

# PEKING REVIEW

6

February 8, 1974

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報

**Carry the Struggle to Criticize  
Lin Piao and Confucius Through  
To the End**

**Lin Piao Is a Devout Disciple of  
Confucius**

*Dead Soul of Confucius, Fond Dreams of  
New Tsars*

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北京周报

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## Statement by Spokesman of Foreign Ministry

On February 1 the Saigon authorities in south Viet Nam, after recently intruding into China's Hsisha Islands and being dealt a heavy blow by Chinese armymen and civilians, again dispatched their naval vessels to invade and occupy Nantzu and other islands of China's Nansha Islands and illegally put up so-called "sovereignty markers" on them. This is a wanton infringement on China's territorial integrity and sovereignty and a new military provocation against the Chinese people by the Saigon authorities. The Chinese Government and people strongly condemn and protest against it.

The Chinese Government has stated on many occasions that the Nansha, Hsisha, Chungsha and Tungsha Islands are all part of China's territory and that the People's Republic of China has indisputable sovereignty over these islands and the sea areas around them.

The Government of the People's Republic of China definitely will not tolerate infringement on China's territorial integrity and sovereignty by the Saigon authorities on any pretext. This position of the Chinese Government is firm and unshakable.

(February 4)

## Statement by Spokesman of Foreign Ministry

On January 30, 1974 the Japanese Government and the south Korean authorities signed in Seoul a so-called agreement concerning the joint development of the continental shelf. In the agreement they unilaterally mark off a large area of the continental shelf in the East China

Sea as a so-called Japan-south Korea "Joint Development Zone," in which petroleum and natural gas will be exploited by their joint investment.

In this regard, the spokesman of the Ministry of Foreign Affairs of the People's Republic of China is authorized to state as follows: The Chinese Government holds that, according to the principle that the continental shelf is the natural extension of the continent, it stands to reason that the question of how to divide the continental shelf in the East China Sea should be decided by China and the other countries concerned through consultations. But now the Japanese Government and the south Korean authorities have marked off a so-called Japan-south Korea "Joint Development Zone" on the continental shelf in the East China Sea behind China's back. This act is an infringement on China's sovereignty, which the Chinese Government absolutely cannot accept. If the Japanese Government and the south Korean authorities arbitrarily carry out development activities in this area, they must bear full responsibility for all the consequences arising therefrom.

(February 4)

## National Cotton Production Conference

The State Council recently convened a national conference in Peking on cotton production to exchange and sum up experience obtained in bringing in a bumper cotton harvest and to discuss plans for growing and buying this year's crop.

Attending the conference were 919 representatives from 19 provinces, municipalities and autonomous regions. These included veteran model cotton-growers and outstanding newcomers. Members from central departments concerned and some scientific research institutions also attended.

The representatives unanimously pointed out that, under the impetus of the movement to criticize Lin Piao and rectify the style of work, cotton growing in China has never been better. Total national production last year was more than 20 per cent higher than that of the previous year, making it the highest on record. Shanghai, which had been attaining targets set down in the National Programme for Agricultural Development for successive years continued to raise higher yields, while in Kiangsu 580,000 hectares gave an average per-hectare yield of 750 kg. of ginned cotton, thereby reaching the figure set down in the programme. Hupei, Honan, Shantung, Shensi and Shansi Provinces all raised more than 30 per cent bigger cotton crops than in 1972. Some areas which had many unfavourable conditions and had been consistently getting low yields are catching up, while those with high production are continuing to increase yields.

Besides a large number of communes and brigades giving high yields in both cotton and grain, entire counties, regions and provinces or municipalities now bring in high grain and cotton yields. Many advanced units' representatives at the conference briefed the meeting on their experience in firmly implementing the Party's basic line and developing the movement to criticize Lin Piao and rectify the style of work.

It was pointed out at the conference that 1974 is the decisive year for fulfilling the Fourth Five-Year Plan and that the national economy is headed for greater development. To keep pace with this development, the conference called on cadres and members of the people's communes in the cotton-growing areas to continue to carry out the spirit of the Tenth Party Congress, do a good job in the movement to criticize Lin Piao and rectify the style of work, deepen the movement in agriculture to learn from Tachai, conscientiously implement the policy of "taking grain as

the key link and ensuring an all-round development" and strive to win a bigger bumper cotton harvest this year.

### Excellent Situation in Primary And Middle Schools

Guided by Chairman Mao's proletarian revolutionary line, an excellent situation prevails in the revolution in primary and middle school education. What has been achieved in this respect adds to the fruitful results gained in the Great Proletarian Cultural Revolution.

Following Chairman Mao's teaching that "the correctness or incorrectness of the ideological and political line decides everything," primary and middle school teachers and students throughout the country have made earnest efforts to study works by Marx, Engels, Lenin and Stalin and Chairman Mao's writings and criticized Liu Shao-chi and Lin Piao's revisionist line. As a result, they have increased their understanding of the Party's basic line for the entire historical period of socialism and heightened their ability to distinguish between genuine and sham Marxism.

Under the Party's centralized leadership, the workers' propaganda teams have played a bigger role politically, while the poor and lower-middle peasants have stepped up their efforts to run schools in the rural areas. And greater progress has been made in building up the Party organizations in schools. Compared with 1965, the number of Party members among primary and middle school teachers and staff increased 2.6- and nearly 4-fold respectively in 1973. Communist Youth League members made up more than 26 per cent of the teachers and staff.

