

# PEKING REVIEW

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# QUOTATIONS FROM CHAIRMAN MAO TSETUNG

The Chinese and Korean comrades should unite like brothers, go through thick and thin together, share weal and woe and fight to the end to defeat the common enemy.

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Proper and firm steps should be taken to eliminate all enslaving feudal and fascist culture and education.

# **Chinese Party and Government Leaders Cable Korean Party and Government Leaders**

**—Most warmly greeting 23rd anniversary of founding of  
Democratic People's Republic of Korea**

## **Comrade Kim Il Sung**

General Secretary of the Central Committee of the Korean Workers' Party and Premier of the Cabinet of the Democratic People's Republic of Korea,

## **Comrade Choi Yong Kun**

President of the Presidium of the Supreme People's Assembly of the Democratic People's Republic of Korea,

On the occasion of the 23rd anniversary of the founding of the Democratic People's Republic of Korea, we, on behalf of the Communist Party of China and the Chinese Government and people, extend the warmest congratulations to the Korean Workers' Party, the Korean Government and the fraternal Korean people.

Under the wise leadership of the Korean Workers' Party headed by Comrade Kim Il Sung, the Korean people, holding high the anti-imperialist revolutionary banner, have traversed a brilliant path over the past 23 years. The heroic Korean people have resisted the war of aggression launched by U.S. imperialism, defeated the U.S. aggressors and won great victory. In the cause of socialist revolution and socialist construction, the Korean people, relying on their own efforts and working hard, have scored brilliant achievements. The Korean people are now advancing valiantly for the fulfilment of the fighting tasks set forth at the Fifth Congress of the Korean Workers' Party. The Chinese people are elated and inspired by the tremendous successes achieved by the Korean people and sincerely wish the fraternal Korean people new and still greater victories in their revolutionary struggle in the days to come.

The development of the present international situation is increasingly favourable to the people of various countries and unfavourable to U.S. imperialism and all its lackeys. In order to extricate itself from the position in which it is beset with troubles both at home and abroad, U.S. imperialism is stepping up its collusion with Japanese militarism and directing its spearhead of aggression against the

Asian peoples. However, in face of the united strength of the peoples of Korea, China, the three Indochinese countries and other Asian countries, all aggressive schemes of the U.S. and Japanese reactionaries are bound to fail.

To date, U.S. imperialism is still forcibly occupying south Korea and, in collaboration with Japanese militarism, is incessantly carrying out military provocations and war threats against the Democratic People's Republic of Korea. The Korean people have waged unremitting struggles against aggression by the U.S. and Japanese reactionaries and for the realization of the peaceful unification of the fatherland. The Chinese people resolutely support the just struggle of the Korean people and firmly believe that the national aspiration of the 40 million Korean people for the unification of their fatherland will certainly be realized.

There exists a profound militant friendship between the Chinese and Korean peoples. This friendship of ours is based on the principles of Marxism-Leninism and proletarian internationalism; it is cemented with blood in the long struggle against our common enemies and no force on earth can undermine it. In the common struggle against U.S. imperialism and Japanese militarism in the days to come, the Chinese people will for ever unite with the fraternal Korean people and fight shoulder to shoulder with them till complete victory.

Long live the militant friendship and great unity between the Chinese and Korean peoples!

## **Mao Tsetung**

Chairman of the Central Committee  
of the Communist Party of China

## **Lin Piao**

Vice-Chairman of the Central Committee  
of the Communist Party  
of China

## **Chou En-lai**

Premier of the State Council of the  
People's Republic of China

Peking, September 8, 1971

# Korean People Advance With Giant Strides on the Road of Victory

— Celebrating the 23rd anniversary of the founding of the Democratic People's Republic of Korea

**T**ODAY is the glorious festival of the 23rd anniversary of the founding of the Democratic People's Republic of Korea. Joyful and elated, the Chinese people extend the warmest festive congratulations and the highest militant salute to the fraternal Korean people who have won splendid victories in socialist revolution and socialist construction.

The Korean people have a glorious revolutionary tradition, and Korea is a heroic nation. Under the wise leadership of their great leader Comrade Kim Il Sung, the Korean people bravely waged an indomitable and persistent struggle against Japanese imperialism and its lackeys for the independence and liberation of the fatherland, finally liberating the northern half of the fatherland in August 1945 and founding the Democratic People's Republic of Korea on September 9, 1948. The founding of the D.P.R.K. is the great result of the Korean people's protracted revolutionary struggle and a new milestone in the development of Korean history. Soon after the birth of the Republic, U.S. imperialism, the most vicious imperialism, brazenly unleashed a war of aggression against Korea in a futile attempt to strangle the new-born socialist state. Under the leadership of Comrade Premier Kim Il Sung and the Workers' Party of Korea, the heroic Korean people, with dauntless revolutionary spirit, rose in resistance and, after three years of most arduous, bloody battle, defeated U.S. imperialism, the No. 1 overlord in the world, further revealing its paper-tiger features. The great victory of the Fatherland Liberation War of Korea has not only defended the independence and security of Korea, but also greatly

encouraged the oppressed people and nations throughout the world in their liberation movements, thereby making an important contribution to the cause of the anti-imperialist struggle of the world's people.

After the armistice, the Korean people, with an indomitable spirit, speedily healed the wounds of war and with their own diligent hands painted the newest and most beautiful pictures in their beautiful land. Under the guidance of the principle of "political independence, economic self-sustenance and national self-defence," the Korean people, displaying the revolutionary spirit of self-reliance and arduous struggle, have made enormous achievements in socialist revolution and socialist construction. Having victoriously fulfilled the Seven-Year Plan for building socialism, the Korean people are now striving with mounting vigour and soaring enthusiasm for the accomplishment of the various fighting tasks set forth at the Fifth Congress of the Workers' Party of Korea and for the successful fulfilment of the new Six-Year Plan. The momentous *Chollima* Movement continues to develop in depth, rapid changes are taking place in industrial and agricultural production, and science and culture are flourishing. In today's Democratic People's Republic of Korea, there is a vigorous and thriving scene of prosperity everywhere. We rejoice at and are encouraged by every achievement of the Korean people and wholeheartedly wish them new and greater victories in their struggle in the days to come.

In the anti-imperialist struggle, the D.P.R.K. consistently maintains a principled stand and firmly op-

poses the U.S. imperialist policies of aggression and war and the revival of Japanese militarism by the U.S.-Japanese reactionaries. It gives all-out support to the three Indochinese peoples in their war against U.S. aggression and for national salvation, and actively supports the revolutionary struggle of the people of all countries. In the face of military provocation and war threats of the U.S.-Japanese reactionaries and the Pak Jung Hi puppet clique, the Korean people always maintain a high revolutionary vigilance. With hammer and sickle in one hand and rifle in the other, they are ready at all times to deal an invading enemy head-on blows. Holding high the great banner of revolution and standing firm at the eastern outpost of Asia, the heroic D.P.R.K. has become a powerful bulwark against U.S. imperialism and Japanese militarism. The Chinese people deeply admire the firm and militant spirit of the fraternal Korean people. The recent 8-point programme of the D.P.R.K. Government for the realization of the independent peaceful unification of Korea and the 7-point strong demand raised by the senior member of the Korean-Chinese side at a meeting of the Korean Military Armistice Commission have expressed the Korean people's just stand against U.S. imperialist aggression and for the unification of their fatherland. We are deeply convinced that the 3,000-li expanse of the beautiful land of Korea will certainly be unified and the 40 million Korean people will certainly be reunited under the same roof; no force on earth can prevent this.

At present, a new high tide in the struggle against U.S. imperialism is emerging in the world. The three Indochinese peoples' war against U.S. aggression and for national salvation has achieved great victories. Revolutionary armed struggles of the people of the Southeast Asian countries are developing daily. The patriotic anti-U.S. struggles of the people of Japan and other Asian countries are gaining momentum. Pounded heavily by the revolutionary struggles of the people of various countries, the Nixon government is beset with difficulties at home and abroad and is in a predicament. To save itself from defeat, U.S. imperialism is vigorously pushing its "new Asia policy" of "making Asians fight Asians" and is speeding up its use of Japanese militarism as its main accomplice. Under the wing of U.S. imperialism, the Japanese reactionaries are burning with wild ambition to embark once again on the old road of aggression against Korea, China and other countries in Asia. Of late, U.S. imperialism, the Japanese reactionaries and the Pak Jung Hi puppet

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clique have stepped up their counter-revolutionary collusion in hatching new war schemes. The U.S. and Japanese reactionaries, however, have miscalculated. As Comrade Premier Kim Il Sung, the Korean people's great leader, has pointed out, **"The time is gone for ever when imperialism could threaten the Asian people with its bayonets and revel in unscrupulous aggression and plunder."** Today, the Asian peoples are more awakened than ever, and the united front against U.S. imperialism has become broader and more consolidated. History is marching on, the struggle is continuing and the revolution is developing. Should U.S. imperialism and its stooges dare to unleash a new aggressive war, they will surely meet with a still more disastrous defeat at the hands of the Korean, Chinese, Japanese and other Asian peoples fighting in unity.

China and Korea are linked by the same mountains and rivers and are closely related like the lips to the teeth. The people of both countries are close comrades-in-arms and affectionate brothers. For more than half a century, we have fought in a common struggle, going through thick and thin together. Jointly we fought against the aggression by Japanese imperialism and jointly we combated the aggression by U.S. imperialism; we have always supported and encouraged each other in struggle. The blood-cemented friendship between the Chinese and Korean peoples was founded personally by Chairman Mao Tsetung, the great leader of the Chinese people, and Premier Kim Il Sung, the great leader of the Korean people, a friendship based on Marxism-Leninism and the principles of proletarian internationalism. It is an unbreakable friendship tempered in the raging flames of protracted revolutionary struggle. The Chinese people's great leader Chairman Mao has pointed out: **"The Chinese and Korean comrades should unite like brothers, go through thick and thin together, share weal and woe and fight to the end to defeat the common enemy."** We understand profoundly in the course of protracted struggle that the revolutionary friendship and militant unity between the Chinese and Korean peoples are most precious and constitute the reliable guarantee for defeating our common enemy. The Chinese people will, as always, resolutely support the Korean people in their struggle against aggression by U.S. imperialism and Japanese militarism and for the unification of their fatherland, and will unite firmly together with the Korean people in the joint struggle to defeat the U.S. aggressors and all their running dogs.

