with nearly 1,000 kilogrammes of rice seed.

The armed forces pitched in with manpower to help the people of South Phong Saly in the fields. The people in Muong Son District, Sam Neua Province, who are doing well in farming, planted several thousand trees in the first half of this year.

## Zaire

Zaire's National Executive Council has decided to set up a national film distribution company to buy and distribute films by Zairians themselves. The council's spokesman Sakombi Inongo told newsmen after a council meeting on August 9 that it was very important for Zairians to decide on the kind of films to be distributed in the country. Until then films from abroad were distributed by foreigners.

In an August 10 commentary, the Zairian paper *Salongo* condemned foreign distributors for disseminating in Zaire "films without faith and law, . . . spreading violence: free fights, murders, rapes, robbery, etc." It pointed out: "Such spread of violence and folly resulted in the mental derangement and systematic degra-

dation of the spectators. Such a programme was in the framework of colonialism and neo-colonialism."

The commentary also denounced the colonialists for making films in Zaire which defame the African people and prettify the colonialists in the service of colonialist propaganda.

It stressed, "To acquire cultural independence, Zaire's own films should be promoted."

## The Congo

Forest is one of Congo's major resources. The exploitable forest areas total 13 million hectares in the country and timber export value makes up more than 70 per cent of its total export earnings. Before Congo's independence, the colonialists exercised complete control over its timber resources. After independence, foreign monopolists continued to use their privileged status to rake off huge profits from forest exploitation. For instance, they paid only 1,250 CFA francs for one cubic metre of timber from the Congo but sold it at 20,000 CFA francs on the international market.

Early this year, the Congolese Government worked out a new law and proclaimed a new policy on forest. Referring recently to the new forest law, President Marien Ngouabi said: "In accordance with the stipulations of the new law, no foreign countries can exploit our forest without the participation of the state of Congo."

## Argentina

The General Mosconi Petro-Chemical Plant in Argentina went into operation not long ago. This is an important event for the country's petrochemical industry in recent years. It took only a little more than two years to complete the building and make the plant ready for production. The primary task for the plant now is to increase greatly the country's basic petro-chemical products.

With an annual capacity of 202,600 tons, the plant will process natural gas and petroleum provided by the Argentine Petroleum Deposits Control Bureau.

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