The ranks of the primary and middle school teachers and staff have also greatly expanded. With workers, poor and lower-middle peasants, demobilized army men and educated youth who have settled in the countryside taking part in educational work, the teachers' class composition

has undergone a noticeable change. The more than 420,000 part-time worker-peasant-soldier teachers have played an important role in the revolution in education.

With middle school graduates settling in the countryside and taking part in industrial and agricultural productive labour and universities enrolling students from among workers, peasants and soldiers with practical experience, there has been a fundamental change in the old educational system which advocated "giving first place to intellectual development" and "he who excels in learning can be an official" and divorced students from proletarian politics, from workers and peasants and from productive labour. A new proletarian educational system is gradually being instituted. Schools generally have established contacts with factories or production brigades or they run their own small factories and farms when conditions exist. Giving first place to transforming the students' ideology, many schools have introduced "open classroom" teaching that links pedagogical activities with society and organized students to go in for production while studying. All this has produced better teaching quality and further developed primary and middle school education.

In the course of the revolution in education, students have tempered themselves and developed morally, intellectually and physically. Besides enhancing their consciousness in class struggle and the two-line struggle, there has been a marked increase in their knowledge and ability necessary for carrying out the three great revolutionary movements — class struggle, the struggle for production and scientific experiment. As a result of combining theory with practice, their knowledge is fairly well-rounded.

Enthusiasm among the masses for running schools is soaring. With the extensive setting up of commune-, brigade- or factory-run schools, conditions have been created for

hundreds of millions of children of workers and peasants to go to school. The nation's total primary and middle school enrolment in 1973 was more than 30 per cent higher than in 1965. The enrolment rate of school-age children is as much as 90 per cent and junior middle school education has become universal in many big and medium-sized cities as well as in counties like Hsiyang in Shansi Province. Primary and middle schools have been established for the first time in minority peoples' areas where educational institution was non-existent before liberation. Hence the end of the primitive state in which people kept records by cutting notches or by tying knots.

### New Booklets on Criticism of Lin Piao and Confucius

Four booklets have been brought out by the People's Publishing House to meet the needs of workers, peasants, soldiers and cadres for deepening the criticism of Lin Piao and Confucius. They are: *Selected Passages From Lu Hsun's Works in Criticism of the Doctrine of Confucius and Mencius*, first two volumes of *Collection of Articles in Criticism of Lin Piao and Confucius*, and *An Anthology of Statements Since the May 4th Movement by Reactionaries, Feudal and Bourgeois Scholars Worshipping Confucius and Advocating Restoration of the Old Order*. The first volume of *Collection of Articles in Criticism of Lin Piao and Confucius* consists of 8 articles, including "Confucius — A Thinker Who Stubbornly Upheld the Slave System" and "The Struggle by Materialism Against Idealist Apriorism During the Western and Eastern Han Dynasties" by Yang Jung-kuo, a Chungshan University professor, "Was Confucius 'an Educator for the Whole People?'" by Tang Hsiao-wen. The second volume is a monograph by Yang Jung-kuo entitled "Confucius — a 'Sage' of the Reactionary Classes."

# Carry the Struggle to Criticize Lin Piao And Confucius Through to the End

A MASS political struggle to criticize Lin Piao and Confucius, initiated and led by our great leader Chairman Mao, is developing in depth in all spheres of life.

Both at home and abroad, the reactionaries and the ringleaders of various opportunist lines have been worshippers of Confucius. Chairman Mao has repeatedly criticized Confucianism and the reactionary ideas of exalting Confucianism and opposing the Legalist school in the course of half a century in leading the Chinese revolution and struggling against reactionaries at home and abroad and against opportunist lines. The bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao was an out-and-out disciple of Confucius. Like all reactionaries in history on the verge of extinction, he worshipped Confucius and opposed the Legalist school, attacked Chin Shih Huang, the first emperor of the Chin Dynasty, and used the doctrine of Confucius and Mencius as his reactionary ideological weapon in plotting to usurp Party leadership and seize state power and restore capitalism. Therefore, only by criticizing the doctrine of Confucius and Mencius advocated by Lin Piao can we repudiate the ultra-Rightist nature of his counter-revolutionary revisionist line penetratingly and thoroughly. This is of great immediate significance and far-reaching historic importance in strengthening education in ideological and political line, adhering to and carrying out Chairman Mao's revolutionary line, consolidating and expanding the tremendous achievements of the Great Proletarian Cultural Revolution, consolidating the dictatorship of the proletariat and preventing capitalist restoration.

A political swindler who did not read books, did not read the daily press and did not read documents, Lin Piao was a big Party tyrant and warlord who had no learning at all. He feverishly advocated the doctrine of Confucius and Mencius in dark corners behind people's backs, among his sworn followers and even in public. He hung Confucian canons on his walls and inscribed them in his diary as maxims. Why did he feverishly advocate the doctrine of Confucius and Mencius? Because it is a doctrine for restoring the old order. Lin Piao's reactionary ideological system was identical with that of Confucius and Mencius. Both

wanted to restore the old system and attempted to turn back the wheel of history.

Confucius and Mencius dished up a reactionary programme for restoring the slave system — "restrain oneself and restore the rites." Confucius said: "Once self-restraint and restoration of the rites are achieved, all under heaven will submit to benevolence," that is, all under heaven will submit to his rule. On many occasions after the Party's Ninth National Congress, Lin Piao advertised the notion: "Of all things, this is the most important: to restrain oneself and restore the rites." This fully shows how anxious he was to subvert the dictatorship of the proletariat and that he regarded the restoration of capitalism as the most important thing of all.