*("Renmin Ribao" editorial, September 9)*

# A Criticism of Confucius' Thinking on Education

by the Writing Group of the Shantung Provincial Committee of the Chinese Communist Party

FOR a long time in the past, the renegade, hidden traitor and scab Liu Shao-chi and other sham Marxists pushed a counter-revolutionary revisionist line on China's educational front. One of their main theoretical pillars was Confucius' thinking on education which, having dominated China for more than 2,000 years, had a very deep and widespread evil influence. To deepen the revolution in China's education, it is necessary to thoroughly criticize this reactionary thinking and root out the remaining evil influence of Liu Shao-chi's counter-revolutionary revisionist line in education.

## Educator of the Declining Slave-Ownning Class

Since the Han Dynasty towards the end of the third century B.C., many representatives of the exploiting classes in China have regarded Confucius as the "most holy sage." As successors to the exploiting classes, Liu Shao-chi and other political swindlers spared no effort to praise Confucius as a "great educator" who "gave expression to forward-looking social tendencies and demands" and "made tremendous contributions" to thinking on education. They talked endlessly about "making full use" of Confucius and even wanted to "offer sacrifices and pay homage" to him. These sham Marxists came up with the fallacy of "turning the decadent into the miraculous" and did everything they could to prettify the reactionary thinking of Confucius, decking him out as an "educator of all classes" in Chinese history and continuing to spread his reactionary educational thinking even when the dictatorship of the proletariat was established. All this played a destructive role in the socialist revolution in education.

Which class did Confucius belong to as an educator?

Confucius (551-479 B.C.) lived at the end of the Spring and Autumn Period when class struggle was very intense. The basic social contradiction of the time was the class antagonism between slave-owners and slaves. Resistance by the slaves shook the rule of the slave-owners to its very foundation, and aggravated the contradiction and disintegration within the ruling class. The result was the irrevocable decline of slavery.

The imminent collapse of slavery was a grave danger to Confucius who came from a decadent aristocrat family of the slave-owning class. Terror-stricken, he obstinately clung to the stand of his class. In an effort to consolidate its rule and sap the will of the slaves to resist, he preached hypocritical political and ethical ideas. To prevent the collapse of the economic base of slavery, he strongly opposed economic reforms that would promote the growth of the social productive forces. Instead, he advocated with might and main the

restoration of the Western Chou society in which slavery had been in its prime. When his retrogressive political ideas of reviving the past met with setbacks, he turned to educational activities which nonetheless were for the purpose of pushing his political views. The "school" he ran was in fact a political clique whose aim was to train a backbone force for the slave-owners in a last desperate bid to save slavery from destruction. This is the historical fact about Confucius "giving expression to forward-looking social tendencies and demands" so highly lauded by Liu Shao-chi and other political swindlers.

The feudal class which was then seizing power took no notice of Confucius who was merely an educator of the declining slave-owning class. Proceeding from the need to consolidate and centralize the power of feudal rule during the Han Dynasty, a representative of the landlords named Tung Chung-shu advocated "discarding all other schools of thought but honouring Confucianism alone." From then on, the feudal rulers invariably held in esteem Confucius' ethical concept "Let the prince be a prince, the minister a minister, the father a father and the son a son," his educational principle "A good scholar will make an official," his obscurantist policy "The people can be made to follow a course, but they cannot be made to understand it," and so forth. Before the founding of New China, the Kuomintang fascist chieftain Chiang Kai-shek made worship of Confucius and study of the Confucian canon "orthodox educational thinking," raving that this would "eliminate" communist ideas. The imperialists, who relied on the feudal and comprador classes in China to exercise their rule over the Chinese people, also made full use of Confucius. The U.S. and Japanese imperialists said that China should become "a country of Confucianism" and that "Confucianism should be the basis" of China's national education so as to prevent communism from "penetrating." This fully proves that **"imperialist culture and semi-feudal culture are devoted brothers and have formed a reactionary cultural alliance against China's new culture."** It is no accident that Liu Shao-chi had his sinister book *Self-Cultivation*, which opposed the dictatorship of the proletariat, reprinted a number of times and went all out to advocate the "testaments" of Confucius and Mencius.

Confucius represented the interests of the declining slave-owning aristocracy. Why then did the feudal class — which opposed this aristocracy — and later the bourgeoisie honour him as the "most holy sage"?

The slave-owners were the first exploiting class in history. Their experience in ruling was extremely use-



ful to the feudal and capitalist classes later on. Confucius had summed up the experience of the slave-owning class in ruling in different fields, at the time its rule had been consolidated and later when it was on the decline. This experience, which was taken over by the exploiting classes in subsequent historical periods and continuously enriched and developed by them, became the ideology for their rule. As the last exploiting class, the bourgeoisie has inherited and developed the reactionary ideology of all the exploiting classes in order to consolidate its system of exploitation. And when it is overthrown, it is unwilling to step off the stage of history. Its representatives continue to use the ideas of all exploiting classes to corrupt the masses and win them over so as to restore capitalism. This was what Liu Shao-chi and his gang did.

### The Core Is "A Good Scholar Will Make an Official"

Education is an instrument of class struggle. In class society, all kinds of education "belong to definite classes and are geared to definite political lines." What is the core of Confucius' thinking on education? The basic principle of his educational work was to train bureaucrats for the reactionary slave-owners. He encouraged his disciples to seek fame and personal gain and wanted them to look down on manual labour and those who did it. He told them explicitly that the purpose of "study" was to become an "official." This was summed up by his disciples in one sentence — "A good scholar will make an official" — which revealed the core of Confucius' thinking on education.

The principle "A good scholar will make an official" epitomized the need of the decadent slave-owning class to strengthen its dictatorship. At the time of Confucius, the fact that "the people do not submit" constituted a mortal threat to slave-owners' rule. "What should be done to get the people to submit?" This was a knotty problem for the slave-owning aristocracy whose chief method of rule was "punishment" and large-scale suppression. But this only brought on still fiercer resistance from the slaves. Confucius realized that to save the slave-owning class from destruction it was not enough for the ruling class to "subdue by force" alone, it must also "subdue the minds" of the slaves. Such were the counter-revolutionary tactics which Confucius consistently upheld — combining "punishment" with "propriety," and "using moderate methods to supplement a harsh policy, and using severe methods to supplement a moderate policy." Lenin said: "All oppressing classes stand in need of two social functions to safeguard their rule: the function of the hangman and the function of the priest." Confucius considered education an important method to "govern the people," his aim being to train bureaucrats adept at carrying out the functions of both hangman and priest so as to strengthen the dictatorship of the exploiting classes over the labouring people.

"A good scholar will make an official" is the core of the educational thinking of Confucius and of all ex-

ploiting classes in China. To safeguard their reactionary rule, the latter need a large number of bureaucrats to maintain their ruling institutions which lie on the labouring people like a dead weight. Taking over and continuing the reactionary principle "A good scholar will make an official," the landlord and capitalist classes train bureaucrats for their own classes and use this slogan to deceive the working people, creating the impression that bureaucrats and politicians who lord it over the people are all "good scholars" while the labouring people are oppressed and exploited because they have no education. In this way they try to conceal the essence of class oppression.

The theory of "studying in order to climb up" advanced by Liu Shao-chi and company was a refurbished version of the reactionary principle "A good scholar will make an official." They tried to corrupt young people with the decadent bourgeois view of life, urging them to "struggle hard" and "rise above others." They pushed the counter-revolutionary revisionist line in education with a view to training successors for the bourgeoisie, usurping the political power of the proletariat and restoring capitalism.

Chairman Mao has taught us: "Our educational policy must enable everyone who receives an education to develop morally, intellectually and physically and become a worker with both socialist consciousness and culture." This policy has drawn a clear line of demarcation between proletarian education and the education of all exploiting classes and laid down the specific training aims for proletarian education. This is a basic measure guaranteeing that the political power of the proletariat will never change its nature.

All exploiting classes regard the labouring people as "mobs" who are "born ignorant" and therefore fit only to be enslaved. "Their educational policy is, on the one hand, carrying out reactionary arbitrary propaganda to eliminate the revolutionary thinking of the oppressed classes and, on the other, carrying out an obscurantist policy barring the worker and peasant masses from receiving an education." Confucius' principle "A good scholar will make an official" was applied only within the exploiting classes. Towards the slaves, he pushed the reactionary obscurantist policy that "the people can be made to follow a course, but they cannot be made to understand it" and the policy of enslavement as embodied in his saying that "a commoner who has studied the Way will be all the easier to employ." Confucius wanted the exploited to be "law-abiding," to remain "poor but having no complaint" and to be a "slave who is not aware of his slavish condition and vegetates in silent, unenlightened, and wordless slavery." All the exploiting classes in China since Confucius' time took over and continued his reactionary policies of keeping the people in complete ignorance and of enslavement in an attempt to deaden the will of the people and deceive them. The people were compelled to follow the Confucian principles which the exploiting classes upheld as they did religious canon, and anyone

reviling them would be punished. The aim of all this was to shackle the minds of the people.

The Great Proletarian Cultural Revolution has completely smashed the age-old educational tradition that "a good scholar will make an official," and transformed the old educational system. It has changed the situation in which bourgeois intellectuals dominated our schools and colleges, and power over education is now in the hands of the proletariat, with the masses of workers, peasants and soldiers the true masters of proletarian education.

