

RESOLUTELY OPPOSE AND STOP
VIOLENCE IN STRUGGLES

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Recently we have noticed an evil influence in advocating smashing, plundering, confiscating, arresting, and fighting among many units and mass organizations in the city. These people have aimed their fists at the proletarian revolutionaries, the vast masses, and brothers of their own class, thus confusing the general direction of the struggle, hurting the great democracy under the dictatorship of the proletariat, disrupting production, endangering people's life and safety, destroying state properties, ignoring agencies of proletarian dictatorship, and disrupting the social order of the revolution. Under the present favorable situation of the promotion of the great revolutionary unity through the great revolutionary critique, this evil influence should not be tolerated. We rebels must respond to Chairman Mao's call relating to the use of persuasion against violence in struggles as well as the "Important Announcement" of the Peking Revolution Committee personally approved by Chairman Mao, and must take action to oppose and stop violence in struggles.

At present, who are responsible for instigating violence among the masses and mass organizations? First of all, they are the small number of people in power in the party who are following the capitalist road and the same people we want to overthrow. They have been scared by the continuous growth of the proletarian revolutionary groups, the decisive victory of Chairman Mao's revolutionary line, and the consistent defeats of the capitalist reactionary line of Lin Shao-chi and Teng Hsiao-p'ing. However, "the enemy will not be annihilated by themselves" and "they will not withdraw from the stage of history voluntarily", particularly at this critical moment of decisive battle when they have realized that the end has approached they will certainly resist and fight. In order to confuse, divert, and destroy the major direction of the current struggle, on the one hand they have tried to create dissension among revolutionary groups and on the other hand

instigated some masses who were fooled by them to use violence against the revolutionaries, thus trying a counter-seizure of power. When there were "civil wars" and violence in struggles among revolutionary organizations, they would stay aside, enjoy the show, and wait for their chance to take advantage of the chaos. We have to deliver a stern warning to the few people in power in the party who are following the capitalist road that they must behave otherwise they would be digging their own grave. We must also warn the tools of the people in power, like the leaders of "Red Guard Groups" who never repented, that they should have the guts to show their arm bands and conduct open debates with us instead of hiding behind others doing only the instigating work. We proletarian revolutionary groups have followed Chairman Mao's instruction to use persuasion instead of violence in struggles, but you are still waving your fists against us. Do you really think your fists are bigger than our fists, our machinery of the proletarian dictatorship, and our liberation army? You had better be smart and withdraw your small fists. To surrender to the proletarian revolutionary line is your only way out!

Next, the places where violence is most prevalent are also places where anarchism is most popular. These revolutionary mass organizations or individuals who were influenced by reactionary ideas were too happy to use fists and engage in violence. There is no organization or discipline of proletarian revolution in their mind and they have forgotten the proletarian dictatorship. In engaging in violence, they thought that they were "heroes" and they had the "rebel spirit". Actually they were no "heroes" but cowards because they were weak in the thought of Mao Tse-tung. In the complicated class struggle they could not win over people by persuasion. So they had to resort to force and the result was that their opponents were suppressed but not convinced and dissension and hostile feelings among the mass organizations prevailed. This was not the so-called "rebel spirit" but conservative spirit, because it has satisfied the wish of the few people in power in the party who are following the capitalist road and has destroyed the great critique, the great union, and the great "three-combination" of the revolution, thus hurting the heart of those who loved them and making their enemies happy. We have to warn these comrades: if you don't conquer this anarchist idea and continue the evil way. No matter what contribution you have made in the past, your success would be only temporary and you might slip to the other side of history.

In the "Sixteen Articles", it was pointed out that "the currently developed great proletarian cultural revolution is a great revolution touching the soul of men". It is a revolution involving ideas and thought and must be implemented by persuasion and not by violence because violence can touch only people's skin but not their soul. This is the policy for the proletarian revolution of Chairman Mao and the Party Central Committee as well as the policy demanded by millions of people in the country. In the past we have exposed a number of big and small

Chinese Khrushchev with Chairman Mao's instruction on violence and the thought of Mao Tse-tung. Now, we must stick to the general trend of the struggle just as Comrade Chiang Ch'ing (3068 7230) said: "to do a good job in the great critique as well as struggles, criticisms, and reforms, it is necessary to 'use brain, to study carefully Chairman Mao's writings, and to do good investigation and research work. It is necessary to remain cool and to sit down and talk instead of quarrelling and fighting'". Only in this way can we mobilize the masses, use the demon-exposing mirror of the thought of Mao Tse-tung in exposing the conspiracy of the few persons in power in the party who tried to instigate violence among mass organizations, and repulse their attacks. Also, only in this way can we carry out in all units the general direction approved by Chairman Mao which is also the general direction of achieving the great critique and great union of the revolution chosen by the Sixth Municipal Girls Middle School.

Only by sticking to the powerful weapon of the thought of Mao Tse-tung can we wipe out the evil influence of anarchist reactionary thought which has penetrated our groups, insist on persuasion against violence, distinguish two types of contradictions, and adopt the policy of "unity-criticism-unity" for the sake of solving the contradictions between revolutionary groups and masses who were tricked into joining conservative organizations. Only by using the thought of Mao Tse-tung can we help the masses who were tricked into joining conservative organizations to improve their proletarian awakening, distinguish enemy from friend, identify the general direction of the struggle, resolutely stand on the side of Chairman Mao's proletarian revolutionary line and the side of proletarian revolutionary groups, and correct their wrong direction. Then we can help the opposing sides within the proletarian revolutionary groups who are in disagreement to eliminate "selfishness" to establish "public-mindedness", to identify the major contradictions and general direction in the current class struggle, to develop fully the great democracy under the proletarian dictatorship, to develop criticism and self-criticism particularly the latter, to achieve major agreement and tolerate minor differences, and to carry on rectifications while engaging in struggles so that the great union and great unity of the revolution will be achieved.

In short, we rebels must take advantage of the favorable condition at Shanghai and be the models in implementing Chairman Mao's call for persuasion and against violence in struggles. We must one hundred percent implement the "Important Announcement" of the Peking Revolution Committee in resolutely supporting the authority of the organs of the proletarian dictatorship and in maintaining the organization and discipline of the proletarian revolution. We must firmly get hold of the major direction of the struggle and avoid being tricked by the enemy. We must not engage in violent struggles and must oppose and stop violence in struggles.