Confucius and Mencius preached that some are "born with knowledge." Mencius said: "If all under heaven are to have peace and order, who is there but me at the present day to bring it about?" Lin Piao made the reactionary concept of "innate genius" his theoretical programme against the Party. He compared himself to a heavenly horse, regarding himself as the "noblest of men," a superman. He spoke of "the heavenly horse flying through the skies, free and alone," plotting to usurp Party leadership and state power and set up a personal dictatorship.

Confucius and Mencius held that "only the highest, who are wise, and the lowest, who are stupid, cannot be changed." Lin Piao played up the same idealist conception of history and vilified the working people as capable only of wishing each other "good fortune and wealth" and thinking only about "oil, salt, sauce, vinegar and firewood."

Confucius and Mencius praised "virtue," "benevolence and righteousness" and "loyalty and forbearance," and Lin Piao clamoured that "those who rule by virtue will thrive; those who rule by force will perish." Here he viciously used Confucian language to attack revolutionary violence and the dictatorship of the proletariat.

Confucius and Mencius advocated the "doctrine of the mean," and Lin Piao blustered that this doctrine was "reasonable" and opposed the Marxist philosophy of struggle. He attacked the anti-revision-

ist struggle as "going to the extreme" because he wanted to surrender to Soviet revisionism and turn China into a colony of Soviet revisionist social-imperialism.

Confucius and Mencius advocated the philosophy of "recoiling in order to extend." Lin Piao wrote that he was "constrained to lodge for a time in the tiger's lair" and "quick to change miraculously according to circumstances." This is an unintentional confession that he was a bourgeois careerist and conspirator who nestled beside us and that the method he used was counter-revolutionary double-dealing.

Confucius and Mencius advocated the fallacy that "those who labour with their minds govern others; those who labour with their strength are governed by others." And Lin Piao lashed out at the "May 7" road, slandering cadres' going to take part in physical labour as a "disguised form of unemployment," and educated young people settling in the countryside as a "disguised form of reform through forced labour." His aim was to undermine Chairman Mao's great strategic plan for opposing and preventing revisionism and bringing up successors to the revolutionary cause of the proletariat.

Disciples of Confucius and Mencius "revere the doctrines of Confucius and ban all other schools." And Lin Piao taught his son to worship Confucius and read Confucian classics and wrote an inscription for his son in which he enjoined him to learn from the experience of ruling passed on by King Wen of the slave-owning Chou Dynasty before his death to his son, King Wu. Here Lin Piao dreamt of establishing a hereditary Lin dynasty.

All this shows that criticism of Confucius is indeed an important component of the criticism of Lin Piao. It is aimed at destroying the roots of Lin Piao's revisionist line and doing a better job in criticizing Lin Piao. The criticism of Lin Piao and Confucius is a serious class struggle and a thoroughgoing revolution in the realm of ideology in China today. It is a war declared on feudalism, capitalism and revisionism and a heavy blow to imperialism, revisionism and reaction. It is a matter of prime importance for the whole Party, the whole army and the entire Chinese people.

Whether one is active or inactive towards this cardinal issue of criticizing Lin Piao and Confucius is a test for every leading comrade. **The philosophy of the Communist Party is the philosophy of struggle.** To continue the revolution under the dictatorship of the proletariat, we must carry the struggle to criticize Lin Piao and Confucius through to the end. To struggle is to advance. Not to struggle is to retrogress, to collapse, to go revisionist. Those engaged in military affairs should study and learn book knowledge, while those engaged in work in the economic base should learn to understand the superstructure. The vital question is whether to undertake the criticism or not. If you are determined to make criticism, you will be able to emancipate your mind and do away with all

fetishes and superstitions, and you will press ahead in the face of difficulties.

Leading comrades at all levels should stand in the forefront of the struggle and discuss and grasp the criticism of Lin Piao and Confucius as a matter of paramount importance. They should earnestly study Marxism-Leninism-Mao Tsetung Thought and Chairman Mao's writings and instructions concerning this matter and take the lead in criticizing Lin Piao and Confucius. It is necessary to arouse the masses, compare the reactionary viewpoints of Confucius and Mencius with Lin Piao's reactionary fallacies and counter-revolutionary crimes, and to refute them item by item. It is necessary to link this criticism with current class struggle and the struggle between the two lines, persist in revolution, oppose retrogression, adopt a correct attitude towards the Great Proletarian Cultural Revolution and enthusiastically support new emerging socialist things. The ranks of those working in Marxist theory should grow in the course of the criticism of Lin Piao and Confucius. Leading cadres should go to the grass-roots units, test things at selected points, train a backbone force and grasp typical examples well. They should constantly analyse new trends in the struggle to criticize Lin Piao and Confucius, strictly differentiate between the two types of contradictions which are different in nature and, in particular, correctly handle contradictions among the people, and keep firmly to the general orientation of the struggle.

The worker-peasant-soldier masses are the main force in criticizing Lin Piao and Confucius. Armed with Mao Tsetung Thought, they are most resolute in breaking with old, traditional ideas and best know how to criticize Lin Piao and Confucius. "Confucius wanted to restore the rites and Lin Piao wanted to restore capitalism; they were one of a kind." Well said! With one vivid expression, the workers, peasants and soldiers have hit at the nub of the doctrine of Confucius and Mencius which Lin Piao preached. Only when the workers, peasants and soldiers rise in action can the criticism of Lin Piao and Confucius be carried out in a deep, thoroughgoing way. The revolutionary cadres and revolutionary intellectuals should take an active part in this struggle and make conscientious efforts to transform their world outlook. The workers, peasants and soldiers will welcome the progress made by some intellectuals who were quite deeply affected by the poison of Confucius and Mencius but who are educating themselves in the struggle.