### Fostering Reactionary World Outlook Through "Self-Cultivation"

Education by any class is designed to create, in one way or another, a world outlook in the student according to its own image. Confucius instilled in his disciples "benevolence" and the rules of "propriety" of the slave-owner class as the loftiest political and moral concepts. Aiming at benumbing the people and adjusting relations within the ruling class, he wanted them to be hypocrites, who appeared virtuous but were wicked at heart, so as to conceal the vicious features of the exploiting class.

How to acquire the hypocritical character of "benevolence" and "propriety"? The fundamental way of Confucius was to cultivate the character of "denying oneself so as to adapt oneself to the rules of propriety."

He demanded that the slave-owners "deny themselves" and that they behaved to maintain the rules of the slave system, so that there would be no collapse of the system resulting from fighting among themselves. Towards the slaves, he never advocated that slave-owners "deny themselves" and were bound by any rule of propriety. Confucius also argued that "a benevolent man" "loves all men," and "what you do not want done to yourself, do not do to others." He asked the slave-owner class to regard "benevolence" and "love" as the loftiest character to be cultivated. Who should be loved? Certainly not the slaves, who were in the slave-owners' eyes no more than beasts of burden, but the slave-owners, chiefly the handful of the slave-owning aristocracy. Obviously, the "benevolence" and "love" Confucius advocated was the ideological reflection of the slave-owners' class interests. His aim was to ban "offending their superiors and stirring up confusion," to suppress revolution so as to consolidate the slave system.

To get the members of the ruling class to love each other and eliminate antagonism among them, Confucius formulated the theory that "by nature men are nearly alike." Like his "benevolence" and "propriety," this theory was also confined to his ethical principles. In his view, slave-owners were by nature nearly alike. Thus political crises as a result of strifes in the ranks of the ruling class could be averted if "self-cultivation" was undertaken according to his "benevo-

lence" and "rules of propriety." Later the feudal landlord class and the bourgeoisie dressed up and tailored these reactionary theories of Confucius into "the theory of human nature" which meets the needs of the two classes.

Chairman Mao points out: "In class society there is only human nature of a class character; there is no human nature above classes." Liu Shao-chi and other sham Marxists did everything in their power to tout the theory of human nature of the landlord and bourgeois classes. Opposing the Marxist theory of classes and the method of class analysis, they viciously slandered the working class as "always without a sense of public morality" and described the "human nature" of the landlord and bourgeois classes as "the common nature of mankind." They frantically clamoured that "great efforts should be made to publicize" "liberty, equality and fraternity," all of which are only bourgeois hypocrisy. This meant that they attempted to divorce people from proletarian politics and turn them into jackals of the landlord class and the bourgeoisie in order to prepare the forces for restoring capitalism.

Confucius' principle of self-cultivation was based on the idealist theory of knowledge. He believed that "the upper class of men" were "those born possessing knowledge" and "the lowest of the people," namely the slaves, were "those who are dull and stupid and do not learn." "The wise upper class" and "the stupid lower class" were born so and could not be changed. Obviously, his viewpoint on the source of knowledge was steeped in the political prejudices of the slave-owner class. Is man's knowledge (talent also belongs in the category of knowledge) innate or acquired? This is a focal point in the protracted struggle between the materialist theory of reflection and idealist apriorism. The struggle began at the time of Confucius. All human knowledge is acquired and not innate. Nobody has ever been "born possessing knowledge." Confucius' theory is nothing but a reflection in his ideology of the phenomenon in which the slave-owning aristocrats monopolized social culture. It was in defence of slave-owner class rule that Confucius honoured the slave-owning aristocrats as "the wise upper class" and disparaged the slaves as "the stupid lower class."

Confucius also stressed "learning," which was an important means in idealist "self-cultivation." Any kind of learning, be it learning from books or learning from "listen more" and "see more," should be confined to the sphere of "the rules of propriety." This is an out-and-out idealist theory of knowledge.

Production is the most basic practice, "this is the primary source from which human knowledge develops." Proceeding from a defence of the rule of the slave-owner class, Confucius scorned the labouring people and opposed his disciples participating in production. When asked by one of them how to farm, he not only disregarded the question, but berated his disciple for being "a villain" behind his back. Therefore, Confucius and the like were ridiculed as parasites



whose limbs were lazy and who were unable to tell one kind of grain from another. The reactionary thinking of Confucius left a very deep influence on the old education as a whole. Chairman Mao has penetratingly pointed out: **"In ancient times the youth of China who studied under a sage neither learned revolutionary theory nor took part in labour."** Opposing revolution and despising labour are the essence of Confucian idealist self-cultivation.

Confucius' principle of self-cultivation joined together reactionary political content and the idealist theory of knowledge and fully met the needs of the decadent slave-owning aristocrats and other exploiting classes. Liu Shao-chi and his gang transplanted into the revolutionary ranks the Confucian principle of self-cultivation by the exploiting classes. They tried to corrupt the people's minds with the ideology of the exploiting classes and turn them into parrots echoing their plots to restore capitalism.

This is how the two diametrically opposed world outlooks exist in our educational work: Either educate people in Marxism-Leninism-Mao Tsetung Thought or

give in to corruption by bourgeois ideology; either temper people in revolutionary practice or leave them to the mercy of "self-cultivation." This profoundly reflects the sharp struggle between the proletarian and bourgeois lines in education.

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More than 100 years ago Marx and Engels, the great revolutionary teachers of the proletariat, declared: **"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."** To carry the proletarian revolution in education through to the end, we must thoroughly criticize the educational concepts of the exploiting classes. This involves a long-term struggle in the ideological field. Only by eliminating all the influence of Confucius' thinking on education that was spread by Liu Shao-chi and other sham Marxist political swindlers can Marxism-Leninism-Mao Tsetung Thought always predominate in proletarian education.

## Revolution in Education: Our Experience

by Tao Pao-kai, professor in the department of civil engineering, Tsinghua University

*This is the last article in a series by a student and two teachers of Tsinghua University, discussing their own experiences in the revolution in education. The first and second appeared in issue Nos. 34 and 36. — Ed.*

**A**N intellectual from the old society who spent a long time getting a bourgeois education, I became a professor at Tsinghua University 40 years ago. Over the years my bourgeois ideas on education and my teaching methods have had a bad influence on young students.

I am grateful for Chairman Mao's call which has given me an opportunity to take part in productive labour, be re-educated by workers, peasants and soldiers and change my old ideology. Early in 1970, I went to a Peking petrol chemical plant work-site to do productive labour and at the same time participate in the educational revolution. I saw there the fine qualities of the working class which enabled me to see that so long as the intellectuals act on Chairman Mao's teachings to integrate with workers and peasants and remould their world outlook, they will have plenty of room to develop their talents in the educational revolution.

Following Chairman Mao's instruction that **"students should be selected from among workers and peasants with practical experience, and they should return to production after a few years' study,"** Tsinghua University enrolled more than 2,800 worker-peasant-soldier students in 1970; 48 of them specialized in our

water-supply and drainage course. I was very glad to see them enrolled in the university. But aware of the high level of the worker-peasant-soldier students' political consciousness, I was afraid my shortcomings would show up in front of them. At first I deliberately kept away from them. Students told me that there seemed to be a wall between us.

When I gave my first lecture, I dealt with many conceptions, going from formula to formula. The students simply could not understand it because it was so far removed from reality. Another time I lectured on designing a water-supply and drainage system used in petrol-chemical engineering. Using a table copied from a designing institute, I talked about the qualities of the industrial wastes. The students raised three questions about this table, none of which I could answer. This made me very embarrassed. Because I had never handled industrial wastes from a petrol-chemical plant, I had no practical knowledge at all. Moreover, I did not know what the worker-peasant-soldier students needed, so I failed in that lecture. All this gave rise to my ideological struggle.

I had taught for many years. In the past, students just listened to my lectures without any objection. Now they were dissatisfied and I felt I was losing face. What could I do in the years to come if I couldn't even lecture well? I thought I'd better give up lecturing and do some other work like translation instead.

How should I deal with these confusing problems in my mind? The leading cadres, the workers on the propaganda team and the students encouraged me to conscientiously study Chairman Mao's *Serve the People*, *Talks at the Yanan Forum on Literature and Art* and other works. One student told me: "If you study Mao Tsetung Thought hard, you will certainly be able to play your role and make your contributions to the revolution in education." Another said: "Criticize the revisionist line in education conscientiously and you will get good results in giving lectures and in writing the teaching material." So I studied Chairman Mao's teachings that intellectuals ". . . must . . . shift their stand . . . move their feet over to the side of the workers, peasants and soldiers, to the side of the proletariat," and "they must change and remould their thinking and their feelings. Without such a change, without such remoulding, they can do nothing well and will be misfits."

This helped me understand that the confusions in my mind showed that my ideology had not been remoulded well. Because I had separated myself so long from proletarian politics, from the workers and peasants and from practice and my bourgeois ideas about education and teaching methods had not changed, it was inevitable my lectures would fail. So long as I thoroughly criticized my old thinking on education and conscientiously remoulded my world outlook, I would gradually raise my political level and improve my teaching. I must first of all act in accordance with Chairman Mao's teachings and foster the concept of serving the people wholeheartedly. I must get rid of my intellectual airs, go among the masses and engage in practice.

I recalled that in 1959 I had headed a group of students in doing research on treating industrial wastes in a coking plant. But under the influence of Liu Shao-chi's counter-revolutionary revisionist line, the factory put profits in command and paid no attention to such matters. I myself wanted to boost my reputation by writing a thesis or working out a theoretical formula during the research. But after working for more than six months, I failed to solve any problem except writing a thesis which was of no practical value. In 1970, several other teachers and I went to a petrol-chemical plant to study how to handle waste liquid, a problem in urgent need of solving. If the large quantities of polluted water drained off daily from the plant were not properly handled, they would affect the well-being and health of the hundreds of thousands of people living along the lower reaches of a river. Workers and technicians got down to settling the question. We were deeply moved by their revolutionary enthusiasm. We also took part in the job. Together we studied Chairman Mao's works and carried out our experiments. Through various experiments, we settled in two months an important technical question concerning waste-liquid treatment in this plant.

This was in sharp contrast to my first experience in 1959. Different lines and different ways of doing things led to different results. From this I was aware that in teaching and learning, we should integrate theoretical

study with production. My colleagues and I prepared our teaching materials based on experiences (many of them obtained from workers) in handling waste liquid at our petrol-chemical plant. In the process, I canvassed the opinions of many workers and other teachers. This was the first time I took part in writing teaching materials for production and the working people in the past 40 years.

This was a great encouragement to me. I often had heart-to-heart talks with the students on our campus and joined them in studying Chairman Mao's works. I prepared my lectures more conscientiously than before. Sometimes I worked on my lectures late into the night. Students tried to persuade me to go to bed earlier, but I said: "I'll not sleep well unless my lectures are ready." I discussed with them the teaching material and lectures I had prepared, and later revised and improved them based on their comments. For years in the past, I just taught in class but never helped the students review their lessons. Now while helping them in the designing course, I patiently talked things over with them and helped them solve their problems. When I had made some progress in my lectures, the students encouraged me, saying: "He works very hard on his lectures, and his teaching is also better."

As to my failure to answer the students' questions, what attitude should I take? I used to consider myself a water-supply and drainage veteran and, as far as technical problems were concerned, others always came to me for consultation and never the other way round. I was afraid others would laugh at me if I went to consult them about technical problems. But now my separation from production had already been fully exposed. Should I take a perfunctory attitude or should I shed my airs and learn from those who were capable? Having studied Chairman Mao's teaching "We must not pretend to know when we do not know," I called on the designers at the construction site three times from whom I got the answers to the students' questions. The students were glad that I did this.

They gave the teachers enthusiastic help ideologically and showed great concern for them. They said: The proletarian revolution in education was the common task of teachers and students. They often joined me while I prepared my lectures and made suggestions with regard to the teaching material and my teaching methods. This spurred me on to remould my ideology and increased my sense of responsibility for the revolution in education. A new type of relationship characteristic of a socialist university in which the teachers and students helped and showed concern for each other was gradually taking shape.

Through practical experience in educational revolution over the past year or so, I am now filled with the fervent desire to conscientiously serve the workers, peasants and soldiers and have begun changing my thinking and feelings. However, remoulding world outlook is no easy task for an old intellectual like me. The little progress I have made is only the first step in a long, long march.

# Japanese Reactionaries Step Up Economic Expansion in China's Taiwan Province

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**Reviving under the wing of U.S. imperialism, Japanese militarism is stepping up its economic expansion in China's Taiwan Province. It is going all out there in increasing its investments, monopolizing markets, plundering resources and battenning on the cheap labour.**

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**T**HE Japanese reactionaries' large-scale economic penetration of Taiwan Province began in 1965 when U.S. imperialism was increasingly bogged down in difficulties in Asia and was making more use of the Japanese reactionaries as an accomplice in its aggression in Asia. With the idea of "inheriting the legacy of the United States," the Japanese reactionaries began their feverish "push" into Taiwan and penetrated its economic arteries by every possible means.

**Loans.** Under the pretext of "helping Taiwan develop its economy and stabilize the people's livelihood," the reactionary Sato government offered it huge loans with a view to politically and economically controlling the Chiang Kai-shek clique. Loans in yen in 1965 amounted to 150 million U.S. dollars. On August 9 this year, the Sato government announced it had again granted the Chiang Kai-shek clique loans in yen equivalent to 22.45 million U.S. dollars.

**Investments.** Japanese monopoly capital's investments have zoomed. It was reported that its total investments in Taiwan from 1952 to 1970 were about 90 million U.S. dollars, of which 80 million were made after 1965, with those in 1970 exceeding 28 million dollars. The proportion of Japanese capital in total foreign investments in Taiwan rose from 5.9 per cent in 1965 to 26.1 per cent in 1970 while, for the same period, the ratio of U.S. investments to total foreign investments there dropped from 88.5 per cent to 62.1 per cent. Covering industry, mining, commerce and agriculture, the number of enterprises financed by Japanese capital on the island is greater than those financed by any other foreign capital. Of the 525 factories established by foreign capital from 1953 to 1969, more than 300 are owned by Japan. Japanese investments are concentrated mainly in key manufacturing industries and some Japanese-run factories monopolize the Taiwan market. The Hualung Co. Ltd., the biggest chemical fibre company in Taiwan, was set up with investments from Japan's Teikoku Rayon Co. Its polyester fibre products supply 70 to 80 per cent of Taiwan's total needs. The New Taiwan Agricultural Machines Co. in Kaohsiung which was founded by Mitsui and Co. Ltd. and four other Japanese firms set up more than 100 retail agents in the Tainan area and cornered 55 per

cent of the farm machine market on the island. Enterprises founded by seven Japanese pharmaceutical corporations have nearly monopolized the pharmaceutical market there.

Japanese enterprises in Taiwan are competing with each other to squeeze all they can out of the cheap labour there. According to the Japanese paper *Nippon Keizai Shimbun*, "Workers' wages in Taiwan are only one-half or one-third that of an ordinary Japanese worker. Japanese monopoly capital has shipped raw materials to Taiwan for processing or assembling because of its cheap labour and then has the finished products shipped back."

**Trade.** Japan's trade with Taiwan has gone up rapidly. Exports to Taiwan since 1968 have surpassed those of the United States. The Japanese magazine *Sekai* disclosed that on the average, 70 per cent of the commodities in the Taiwan market came from Japan in 1969. Japanese exports include chemical fertilizer and fibre, daily necessities and capital goods while Taiwan's exports to Japan are restricted to bananas, sugar, rice and other farm products. The result is a serious imbalance in trade. In 1970, Taiwan's farm exports to Japan amounted to 45 million U.S. dollars while imports of industrial products from Japan surpassed 137 million U.S. dollars. Japan's trade surplus with Taiwan has gone up year after year as a result of its vigorous increase in exports there. According to statistics, Japan's accumulative trade surplus with Taiwan from 1965 to 1970 reached 1,600 million U.S. dollars.

In prewar days, Taiwan had been for a long time an important commodity market and supply base of raw materials for Japanese imperialism. Today, ambitious Japanese monopoly capital has again gradually occupied this market. The article "The Invisible Economic Empire" in the June 1970 issue of the Japanese monthly *Chuo Koron* said: "As soon as you get out of Taiwan's Taipei international airport, you can see advertisements for Japanese banks and electrical appliances everywhere. When you travel by rail in Taiwan, advertisements of Japanese products seem to run after you. Even at the station in the most remote part of Taiwan's hilly region, the train seems to be travelling along an avenue of advertisements for Japanese goods."

The Japanese reactionaries openly put forth two years ago the slogan: "With economics as the lead and armed force as the backing." In energetically carrying out economic expansion in China's Taiwan Province, Japanese monopoly capital aims at turning Taiwan into a Japanese colony and reoccupying it.

# Wang Ying-chou — Fine Battalion Commander

by Hsin Ping

A COMPANY under Wuhan units of the Chinese People's Liberation Army was carrying out a tactical exercise one day in 1964 in which each squad served as a unit. Its commander was Wang Ying-chou, a Communist Party member. As the fourth squad charged, he called out that the imaginary "enemy" in a pillbox had opened fire. Teng Pen-jui, a fighter, rushed forward and laid down a package of explosives to blow up the pillbox. No sooner had he lit the fuse than the commander shouted that the "enemy" had fled from the pillbox.

Tso Yu-lin, a machine-gunner, quickly ran out from one side to the pillbox, set up the machine-gun and opened fire to cover the whole squad in its pursuit. Because of the complex terrain, he did not notice the explosives beside him which would go off any moment.

Wang Ying-chou and some other comrades shouted: "Tso Yu-lin, get out of there quick! ..." Their voices were drowned out in the gunfire and shouting. As Tso was so absorbed in "wiping out" the "enemy," he did not hear the cries of warning.

The burning fuse was getting shorter and shorter and a class brother's life was in serious danger. At this critical moment, Wang ran to the pillbox without hesitating, pulled Tso back with his left hand and snatched the package with the burning fuse in the other hand. He raised his right hand, but the dynamite exploded before he could throw it.

Tso Yu-lin was safe. Wang Ying-chou's right forearm was blown off and he had many body wounds. He was sent to a hospital.

Lying in bed, Wang pondered over Chairman Mao's teaching "**The People's Liberation Army is always a fighting force.**" He told himself: "Since our sacred territory Taiwan Province has not been liberated and imperialism, revisionism and the other reactionaries are still plotting to subvert our dictatorship of the proletariat, I'll never lay down my arms." He made up his mind to overcome his disability and return to his fighting post.

Because he was unable to move for the first few days, he asked the nurse to read him some of Chairman

Mao's works. When his condition improved a bit, he began studying himself by putting a pillow behind his back and supporting the stump of his arm with a board. A few days later he was able to walk and lost no time in practising with his left hand copying quotations from Chairman Mao's works and writing notes. It was no easy job. When he put pressure on the pen, the paper moved around with the nib. He was soon sweating. Greatly moved by his determination, the nurse offered to help him fix the paper. But he declined, saying: "Better let me do it! If I can't overcome even this bit of difficulty, how can I fight on the battlefield in the future!" While recuperating in the hospital for two months, he repeatedly studied the "three constantly read articles" written by Chairman Mao, copied the complete text of *Quotations From Chairman Mao Tsetung* with his left hand and wrote more than 20 essays about what he had learnt.

While in the hospital, he wrote several times to the Party branch of his company and the higher leadership, asking approval to return to his fighting post. Deeply concerned about his condition, the leadership told him: "Your determination is very good. But you have only one hand and this is a fact." Wang replied with feeling: "One hand, this is a fact. But Taiwan Province has not been liberated and this is a fact, too. The personal problems of a Communist must be subordinated to the 'great revolutionary fact.'" After repeated requests, he was returned to his post.