**I care not that the wind blows and the waves beat; it is better than idly strolling in a courtyard.** We must act in the revolutionary spirit of daring to go against the tide, advance in the teeth of storms and, under the leadership of the Party Central Committee headed by Chairman Mao, carry the struggle to criticize Lin Piao and Confucius through to the end.

(*"Renmin Ribao"* editorial, February 2)

*Peking Review*, No. 6

# Lin Piao Is a Devout Disciple of Confucius

*The workers, peasants and soldiers, as masters of the country, have thrown themselves heart and soul into the mass movement to criticize Lin Piao and Confucius now developing in depth throughout China. They are the main force of this movement.*

*Following are articles by some Peking workers and reports on the movement in a village in Shantung Province's Chufu County (Confucius' native place) and Tsinghua University. — Ed.*

## Confucius Wanted "Restoration of the Rites," Lin Piao Wanted Capitalist Restoration

by the Workers' Theoretical Study Group at  
the Peking People's Printing House

THE spokesman of the decadent slave-owning aristocracy Confucius\* (551-479 B.C.) has been dead a good two thousand years and more, but his reactionary ideology has been in continuous use by successive reactionary ruling classes. The renegade and traitor Lin Piao, like all reactionaries in history, also reeked of reactionary Confucian ideology. "Restrain oneself and restore the rites" was Confucius' reactionary programme for restoring the slave system and he spent a lifetime running from place to place peddling it. Under the socialist system, Lin Piao also harped on this old refrain about "restraining oneself and restoring the rites." On a scroll he hung in his bedroom, he had written: "Of all things, this is the most important: to restrain oneself

and restore the rites," i.e., the most important thing was to restore capitalism. This fully demonstrates that Lin Piao and Confucius both trod the same old path of restoring the old system. Master and disciple, they were separate in time but identical in their reactionary nature.

Confucius lived towards the end of the Spring and Autumn Period (770-476 B.C.) when slave uprisings were frequent because of the slave-owning aristocracy's harsh exploitation and oppression and when new, feudal relations of production were in the ascendant and unprecedented social changes were under way. A faithful running-dog of the slave-owning aristocracy, Confucius who had an ardent love for the dying slave society viewed the rising feudal system with extreme trepidation and great hatred. He abused the revolutionary actions of the rebelling slaves as "offending their superiors and creating havoc" and was consumed with hatred for the Legalists who were against the slave-owning system and advocated the rule of "law." He wandered from state to state offering his shoddy goods of "restraining oneself and restoring the rites and all under heaven will submit to benevolence," hoping that people would restrain their desires and act according to the rites of the slave system of the Chou Dynasty, i.e., "not to look at things, listen to things, say things and do things which do not conform to the rites."



Workers at the Peking People's Printing House write criticisms of Confucius on a blackboard.

\* See *Peking Review*, 1973, No. 41, "Confucius — A Thinker Who Stubbornly Upheld the Slave System," by Yang Jung-kuo.

He tried by his mumbo-jumbo of "restraining oneself and restoring the rites" to revive extinct states under the slave system, restore the reactionary rule of the slave-owning aristocracy, reinstate the decadent old aristocrats who had lost their power and privileges and go back to the slave society of Western Chou (c. 1066-771 B.C.) of his dreams. It can be seen from this that "restraining oneself and restoring the rites" publicized by Confucius was a reactionary programme of the slave-owning aristocracy for restoring the slave system.

That bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao, the devout disciple of Confucius, took over this reactionary Confucian ideology as a reactionary ideological weapon to subvert the dictatorship of the proletariat and restore capitalism. He watched with deep hatred and fear the great victories won in China's Great Proletarian Cultural Revolution and the unprecedented consolidation of the dictatorship of the proletariat and promptly undertook to restore capitalism as the most important thing. For this reason Lin Piao seized upon Confucius' "restraining oneself and restoring the rites" as a precious gift and held it close to his heart. If old Confucius down in the underworld could have heard what Lin Piao said, he would have jumped with joy and crowed: "Just like me! Just like me! He not only resembles me ideologically, he uses my very words!"

People may well ask why the words and deeds of Lin Piao and Confucius were so similar despite the lapse of more than two millennia between them. This is not very strange. They both had the same counter-revolutionary stand and carried out a political line of restoration and retrogression. "Restraining oneself and restoring the rites, all under heaven will submit to benevolence" which Confucius clamoured about had the reactionary political aim of "reviving states that have been extinguished, restoring families whose line of succession has been broken, and calling to office those who have retired to obscurity."

The wild panegyrics of Lin Piao, who was a running-dog of the bourgeoisie and other exploiting classes, for "restraining oneself and restoring the rites" as uniquely the biggest and the most important thing were aimed at restoring capitalism and "liberating politically" all the overthrown landlords, rich peasants, counter-revolutionaries, bad elements, and Rightists at home and reinstating them; internationally, he begged for the "nuclear umbrella" of the Soviet revisionists, trying to become a tsarevitch of the Soviet revisionist new tsars and turn China back into a semi-feudal and semi-colonial society.