Able to use only one hand, Wang had many difficulties in daily work and acquiring military skills. But nothing daunted him. When he first practised using his left hand in handling a rifle, he had to use his left eye to take aim and left hand to trigger it. This was not easy to do. He overcame this by repeated practice. While practising shooting from the prone position, the bottom of what remained of his arm often oozed blood because of constant friction. Seeing that this was so hard for him, the fighters sewed a cotton pad for him to use as a cushion under the stump. He thanked them and said with a smile: "That will make me too soft. In actual battle, where could I get such a

thing?" Despite severe cold or summer heat, he practised so hard with the fighters that calluses formed at the end of his stump. Wang finally learnt to trigger a rifle with his left hand and got good marks in more than 20 shooting exercises.

Swimming training began in the units. Wang Ying-chou thought this way: A response to Chairman Mao's call, swimming was also a requirement in preparations against aggressive war. I must learn to swim with one hand. At the start, he found it difficult to control where he was going and he made little progress after a week. However, he did not give up. In spite of rain or the pain in his arm in the cold water, he joined his comrades in practising swimming. After a fortnight, the company had a swimming test and the distance was set at 200 metres. After covering the distance, Wang continued swimming because he thought that the purpose of the training was not simply to master technique, but primarily to temper one's revolutionary will. After having completed 900 metres, he still would not stop and kept swimming. . . .

The whole company was getting ready to swim across the Yangtze River with weapons and in full battle-dress. There was a pouring rain, the river was rising and the current was flowing swiftly. In militant

spirits in the storm, Wang Ying-chou led the whole company on the bank facing the Yangtze to recite aloud Chairman Mao's teaching: **"Even great storms are not to be feared. It is amid great storms that human society progresses."** He jumped into the river first and swam across the river against rapid current and high waves with the other comrades.

He has often said: "Tempering means to temper the fighters' loyalty to Chairman Mao; leading a military unit means to lead the fighters to follow Chairman Mao closely in making revolution." Led by the company's Party branch, he and the cadres and fighters have enabled the company to make constant progress on the road of revolutionization and militancy.

With Chairman Mao's teaching **"The cadres of our Party and state are ordinary workers and not overlords sitting on the backs of the people"** implanted in his mind, Wang always retains the qualities of a common soldier. He made it a must to eat, live, study, work and take part in off-duty activities with the fighters. He works as hard as the fighters in physical labour. The soldiers praise him as a good cadre who never puts on airs.

When Wang Ying-chou was appointed battalion commander in 1969, he regarded his promotion as a still higher demand set on him by the Party and the people and made still bigger efforts in study and work. Immediately after he took up his duties, he and the battalion political instructor covered the whole battalion, ranging from every company to the breeding farm and the kitchen squad. Besides getting acquainted with the cadres and the conditions, he also studied ways to improve the work.

It was a fairly difficult job for Wang Ying-chou to lead the battalion in learning the technique of attacking tanks with infantry arms and climbing on one with a package of explosives. With only one hand, he could hold the package all right; but it was no simple matter for him to climb up. If he used his only hand to help himself get on the tank, he would not be able to hold the package. It was very cold those days and his shattered arm soon became numb. He went on to overcome all the obstacles in the simulated action of blowing up a tank. After repeated practice, he finally mastered it.



# Tibetan Doctor Chingweng

**A** "BAREFOOT DOCTOR"\* in the Wengshui Brigade in China's southwest Yunnan Province, Chingweng has been acclaimed by the Tibetans of her locality as a good *menba* (doctor) of the emancipated serfs.

Born in a serf's family, Chingweng became a shepherdess for a serf-owner at seven in the old society. In the spring of 1951, the People's Liberation Army came to Wengshui and liberated Chingweng and the other serfs.

When the Wengshui Brigade was going to set up its own clinic in 1959, Chingweng was sent by the Party branch to a medical training course. She met with a series of difficulties in her studies. But when this Tibetan girl recalled how in pre-liberation days the serfs had suffered or died because of the shortage of doctors and medicines, she made up her mind to study hard. Helped by the P.L.A. men, she was soon quite at home in the rudiments of medicine. Back in her brigade, she was only 18 when she became its "barefoot doctor."

## Wholehearted Service to Emancipated Serfs

Taking doctor Norman Bethune as her example, Chingweng went about treating and preventing diseases for the Tibetan people with enthusiasm. She climbed mountains in going from village to village all year round with her medical kit, and did not know what fatigue meant.

While a blizzard raged at night, Chingweng was informed that Chuchen, an ex-serf living many kilometres away, had been in labour for three days and was quite ill. Without a word, she started out with another emancipated serf. They had to scale a high mountain. The wind was getting stronger and the snow deeper. Every step required great exertion. Thinking of her class sister who was critically ill, she told herself by way of encouragement: What I'm going along isn't just a mountain path, but a road to serve the people wholly and entirely, as indicated by Chairman Mao. Thus heartened, she and her colleague fought the elements and crossed the mountain. They hurried to Chuchen's house during the night and saved the expectant mother after intensive emergency treatment.

Pregnant herself in the spring of 1967, Chingweng returned home rather late at night after visiting a patient. When she was about to go to bed, a messenger told her that over 50 commune members of one production team had influenza and some of them had developed pneumonia. Chingweng hurried to treat them. Her class brothers were saved due to her timely treatment, but she herself fell unconscious from exhaustion.

For more than the last decade this young "barefoot doctor" has treated 160,000 people. With her technical

\*Peasant trainees who do medical and health work in addition to their regular production work.



Tibetan "barefoot doctor" Chingweng

level steadily improved, she can now handle common and endemic diseases in the rural areas. For the last few years, Chingweng and her companions have learnt to use medicinal herbs and new methods of acupuncture to treat illnesses. In addition, they gather medicinal herbs and have collected many folk prescriptions.

## Fighting Reactionary Forces

The Tibetans were under the rule of feudal serfdom before liberation. For many years after liberation, the feudal and superstitious ideology which the serf-owners used in hoodwinking and persecuting the broad masses of serfs was not completely eliminated. The reactionary lamas and witch doctors cheated the ex-serfs out of their money by superstition and engaged in disruptive activities.

In her work, Chingweng resolutely fought against feudal superstition.

Once a reactionary witch doctor lured Tanching, an ex-serf, to his place, pretending to offer her treatment for her eye disease. He not only made her left eye blind, but also left her right eye with little vision. As soon as Chingweng heard of this, she hastened to Tanching. She gave her analgesic injections and washed the joss-stick ashes out of her eyes. She restored sight to Tanching's right eye.

Ex-serf Sunnoyangtsung lost her husband shortly after becoming pregnant. The reactionary lamas and witch doctors spread the rumour that she had been made

(Continued on p. 20.)



# ROUND THE WORLD

## LATIN AMERICAN MANIFESTO

### U.S. "New Economic Policy" Opposed

At a September 3 to 5 emergency meeting of the Special Committee for Co-ordination of Latin America (S.C.C.L.A.) in Buenos Aires, capital of Argentina, 20 Latin American countries unanimously adopted a "Latin American Manifesto," opposing the trouble-shifting "new economic policy" announced by U.S. President Nixon on August 15.

The manifesto declares that the Latin American countries will "adopt a common strategy" to cope with the U.S. "new economic policy" and demands "immediate suspension of the 10 per cent surcharge imposed on imports from the developing countries."

Expressing opposition to U.S. monopoly in international monetary affairs, the manifesto stresses that "the Latin American countries and other developing countries should participate in an all-round way in the present organs of decision and organs of that kind that may appear in future, as well as in the work for the reform of the international monetary system." It reiterates "the necessity of obtaining a rapid and effective solution to these problems" and expresses the determination of the Latin American countries to "continue to act in co-ordination."

At the meeting, the participants condemned the U.S. "new economic policy" for jeopardizing the economy of the Latin American countries. Chilean delegate Gonzalo Martner stressed in his speech that the 10 per cent import surcharge "is unacceptable to Latin America as well as all the developing countries." He expressed opposition to the "new economic policy" which brings great losses to the Latin American countries. Peruvian delegate Marco Del Pont said: "The effects of the U.S. measures are most serious to the third world, and the negative results

are most felt in the Latin American countries." "The objectives for development which our countries have tried to obtain can be realized only through a united effort in the struggle for our economic liberation," he pointed out. Juan Quilici, Argentine delegate and president of the meeting, said, "The monetary position cannot be decided by one country or a group of countries without taking into consideration our participation." He was also against the U.S. monetary hegemony. Reporting on the meeting, UPI had to admit that the meeting "heard some of the harshest words directed against the U.S. since the 1965 intervention in the Dominican Republic."

The U.S. "new economic policy" will bring great economic losses to the Latin American countries. According to a Latin American estimate, the 10 per cent import surtax will affect 28 per cent of Latin America's exports to the United States. It means an annual loss of 46 million U.S. dollars to Mexico, 25 million to Chile and 19 million to Colombia. Of the 6,000 million dollar reserves in Latin America, only about 1,000 million are actually in gold, the remainder consisting entirely of U.S. dollars. The de facto devaluation of the dollar will inflict losses on the Latin American countries. That is why the policy met with their strong opposition as soon as it was announced. The manifesto shows the ever stronger determination of the Latin American countries to unite in defending their national interests and opposing U.S. hegemony.

## NORTHERN IRELAND

### For Democratic Rights

There is a new upsurge in the fast developing struggle of the people of Northern Ireland for democratic rights, which began in August 1969.

The past month's struggle was touched off by the reactionary authorities' August 9 announcement on "internment without trial."

Confronted by the mounting mass struggle, the reactionary Northern Ireland authorities invoked the "special power act" which deprives the people of their democratic rights, and carried out several raids in major cities beginning from August 9. Over 350 people were arrested and thousands of troops and police were sent to search civilian houses and cars.

The brutal repressive measures aroused strong opposition, first of all, from the people of Belfast, capital of Northern Ireland. After a week or so of repeated raids by reactionary troops and police, thousands of people in Belfast had street clashes with fully armed troops and police. They used overturned vehicles as barricades and counter-attacked with stones, bottles and home-made fire bombs.

In Derry, groups of people threw stones, bottles and bricks at troops and police intruding into residential districts to intimidate the people. Braving tear gas, rubber bullets and high-pressure water hoses, young people struck back. Some demonstrators shot with rifles and pistols at the troops and police entrenched behind sandbags, and stormed the prison where many people were detained. They also encircled a police station several times, hitting it with petrol bombs.

Many rallies were held in Belfast, Derry, Newry and Lurgan to vehemently denounce the suppression by the reactionary authorities. Participants firmly demanded the immediate abolition of the "special power act," an end to arbitrary wholesale arrests and immediate release of all the arrested.

At the same time, workers in a number of Derry factories and post offices went on strike to protest against the authorities' harsher suppression of the working people.

People in Derry, Newry and Lurgan fought back against ruthless exploitation by monopoly capital. Recently a rent and rates strike was held, and many people in some areas of Derry refused to pay rent and rates.

Worried by this situation, the British authorities are sending more troops to Northern Ireland, reinforcing the local reactionary police and "security forces" and carrying out disruptive activities among the masses. But far from being cowed by ruthless suppression, the people of Northern Ireland, who have a tradition of heroic struggle, are engaging in a more deep-going and extensive struggle.

## SATO GOVERNMENT

### Meeting Strong Opposition

Japanese Vice-Minister of Foreign Affairs Haruki Mori notified Richard Sneider, Charge d'Affaires ad interim of the U.S. Embassy in Japan, on September 6 that the Japanese Government "supports" the so-called "reverse important question" and "dual representation" formulas for enabling the Chiang Kai-shek clique to hang on in the United Nations. Meanwhile, the Sato government also notified the U.S. Government and representatives of various countries in the U.N. of this policy through Ushiba, Japan's Ambassador to the United States. This shows that despite strong opposition from the masses of Japanese people, the opposition parties and far-sighted personages in the Liberal Democratic Party, the reactionary Sato government remains stubbornly hostile to the Chinese people by continuing to follow the U.S. imperialist "two Chinas" plot.

The "reverse important question" designating the expulsion of the Chiang Kai-shek gang as an "important question" which requires approval by a two-thirds majority vote is being put forth because the "important question" formula can no longer be used to prevent the restoration to the People's Republic of China of her lawful seats in the United Nations. The "dual repre-

sentation" formula is an attempt to have the Chiang Kai-shek gang retain its U.N. "representatives" seats when the People's Republic of China's lawful seats are restored. This is a new trick by the reactionary Sato government in following U.S. imperialism in continuing to carry out the "two Chinas" scheme in the United Nations.

The Sato government's hostile China policy has triggered bitter opposition from the masses of Japanese people. The Japan-China Friendship Association (Orthodox) held its National Conference of Unity and Victory very recently and adopted the "Resolution on the Immediate Restoration to China of Her Legitimate Seats in the United Nations." It firmly opposed the "two Chinas" plot of the U.S.-Japanese reactionaries and decided to launch a mass national movement for a tit-for-tat struggle against the Sato government's anti-China policy.

The flagrant hostility to China by Sato and his kind is being more and more strongly denounced by such Japanese opposition parties as the Socialist Party, the Komei Party and the Democratic Socialist Party. Noboru Yagi, Director of the Education and Publicity Bureau of the Japanese Socialist Party, pointed out on September 6: This act of the Japanese Government "runs counter to the world trend and at the same time ignores domestic public opinion and the opinion of some members of the Liberal Democratic Party." He said the Socialist Party will unite with all forces that can be united both in and out of the Diet in a joint struggle for "placing the responsibility completely on the government." Yoshiaki Masaki, Chairman of the Policy Deliberation Council of the Japanese Komei Party, reaffirmed the 5-point principle on the restoration of Japan-China diplomatic relations and the call for the immediate restoration to China

of her seats in the United Nations, which were included in the joint statement of the Komei Party and the Chinese side issued during the recent visit to China of a delegation of the party. Yoshikatsu Takeiri, Chairman of the Komei Party, said: "Cooperation will be stepped up hereafter with other parties at home and abroad to push forward the movement for the restoration of Japan-China diplomatic relations." Ikko Kasuga, Chairman of the Democratic Socialist Party, said on August 30 that his party is against the "two Chinas" plot. "We must regard the Taiwan issue," he said, "as an internal affair of China." He added that his party will carry out a joint struggle with the Socialist Party, the Komei Party and personages in the Liberal Democratic Party who favour the restoration of Japan-China diplomatic relations so as to "force the Sato government to change its China policy."

More and more people in the Liberal Democratic Party have stood up to oppose the present policy of Sato and his like towards China. Yoshimi Furui, who is calling for the restoration of China's legitimate seats in the United Nations, pointed out on September 6 that the Sato government's dictatorial action is doomed to failure and Sato cannot escape being held responsible. Seiichi Tagawa pointed out on the same day that the Sato government is "putting up a last desperate struggle and digging Japanese diplomacy's grave by this attitude." In an earlier statement, Hideji Kawasaki denounced the Sato government for obstinately clinging to its hostile policy towards China. Aiichiro Fujiyama, Chairman of the Dietmen's League for Promoting the Restoration of Japan-China Diplomatic Relations, said that Japan should declare that the People's Republic of China is the sole legitimate representative of the Chinese people and Taiwan is a prov-

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## TASS Spreads Vicious Anti-China Rumours

In a September 6 news item, the Soviet news agency TASS stooped so low in its anti-China propaganda as to latch on to rumours spread by the Chiang Kai-shek gang. This merely adds to the evidence showing the hostility towards the Chinese people of the desperate Soviet revisionist leading clique.

Under the heading "Japanese Newspaper on Kissinger's Talks in Peking," the TASS news was made up on the basis of rumours from an "authoritative source" in Taipei appearing in the reactionary Japanese paper *Tokyo Shimbun* on September 5. The entire story smells to high heavens and is full of lies. It spreads the rumours that during his talks in Peking Kissinger "offered U.S. cooperation" to China in the development of Pohai Gulf oil deposits in China and "pointed to the desire of the United States to build an aircraft factory in continental China shortly." It even alleges that China "agreed to this in principle" and so on and so forth.

For the Chiang gang to float rumours is not strange. However it is to be noted that after these rumours were printed in the *Tokyo Shimbun*,

TASS was beside itself over such a windfall and spread them at once. Fully aware that this kind of "news" cannot bear public scrutiny, it did not dare mention the source of the "news" as reported in the *Tokyo Shimbun*. TASS deliberately covered up the Chiang gang's rumours as "information *Tokyo Shimbun* possesses." From this it can be seen what a guilty conscience TASS has — a news agency which thrives on lies.

The Chinese people have always followed their great leader Chairman Mao's teachings on **self-reliance** in building their own socialist motherland. They never sell the dignity and sovereignty of their country or even other countries as some people do for the sake of a few U.S. dollars. One cannot fail to see that there are certain people in the world who style themselves builders of "communism" but do not hesitate to send important persons from one capitalist country to another to beg, hat in hand, for funds to build a truck plant in their own country. This is how they recently obtained hundreds of millions of dollars' worth of equipment from the United States. To exploit a certain oilfield, they go so far as to in-

vite robbers in and want to auction off their country's natural resources for a loan of 500 million U.S. dollars from Japan. Relying on foreign monopoly capital to "build communism" is indeed something unheard of. To have a treaty ratified by West Germany and obtain economic and technical aid from it, they have of late freely given away what belongs to others in an agreement on West Berlin, unscrupulously selling out the sovereignty of the German Democratic Republic.

TASS has degenerated into a complete scandal-mongering news agency. Engaging in anti-China propaganda through such vile methods repugnant to all upright people in the world can only further reveal the inmost terror and darkness within the Soviet revisionist leading clique. Here, we would like to present TASS with those words of the great teacher of revolution V.I. Lenin in repudiating the shameless slanderers of his time: **"Things must be pretty bad for you, gentlemen, if you are compelled to resort to such shameless and despicable methods."**

(*Hsinhua News Agency*  
dispatch, September 8)

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ince of China. Takeo Miki, former Japanese Foreign Minister, said: The Government of the People's Republic of China represents China and Taiwan should be designated as part of China. He held that Japan should support the resolution tabled by Albania and other countries. Another former Japanese Foreign Minister Masayoshi Ohira stated clearly that "the Peking Government is the sole lawful government representing China." Some influential people in Japanese economic circles also are de-

manding that the Sato government alter its hostile policy towards China.

The National Congress for the Restoration of Japan-China Diplomatic Relations issued an appeal on September 6, calling on the entire Japanese people to actively wage struggle against the Sato government's continuing hostility to China and its "two Chinas" scheme, to smash the "Japan-Chiang treaty" and overthrow the Sato cabinet and to strive for the restoration of diplomat-

ic relations between Japan and China. The National Congress also held a meeting of councillors and adopted an appeal to the Sato government demanding that it give up its hostile policy towards China, and expressing the determination to strengthen the struggle against Japanese militarism and for the restoration of Japan-China diplomatic relations.

The Japanese people, the Japanese Socialist Party, Komei Party and

other organizations are waging a vigorous and determined struggle to overthrow the Sato government which is obstructing Japan-China friendship. The *Nippon Keizai Shim-bun* pointed out that if the Japanese authorities insist on being the co-sponsor of the "reverse important question" formula in the U.N., there will be turmoil in the government and the Liberal Democratic Party, which may send "the Sato system to its doom."

#### PHNOM PENH TRAITOROUS CLIQUE

### More U.S. and Japanese "Aid" Wanted

Deep in the mire of political, military and economic crises resulting from heavy blows by the patriotic Cambodian armed forces and people, the Phnom Penh traitorous clique recently sent Sirik Matak to the United States and Japan to beg for more "aid."