The wheel of history, however, rolls inexorably forward. Peddling "restraining oneself and restoring the rites," Confucius in his time could not prevent the slave society from being replaced by the feudal society. Lin Piao's attempt to use "restraining oneself and restoring the rites" to drag socialist China back into capitalism also was a hankering for the impossible!

Chairman Mao has taught us: **"The socialist system will eventually replace the capitalist system; this is an**

**objective law independent of man's will."** The cause of socialism in our great motherland is advancing triumphantly everywhere. Lin Piao and his gang's vain attempt to stem this revolutionary torrent only resulted in their being drowned by it and being completely obliterated!

## The Working People Will Not Tolerate Slanders

by Li Yuan, worker at the Peking People's Printing House

**D**IFFERENT classes have always had different attitudes towards the labouring masses. Marxist-Leninists hold that the activities in the making of history are undertakings by the masses. **"The wealth of society is created by the workers, peasants and working intellectuals."** To maintain their reactionary rule, however, all exploiting classes in history have always advertised the notion that "only the highest, who are wise, and the lowest, who are stupid, cannot be changed." While shamelessly presenting themselves as born geniuses with foresight and vision and great men rising head and shoulders above the rank and file, they slander the labouring masses as "stupid people" and "rabble."

The defender of the corrupt and decadent slave system more than 2,000 years ago, Confucius spread the fallacy that the slave-owners and aristocrats were born to be rulers while the labouring masses were destined by heavenly mandate to be ruled and that the slave system of exploitation and oppression of man by man was natural and eternal. Confucius' reactionary ideas which did not disappear with the collapse of the slave system have been used for generation after generation by the exploiting classes to drug the working people and enslave and exploit them. To change the Party's basic line and restore capitalism, Lin Piao, who inherited the mantle of Confucius, picked up such shop-worn stuff as the notion that there are "the highest, who are wise, and the lowest, who are stupid."

Confucius maintained that the slave-owning aristocrats were "gentlemen" with a deep understanding of the cardinal principles of justice while the labouring masses were "mean men" concerned only with small favours and gains. Singing Confucius' tune, Lin Piao babbled: What the workers and peasants care about is how to get money, rice, cooking oil, salt, vinegar and fuel and how to support their families. . . . Lin Piao said that he had a brain "which is well-endowed and particularly intelligent, unlike any others." Though separated in time by more than 2,000 years, Confucius and Lin Piao were linked by the same ideas. Both claimed to be saviours and smeared the working people as idiots. Lin Piao was a faithful disciple of Confucius in the true sense.



Chairman Mao has pointed out: **"The lowly are most intelligent; the elite are most ignorant."** The elite referred to here are the overlords who divorce themselves from labour, the masses and practice; they belong to the moribund exploiting classes. They are most ignorant because they do not even have a smattering of any learning — "whose four limbs do not toil, and who do not know the difference between the five grains." Confucius and Lin Piao were among such parasites.

On the other hand, by their labour and wisdom, the broad labouring masses achieve everything — mining minerals, opening up fertile land, levelling mountains, changing the course of rivers, putting up tall buildings, constructing bridges across mighty rivers, sending up man-made satellites and advancing science and technology to the world's top level. It is up to them to smash the old society to pieces and to build a new world. Giving no thought to personal gain or loss, favours or complaints, the workers aspire to emancipate all mankind. Filled with insatiable greed, Lin Piao and a handful of other representatives of the bourgeoisie wallowed in extravagance and debauchery. They were not "geniuses" or "sages" at all, but evil-doers and dregs of society.

In trying to poison the minds of the masses with the notion that there are "the highest, who are wise, and the lowest, who are stupid," Lin Piao and his kind dropped to their hands and knees before Confucius and slung mud at the labouring masses. They dreamt that when their scheme succeeded, the vast expanse of China would become a unified Lin dynasty. This was sheer wishful thinking. *The Internationale* has put it well: "The earth belongs to us the workers, no room here for those who shirk." The working people will never tolerate slanders. Lin Piao and his gang could never succeed in their futile efforts to restore capitalism.

## Ex-Tenants Repudiate Lin Piao and Confucius

LOCATED west of Confucius' tomb (his surname was Kung, his name Chiu), the Hsilinhsi Production Brigade in Chufu County, Shantung Province, was before liberation a village inhabited by tenants of the "Kung Family," lineal descendants of Confucius. For generations, they had had their fill of oppression and exploitation toiling in the manors of landlords with the surname "Kung." In their recent criticism of the Lin Piao anti-Party clique's crimes, they cited a host of facts from their own experience to repudiate Confucius.

### Two Different Classes With the Same Surname

In pre-liberation Hsilinhsi Village, 215 of the 220 peasant households bore the surname "Kung"; apart from 3 rich peasant and 15 middle peasant families, 147 families worked for the "Kung Family" as tenant-



A former farm labourer of the "Kung Family" in Chufu County joins the P.L.A. men in criticizing Confucius. Showing a chain used by Confucius' descendants to suppress the labouring people, he angrily exposes the hypocrisy of Confucius' "benevolence and love."

peasants, masons, gardeners, forest caretakers, odd hands and musicians. Under the signboard of "benevolence, righteousness and virtue" as advocated by Confucius, the "Kung Family" deceived the masses by saying that "the Kungs are one family." In fact, these descendants of Confucius bled the tenant-peasants with the same surname white without showing the slightest "benevolence and righteousness."

For example, there is Kung Kuang-fu's family. Both his father and grandfather were forced to sell their children, including Kung Kuang-fu himself. In those dark old days, 26 people were beaten up by the "Kung Family" for being unable to pay the rent, 15 were driven into early graves and more than 50 families fled the village to beg in other places.

Kung Fan-chen, secretary of the brigade's Party branch, said: "Generation after generation, the 'Kung Family' collected rents while we were forced to pay them. There are two classes with the same surname of 'Kung.' The Kungs never belong to one and the same family."

Getting to the essence of Confucius' saying that "benevolence is to love all men," 57-year-old Sung Wen-hsiu said: "Far from 'loving all men,' Confucius and his descendants simply meant consuming men! Those of the 'Kung Family' mumbled that theirs was a family of 'benevolence and righteousness' and of 'virtue,' but ac-

tually they were rotten to the core!" "At that time," she continued, "my husband sweated from dawn till dusk repairing houses for the 'Kung Family' and was later sacked because he got sick from over-work. My mother-in-law fared even worse when she was young. One year when a baby girl was born in the 'Kung Family,' she was forced to leave her own child and become a wet-nurse. What is more, she was forced to change her surname from 'Kung' to 'Chen' according to the 'Kung Family's' stipulation that men and women with the surname of 'Kung' cannot be servants and housemaids. Her lactation having dried up, she was thrown out only to see her own son die of starvation." With great indignation, Grandmother Sung concluded: "It is not the surname but the class that counts. People of the same class are dear to one another, but not those of the same clan. By chanting Confucius' 'benevolence and love,' Lin Piao intended to make us forget class struggle and let the landlords and capitalists make a come-back. We poor and lower-middle peasants will never tolerate this."

### **Don't Believe in "Heavenly Mandate," But in the Revolution**

Like Confucius who advertised the concept of the "heavenly mandate," Lin Piao made a big fanfare about the theory of "innate genius." The poor and lower-middle peasants of the Hsilinhsi Brigade pointed their fingers at these fallacies of Lin Piao and Confucius by contrasting their past sufferings with today's happiness. With political power in the hands of the "Kung Family" before liberation, the down-trodden tenants could neither increase production nor improve their living standards. The "Kung Family" used Confucius' rubbish that "life and death are preordained, riches and honours come from heaven" to deceive and benumb the labouring people so as to make them slaves for ever and prevent them from rising in resistance. But the people believed in neither heaven and fate nor in gods and ghosts, and kept rising in revolt and making revolution. Under the leadership of the Party and Chairman Mao, we distributed the land and grain of the "Kung Family" and established the dictatorship of the proletariat in 1949. Following this, we embarked on the road of collectivization which brought about tremendous development in production. Per-hectare grain yield jumped from about one ton in the early post-liberation years to more than ten tons in 1973.

Unable to pay the rent, Kung Chao-fu and his family were forced to run away and wander from place to place before liberation. His father and younger brother died of starvation, his mother went insane and his elder brother was seriously bitten by a landlord's dog. It was not until the year of liberation that he returned to his native village. Now he has a family of six living in a five-room brick house with grain reserves enough for six months' consumption. Looking back on the past, he could not help denouncing Confucius' concept of the "heavenly mandate" with great indignation. He said: "According to Confucius' nonsense, we were supposed to be preordained to go hungry from generation to gen-

eration. But the fact is we poor and lower-middle peasants led by the Communist Party and Chairman Mao are capable of making revolution, defeating our enemies and increasing production. This has fully proved that Confucius' concept of 'heavenly mandate' was pure humbug."

### **24 Years Outstrip 2,400 Years**

Throughout his lifetime, Confucius dreamt of restoring the old order. Likewise, Lin Piao blathered that "the present is not as good as the past." The poor and lower-middle peasants of the Hsilinhsi Brigade gave them the lie with iron-clad facts.

Confucius died more than 2,400 years ago. In the long years before liberation, the cultivated land and population in Hsilinhsi Village dwindled year after year. The impoverished peasants could hardly keep body and soul together and what they handed down from generation to generation were baskets and sticks for begging.

In the short span of 24 years after liberation, the village has changed beyond recognition under the leadership of the Party and Chairman Mao. It is a far cry from what it was in the 2,400 years before liberation. In the past, the poor and lower-middle peasants owned nothing; a few rich and middle peasants had nine oxen, five donkeys and two iron-wheeled carts. The brigade now has 45 electric motors, 21 diesel engines, 100 small rubber-tyre carts and 15 big ones as well as two tractors, while its production teams have their own sowers, winnowers, grain crushers, flour grinders and other machines on top of more than 150 draught animals including oxen, donkeys, mules and horses.

In striking contrast to the pre-liberation days when the tenants suffered a great deal from usury, the brigade now has more than 1.2 million yuan in public accumulation funds and every peasant household has money in the bank. Before liberation, all nine brick-and-tile houses in the village belonged to the rich peasants, whereas the poor and lower-middle peasants lived in adobe houses. Tile-roofed houses with more than 470 rooms have been put up by the collective and another 1,300 rooms built by the brigade members themselves. There are 160 bicycles and scores of sewing machines as well as radio sets and clocks and watches among the 330 families in the village.

It was said that Confucius was a man keen on promoting education among the people. But illiteracy was common before liberation when all but two villagers were illiterate. The village now has four college students and more than 100 middle school graduates and all school-age children are in school. Those illiterates who are middle-aged or older go to evening schools to learn to read and write. Gone are the days when Confucius monopolized education and culture. The poor and lower-middle peasants are now masters of culture.