According to Western news agency reports, Sirik Matak toured the U.S. from August 6 to 24. During this period, he had a series of "talks" with U.S. military and political chieftains, including President Nixon, Secretary of State Rogers and Secretary of Defence Laird, pleading with them for "continued economic and military assistance." He shamelessly told the National Press Club after his talks with Nixon that "the American assistance was a determining factor" in maintaining the Lon Nol clique which "could not survive" under the attacks of the Cambodian People's National Liberation Armed Forces "without continued U.S. help." He begged Nixon "not to withdraw U.S. forces from Indochina" and hoped "the United States would not withdraw all its forces from Southeast Asia even after the war is over." He also expressed the desire for the Saigon puppet troops to remain in Cambodia and exerted all his efforts to justify their crime of massacring the Cambodian people. His ridiculous antics discredited him even in the eyes of U.S. public opinion.

In its foreign aid legislation sent to Congress not long ago, the Nixon government requested "another 200 million dollars in military aid and 110

million dollars in economic aid" for the Lon Nol clique. Before Sirik Matak left for the United States, Lon Nol revealed that Washington was prepared to arm 140,000 of his clique's "home guards." After his talks with Nixon, Sirik Matak said he had been assured of continued U.S. economic and military assistance to Cambodia (the Lon Nol puppet clique). The U.S. Defence Department spokesman also claimed a "rising tempo of military aid" to the clique from the United States and said, "the United States has more than doubled the size of its military team supervising U.S. arms aid in Cambodia." This fully revealed that U.S. imperialism is obdurately continuing to prolong and expand its war of aggression in Cambodia.

After his U.S. "visit," Sirik Matak went to Japan where he engaged in vicious activities from August 25 to 30. He met Japanese Prime Minister Sato and Acting Foreign Minister Kimura, begging "assistance" from

the Japanese reactionaries. The reactionary Sato government has promised the Lon Nol clique 20,000 tons of rice as "aid given gratis." He also promised continued "assistance" which, according to Japanese press reports, is about 4 million dollars annually. This fact has further indicated that Japanese militarism, under U.S. imperialist instigation, is intensifying its collusion with the Phnom Penh traitorous clique and its expansion in Cambodia and the rest of Indochina.

At present, the Cambodian people's war of resistance against U.S. aggression and for national salvation is forging ahead victoriously. No matter how much more U.S. imperialism may add to its stake in Cambodia, it can in no way save the Lon Nol clique from defeat. On the contrary, it can only suffer more disastrous defeats. Japanese militarism which is trying to lay hands on Cambodia and Indochina will lift a rock only to drop it on its own feet.

#### KCNA REPORT

### Soviet Citizen "Visits" South Korea

The Korean Central News Agency (KCNA) on September 11 reported: "Soviet citizen Neto Igor Aleksandrovich, coach for an Iranian football team with Soviet passport No. 460485, arrived in Seoul on September 8 with the permit of stay for 30 days after getting a 'visa' of the south Korean puppets in Hongkong, according to south Korean news agency and radio reports.

"Answering questions of reporters upon arrival in Seoul, Soviet citizen Neto said that he had 'learned well' of south Korea 'through books,' he had not expected so many reporters to receive him and he had been active in the Soviet national team for 12 years, reports say.

"Now the Pak Jung Hi puppet clique, a faithful stooge of the

U.S. imperialists, is making a great deal of fuss over the 'entry' of Soviet citizen Neto into south Korea and madly trying to undermine the friendly relations between the peoples of our country and the Soviet Union by driving a wedge between the two countries.

"The south Korean puppet clique rants that the 'entry' of the Soviet citizen into south Korea is the first of its sort from a socialist country since the fabrication of the south Korean puppet regime and this will become 'a precedent for the permission of "entry"' into south Korea to the people of socialist countries.

"Our people and public circles are surprised at the 'visit' of south Korea by Soviet citizen Neto, regarding it as something hardly understandable."

## SOCIALIST CHINA IN PROGRESS



### Popularizing Paddyfield Machines

**B**UILT in accordance with local conditions, mechanized and semi-mechanized machines and farm tools for irrigation, ploughing, plant protection and threshing are being widely popularized in south China's rice-growing areas. Rice-transplanters have become popular in ever wider areas and rice-harvesters are being tried out in some regions. This has initially relieved people of the back-breaking manual labour of thousands of years.

People in many areas started studying the manufacture and popularization of farm machines for paddyfields before the Great Proletarian Cultural Revolution began. Proceeding from local conditions, they redoubled their efforts to make such mechanized and semi-mechanized machines and other farm tools by simple native methods and popularized them during the Great Cultural Revolution.

Most of Mienyang County's paddyfields in Hupeh Province were open-

ed alongside lakes. Ploughing by buffalo or tractor was difficult in some of these fields which were knee-deep in mud. The masses successfully trial-produced a boat-type ploughing machine to overcome the difficulty. Simply structured and easy to make and handle, it has brought good results in work. The county now has some 2,200 such machines working an area of over 30 per cent of the total lakefield acreage. People in Kwangsi's Luchuan County never halted their efforts to make and popularize rice-transplanters and irrigation machines. As a result, 52 per cent of the paddyfields are planted by machines and over 90 per cent of the county's farmland give high and stable yields regardless of drought or waterlogging. The county has basically mechanized or semi-mechanized work in irrigation, plant protection, threshing, transportation and processing farm and side-line products.

In mechanizing field work, people in different places were active in building small iron and steel plants, small machine plants, small coal-pits and hydro-electric power stations to provide raw materials. At the same time, they also built plants to make or repair farm implements. People in Kiangsi's Taiho County used local equipment they made themselves to set up plants for turning out

and repairing small tractors, pumps, rice-transplanters, threshers and diesel engines. In Hunan Province's Yuhsien County, more than 800 small steel-making, coal-mining and power-generating plants have been built. Using these raw and other materials and power, they have strengthened and perfected the county, commune and brigade network for repairing machines and other farm tools and are making large numbers of rice-transplanters, threshers and pumps.

### High Cotton Yield Over Big Area

**T**HE 1,050,000 *mu* of cotton in the Changwei area of east China's Shantung Province had a good harvest last year, averaging 102 *jin* of ginned cotton per *mu*. This is the first north China cotton-growing area where per-*mu* yield of ginned cotton has reached 100 *jin* on a big scale.

Changwei has eight counties growing cotton. Per-*mu* yield before liberation was less than 20 *jin*. Following the establishment of the people's communes, particularly since the movement to learn from the Tachai Brigade took place in the Great Proletarian Cultural Revolution, commune members relied on collective efforts to build irrigation works, improve soil and build up farmland, breed good strains and propagate experience in close planting and raising output. All this greatly promoted cotton production.

Pingtu County's layer of soil was thin and waterlogging and drought were feared. After the people's communes were set up, 100,000 people throughout the county were organized to dig a canal more than 60 kilometres long. They later dug and redredged rivers, ditches and machine-operated wells. They built auxiliary works to ensure irrigation and set up pumping stations for doing this. In a few years, the low-lying fields changed into stable-yielding ones despite drought or waterlogging. In 1969 and 1970, the average per-*mu* yield of cotton for the whole county was above 100 *jin*. Since the completion of a river network, Kangchuang



A rice-transplanter made in Kwangsi.

Commune in Kaomi County has had no flood in the last six years although there were successive big rains. It had 120 to 150 *jin* of cotton per *mu* last year.

The commune members have taken an active part in scientific experiments in cotton production. One hundred and fifty thousand technicians have been trained in cotton planting in this area over the last five years. Now, every commune has built its station for exchanging views on science and technology in cotton planting and most brigades have a scientific experiment group.

### County-Run Cement Works

ANHWEI Province have set up 77 cement works, including 54 small county-run ones. In the first half of this year, output in these small plants was more than 60 per cent of the total cement made in the province.

In running small cement works, the people in various places paid great attention to the multi-purpose use of local raw materials. The limestone and clay, large quantities of which are needed in making cement, were obtained locally. Some plants replaced limestone with chalk if the former was nowhere to be found. Some used coal rocks in their ingredients and the slag in

iron smelting was used to produce cement.

In overcoming the difficulties of lacking building materials, bamboo, lime and stone were substituted for timber, cement and bricks in building the Lukiang County Cement Works. By this, they saved the state 150,000 yuan. When it went into operation, monthly output rose from 100 tons to 700 tons and quality was better.

### New Progress in Treating Traumatic Paraplegia

GOOD results have been achieved recently in treating traumatic paraplegia by combining Western and traditional Chinese medicine.

Paraplegia caused by injury to the spinal nerves from spinal fractures was once considered "incurable."

The Peking Hospital of Traditional Chinese Medicine has treated 151 paraplegic patients over the past two years. Of these, 124 can walk with crutches; 15 can walk by themselves, including eight who can do manual labour.

This was done in the Great Cultural Revolution. Having overthrown a handful of absolutely unrepentant capitalist roaders and criticizing their revisionist line in health work, revolutionary medical workers have made diseases common among working people the key point in their research. Treatment

of traumatic paraplegia has been put on the agenda.

Formed in March 1969, a small group in the hospital gave the dozens of paraplegic in-patients special attention.

Combining traditional Chinese medical treatment with modern medical knowledge, the group tried to make the unaffected part of the spinal nerves play the maximum role and bring about quick recovery of the injured parts. Besides giving the patients a new Chinese medicine it had successfully trial-produced, the group used a new method of acupuncture, needlings or injections at the 12 effective acupuncture points they had just discovered. When fractures had healed to a certain extent, they helped the patients do proper exercises under strict observation instead of making them "lie in bed all the time" as the traditional method called for. This is beneficial both to building up the patients' health and bringing about early recovery.

Tung Shan-yun, an old miner, was transferred to the hospital 24 days after being injured and suffering a vertebral fracture. After a fortnight's treatment, he tried to walk by the aid of a barrow. Fifty days of further treatment saw him walking 300 metres without a crutch. Able to ride a bicycle, he is now back working in a coal shaft.

(Continued from p. 14.)

pregnant by an evil spirit and that she would bring disaster to the people. They attempted to do her harm. Seeing through this, Chingweng made up her mind to fight back. She went to Sunnoyangtsung's house to spread Mao Tsetung Thought and to give her scientific knowledge, mobilizing her to stand up and fight the reactionary feudal forces. In addition, Chingweng helped in the delivery. For fear that some saboteurs might come, she stayed there until the delivery was over. When both mother and child were all right, this hard fact dealt the class enemies a telling blow and at the

same time served as a lesson for the broad masses. The boy is now in primary school. The mother thanked Chingweng: "If not for you, a *menba* educated by Chairman Mao, both I and my son would have died long ago." Chingweng answered: "Without the fountain on the snow mountain, there would be no water in the Chinsha River. It is Chairman Mao who has saved both of us. Let's all thank Chairman Mao!"

In 1962, the arch renegade Liu Shao-chi and his agents in Yunnan fanned up an evil wind of restoring capitalism. They did their utmost to wreck rural medical and health work. They babbled that the Wengshui



(Continued from p. 3.)

### Celebrating 23rd Anniversary Of D.P.R.K. Founding

Hyun Jun Keuk, Ambassador of the Democratic People's Republic of Korea to China, and his wife on September 9 gave a banquet to warmly celebrate the 23rd anniversary of the founding of the Democratic People's Republic of Korea. Leading comrades of the Chinese Party and Government, Chou En-lai, Huang Yung-sheng, Yao Wen-yuan, Li Hsien-nien, Li Tso-peng, Li Teh-sheng and Kuo Mo-jo, attended the banquet during which Ambassador Hyun Jun Keuk and Chief of the General Staff Huang Yung-sheng spoke.

In his speech, Ambassador Hyun Jun Keuk said: The Democratic People's Republic of Korea was founded on September 9, 1948. The path our Republic covered in the past 23 years was a glorious path embroidered with the epochal changes and great victory unprecedented in the history of our people. However, the south Korean people are still going through intolerable misfortunes and suffering under U.S. imperialist colonial military fascist rule.

He said: The Government of our Republic advanced, in April last, the 8-point programme for the unification of the fatherland. In his speech on August 6, last, Comrade Kim Il Sung once again elucidated the most

correct programme for the independent peaceful unification of the fatherland. Our Government has constantly maintained this programme.

But the enemy U.S. imperialism and the south Korean puppet clique has rejected this programme. Under the signboard of the "reduction" of U.S. troops stationed in south Korea, U.S. imperialism is now bringing into south Korea more and more lethal weapons and military equipment and stepping up the "modernization" of the south Korean puppet army, and it is perpetrating armed provocative activities almost every day in the area of the military demarcation line.

He continued: In pursuing its policy of aggression in Asia, U.S. imperialism is making revived Japanese militarism its "shock brigade." Now, Japanese militarism has already taken the dangerous and adventurous road of carrying its plan of invading south Korea into practice, clamouring that "the 38th Parallel should be the first frontline of defending Japan," and is intensifying its aggressive manoeuvring against China, shouting that China's mainland is its "deprived land" and "homeland."

The Ambassador said that the Korean and Chinese peoples were close neighbours with only a river between them and that the militant friendship formed in the struggle against U.S. and Japanese imperialism is, today, strengthening and developing further.

In conclusion, he said: Our people must drive the U.S. and Japanese aggressors out of south Korea, no matter what barriers and trials cross our path and win the final victory of our revolutionary cause.

In his speech, Chief of the General Staff Huang Yung-sheng said: The Korean people have a glorious revolutionary tradition. The long struggle and great victory of the Korean people have set for the oppressed nations and people of the world a brilliant example of defying brute force and daring to struggle.

To date, he added, U.S. imperialism is still forcibly occupying south Korea and obdurately obstructing the peaceful unification of Korea. But, the peaceful unification of the fatherland is the strong aspiration of the 40 million Korean people, and no force on earth can block it. Victory certainly belongs to the heroic Korean people.

Referring to the excellent world situation today, Comrade Huang Yung-sheng said: The struggles against imperialist aggression, for national independence and liberation and against the power politics of the superpowers have become irresistible torrents, violently pounding the reactionary rule of imperialism. The Asia of today is no longer the Asia of the 30s. Should the Japanese reactionaries refuse to come to their senses and dare to follow U.S. imperialism by taking the old path of military aggression, they will surely meet with even more disastrous defeat under the blows of the power-

Brigade clinic was "irregular" and insisted that it be dissolved. They did not allow Chingweng and her colleagues to continue their work. Chingweng and the masses fought back. They not only carried on their work, but also expanded their one-room clinic into one with nine big rooms — an out-patient department, a dispensary and four wards. Chingweng and three other "barefoot doctors" worked there.

This is how Chingweng takes the lead in struggling against capitalist roaders and in bravely defending Chairman Mao's revolutionary line. And her efforts have been welcomed.

During the Great Cultural Revolution, she was elected a member of the Yunnan Provincial Revolutionary Committee and vice-chairman of the county revolutionary committee. In 1969, she went to Peking to take part in the National Day celebrations where she was overjoyed at meeting our great leader Chairman Mao.

Despite all the honours and promotion, Chingweng has become more enthusiastic in studying Chairman Mao's works and reforming her ideology. She is determined never to lay down her medical kit in serving the people.

ful forces of the Chinese and Korean peoples and other Asian peoples.

He said in conclusion: The Chinese and Korean peoples are close brothers and comrades-in-arms. The Chinese people will for ever unite with the Korean people, and supporting and assisting each other and fighting shoulder to shoulder, carry the struggle against U.S. imperialism and Japanese militarism through to the end.

### **Korean Military Delegation Leaves Peking for Home**

The Military Delegation of the Democratic People's Republic of Korea with Senior General O Jin U as its leader and Lieutenant-General O Guk Ryol as its deputy leader left Peking for home on September 7 after a friendly visit to China.

On September 6, Korean Ambassador to China Hyun Jun Keuk gave a banquet on the occasion of the delegation's visit. Leading comrades of the Chinese Party and state Chou En-lai, Huang Yung-sheng, Wu Fashien, Li Tso-peng and Chiu Hui-tso attended the function during which Chief of the General Staff O Jin U and Chief of the General Staff Huang Yung-sheng spoke.

An agreement was signed in Peking on September 6 by the Governments of the People's Republic of China and the Democratic People's Republic of Korea regarding the People's Republic of China providing the Democratic People's Republic of Korea with gratis military aid. Premier Chou attended the signing ceremony. Comrades Huang Yung-sheng and O Jin U signed the agreement.

### **Mozambique Liberation Front Delegation**

Premier Chou En-lai and Chief of the P.L.A. General Staff Huang Yung-sheng on September 5 met all the members of the Delegation of the Liberation Front of Mozambique led by Samora Moises Machel, President of the Front.

The delegation arrived in Peking on August 24 and was warmly welcomed at a banquet given in its honour by the Chinese-African Peoples' Friendship Association on August 25.

During its stay in Peking, the delegation visited a unit of the P.L.A. Peking Units and the Chiaochuang Production Brigade on the outskirts of Peking where they saw the exhibition devoted to the revolutionary struggles of the militiamen there and inspected a part of the tunnel system that the militiamen had used to attack the Japanese invaders and the Chiang Kai-shek bandits.

On September 7, the delegation left Peking to visit Korea.

### **Qatar Independence Greeted**

Premier Chou En-lai on September 10 sent a message to His Highness Ahmad Bin Ali Al Thani, Emir of Qatar, extending congratulations on the proclamation of independence of Qatar and declaring the Chinese Government's decision to recognize Qatar.

### **China's Art Troupes Abroad**

Two of China's art troupes are now travelling and performing abroad.

On September 7, the Peking Opera Troupe of Peking gave its premiere of the modern revolutionary Peking opera *Shachiapang* at a mass rally in Pyongyang, capital of the Democratic People's Republic of Korea. One of the model revolutionary theatrical works born in the Great Proletarian Cultural Revolution, *Shachiapang* tells how armymen and civilians in Shachiapang in southern China during the War of Resistance Against Japan persisted in armed struggle and smashed the Japanese and puppet troop encirclement. Attending the performance were Pak Yong Sin, Korean Minister of Culture; Kim Gyong Ryon, Chairman of the Central Committee of the Korea-China Friendship Association and Minister of Finance; Kim Jae Bong,

Vice-Minister of Foreign Affairs; and over 1,000 people in Pyongyang.

The 141-member troupe went to Korea at the invitation of the D.P.R.K. Committee for Foreign Cultural Relations. It will also present another modern revolutionary Peking opera *Taking Tiger Mountain by Strategy* for the fraternal Korean people. This opera tells the story of a small P.L.A. detachment which, in the initial stage of the War of Liberation in 1946, relied on the masses to wipe out remnant Kuomintang bandits in the northeast.

The China Dance Drama Troupe which is made up of more than 200 members is now on tour in Albania. On the evening of September 10, it gave its first performance in Tirana of the Chinese modern revolutionary dance drama *The Red Detachment of Women*. Comrade Enver Hoxha, the great leader of the Albanian people, Comrades Haxhi Lleshi and Mehmet Shehu, workers, commanders and fighters of the People's Army, art and literary workers and students were in the audience. It describes the birth and growth of the Red Detachment of Women, a revolutionary armed force led by the Communist Party of China on Hainan Island during the Second Revolutionary Civil War (1927-1937).

The day before the performance, Comrade Mehmet Shehu, Chairman of the Council of Ministers of the People's Republic of Albania, met all the members of the troupe and had a very cordial and friendly talk with them.

The troupe will also present in Albania this month another dance drama *The White-Haired Girl* and the piano concerto *The Yellow River*. The former depicts north China's poor peasants' struggle against the landlords, and how the Eighth Route Army helped them gain liberation and suppress the traitors and despot-landlords during the anti-Japanese war.

After visiting Albania, the troupe will continue its tour in Romania, Yugoslavia and some West European countries.

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