Kung Ching-wu, an old poor peasant, angrily said: "By hoisting the tattered banner of 'restraining oneself and restoring the rites' preached by Confucius and slandering the dictatorship of the proletariat as 'tyranny,' the traitor Lin Piao vainly tried to have the

'Kung Family' again sit on the backs of the people and turn back the wheel of history. This will never succeed!"

## Criticizing Confucius Is a Component Part of the Criticism of Lin Piao

THE Tsinghua University Committee of the Communist Party of China ran study classes recently for the university's cadres and workers as a step in deepening the criticism of Lin Piao and Confucius.

Those attending summed up their study in the following way: Lin Piao was an out-and-out disciple of Confucius. His reactionary political, ideological and organizational line as well as his counter-revolutionary tactics were closely linked with Confucius' reactionary ideology. Criticism of Confucius is a component part of the criticism of Lin Piao and it is an important political struggle.

Lin Piao followed Confucius' example: In trying to restore capitalism, he advocated "restraining oneself and restoring the rites"; he preached the theory of "innate genius," alleging some were "born with knowledge," in an attempt to usurp Party leadership and seize power; he spread the idealist conception of history that "the highest, who are wise, and the lowest, who are stupid, cannot be changed," maliciously slandering the working people; he advertised "virtue," "benevolence and righteousness" and "loyalty and forbearance" to attack the dictatorship of the proletariat; he peddled the "doctrine of the mean" to oppose the Marxist philosophy of struggle; he applied the reactionary worldly philosophy of Confucius and Mencius in forming a clique and engaging in intrigues and conspiracy; he attacked the "May 7" road by advocating the exploiting class ideology that "those who labour with their minds govern others; those who labour with their strength are governed by others"; he told his children to worship Confucius and study Confucian canon in dreaming of setting up a hereditary Lin dynasty. Through discussions, everyone in the study classes has come to recognize more clearly the ultra-Rightist nature of Lin Piao's line and this has further aroused their proletarian indignation against Lin Piao.

Through study the cadres and workers held that the doctrine of Confucius and Mencius was the reactionary ideological weapon used by the representatives of all reactionary ruling classes in Chinese history to oppress the working people. Lin Piao worshipped the doctrine of Confucius and Mencius and did his utmost to peddle it precisely because he wanted to turn back history, change the Party's basic line and restore capitalism. Some in the study classes noted that "to restrain oneself and restore the rites" was Confucius' reactionary programme for restoring the old order of the slave system of the Western Chou Dynasty and that Lin Piao had said more than once: "Of all things, this is the most important: to restrain oneself and restore the rites." This clearly exposed Lin Piao as making the restoration of capitalism the most important thing and fully revealed his counter-revolutionary scheme to subvert the dictatorship of the proletariat.

The cadres and workers in the study classes pointed out that to restore the slave-owners' rule, Confucius and Mencius arrogantly demanded: "If all under heaven are to have peace and order, who is there but me at the present day to bring it about?" Lin Piao compared himself to a "heavenly horse" and claimed himself to be the "noblest of men" and a superman, blustering: "A heavenly horse flying through the skies, free and alone." His diehard accomplice Chen Po-ta wildly echoed this. These were precisely the positions taken by disciples of Confucius and Mencius. Here the futile ambition of Lin Piao and company to stage a coup d'etat and bring about a restoration and a fascist dictatorship was completely exposed.

The cadres and workers linked Lin Piao's restoration plot with the statements and moves of those in history who plotted a restoration of the old order and with the facts of class struggle in today's society and concluded that all were inseparable from the doctrine of Confucius and Mencius. Therefore, to prevent a capitalist restoration and to continue the



Part of Tsinghua University's exhibition on criticizing Lin Piao and Confucius.

revolution, it is necessary to deepen the criticism of Lin Piao and Confucius and, in particular, grasp their ultra-Rightist nature — their plot for a restoration.

The cadres and workers linked their study with class struggle and two-line struggle in the field of education, and with remoulding the world outlook of intellectuals. They came to feel deeply that criticism of Confucius was not something that was far-removed from them but a very real struggle to transform one's own world outlook. Some pointed out that the doctrine of Confucius and Mencius, having prevailed in China for more than 2,000 years, had a deep influence on intellectuals. Looking down upon workers and peasants, despising labour, regarding knowledge as one's private property and seeking to sell it at a good price, observing the "doctrine of the mean," advocating the concept

that "he who excels in learning can be an official," etc. — such are the ideological problems often found among intellectuals. Only by criticizing the doctrine of Confucius and Mencius can the deepest roots of these ideological problems be exposed. Therefore, deep-going criticism of Lin Piao and Confucius is sure to greatly help intellectuals remould their world outlook.

The cadres and workers agreed that such deep-going criticism is a major issue concerning consolidating and expanding the achievements of the Great Proletarian Cultural Revolution, consolidating the dictatorship of the proletariat and preventing a capitalist restoration. It is a revolution for a complete rupture with old culture, old traditions and old ideology. It is in line with the need to transform the superstructure and to remould the ideology of intellectuals.

## Dead Soul of Confucius, Fond Dreams of New Tsars

— Comment on the despicable performance of the Soviet revisionists in worshipping Confucius and opposing the Legalist school

by the Peking University and Tsinghua University Group for Mass Criticism

MARCES of worshipping Confucius have been staged recently in some dark corners of the world. The most clumsy one is the foul performance to worship Confucius and oppose the Legalist school staged in Moscow and directed by the Soviet revisionist new tsars. From this performance by the Soviet revisionists, one can see their fierce social-imperialist features more clearly than ever.

### Opposing China Is the Aim of Worshipping Confucius and Opposing the Legalist School

In the past few years the Soviet revisionist renegade clique has recruited a group of hack writers to whip up wave after wave of veneration for Confucius and opposition to the Legalist school, in the course of which sinister meetings were convened and a string of articles and treatises published. They nauseatingly extolled Confucius as the "most holy sage and foremost teacher of China," an "ingenious and wise statesman," and a "respected" "activist in state affairs," and, among many other things, they said that "it is precisely because of Confucianism that the Chinese are what they are and the Chinese civilization has such unique features." The Soviet revisionist new tsars have outdone all reactionaries in the history of China in their worship of Confucius and they are truly worthy of being the modern disciples of the "modern sage."

People can only ask: Why are they so interested in Confucius who lived more than 2,000 years ago that they prostrate themselves before him? As to

this kind of question, Lu Hsun long ago penetratingly pointed out: "It is said now that many people of other countries set great store by China's old culture. Are they really doing so? They are only making use of it."

The fundamental aim of the Soviet revisionists' worship of Confucius and opposing the Legalist school is to oppose China. The essence of foreign imperialists' veneration of Confucius is to oppose or "subjugate China." Lu Hsun once said: "I believe that if foreigners are to subjugate China, . . . Confucius would be even more revered."

In exposing the imperialist attempt to divide China, Lenin pointed out that, to the bourgeoisie, China was a "choice morsel." For many years all imperialist wolves tried to devour this "choice morsel" and the present Soviet revisionist social-imperialists even want to devour it alone. Only because this piece of meat is very tough, no one has been able to bite into it for years. But the Soviet revisionist new tsars have not given up their wild ambition to subjugate China. For years, while stationing troops on the Chinese border as a military threat, they have also adopted the anti-China tactics of looking for agents to subvert from within and put their hopes on such renegades and traitors as Liu Shao-chi and Lin Piao. Veneration of Confucius by the Soviet revisionists is to meet the needs of these anti-China tactics.

Confucius was a reactionary thinker who stubbornly upheld the slave system. He lived in the latter part of the Spring and Autumn Period when the slave

system was being replaced by the feudal system. Throughout his life, his words and deeds ran counter to the direction of historical developments in his time. Confucianism is the ideology of the declining slave-owning class and a reactionary ideological system which opposes progress and revolution and advocates retrogression and restoration of the old order. It has been proved by history that all reactionaries who advocate retrogression and restoration bank on the dead soul of Confucius and use it as an ideological weapon for their counter-revolutionary restoration. All reactionaries and the chieftains of opportunism in the Party have been worshippers of Confucius. Both Liu Shao-chi and Lin Piao were left-over evils of Confucius. Because they wanted to restore capitalism in China and turn back the wheel of history, they inevitably sought the aid of Confucius, the supreme master of counter-revolutionary restoration, and looked for support from imperialism and social-imperialism. The criminal aim of the Soviet revisionist new tsars in worshipping Confucius is to support such faithful disciples of Confucius as Liu Shao-chi and Lin Piao and fan up counter-revolutionary opinion in their vain attempt to subvert the proletarian dictatorship in China, restore capitalism and turn China into a colony of Soviet revisionist social-imperialism.

Back in the early 1960s when our country encountered temporary economic difficulties and the class struggle at home and abroad was very sharp and intense, Liu Shao-chi who talked glibly about the "greatness of the old master Confucius" impatiently came into the open. While viciously attacking the general line, the big leap forward and the people's communes, he again dished up his sinister book on "self-cultivation" to feverishly peddle the doctrine of Confucius and Mencius. He directed a sinister meeting of worshipping Confucius in Confucius' native place in Shantung Province, fanatically lauding the "benevolence" advocated by Confucius as "treating a person as a human being." In co-ordination, the Soviet revisionist renegade clique also came out with a big fanfare, wildly attacking China's general line, big leap forward and people's communes. Flaunting the torn banner of worshipping Confucius and lauding the doctrine of Confucius and Mencius as "humanism" and "fraternity," it openly supported Liu Shao-chi and his gang in trying to bring about "peaceful evolution" in China.

When China's Great Proletarian Cultural Revolution was at a high tide, the Soviet revisionist renegade clique wailed dirges over Liu Shao-chi's downfall. Their hired writers clamoured that "the Confucian school stands for the establishment of a government of benevolence" and "the overthrow of the power of a tyrant who failed to discharge his duties as a father." They thus gave the hint to Lin Piao to act on the will of his Soviet revisionist masters, that is, to carry out subversive activities from within so as to realize the Soviet revisionists' fond dream of subjugating China. Hearts which have a common beat are linked. At the crucial moment of victory in the Great Proletarian

Cultural Revolution, the "super spy" Lin Piao extolled Confucius to the skies and at the same time conspired to stage a counter-revolutionary coup d'etat. In his notorious plan for an armed counter-revolutionary coup d'etat entitled *Outline of Project "571,"* he made it clear that he wanted to go over to the Soviet revisionists and seek their "nuclear umbrella" and he was sure that their counter-revolutionary "action will get the Soviet Union's support." The Soviet revisionists dreamt of subjugating China whereas Lin Piao tried vainly to restore capitalism; the former wanted to be an overlord whereas the latter, a puppet emperor. They prostrated themselves and burnt incense before the dead soul of Confucius, performing a "duet" of collaboration from within and without.

By invoking the dead soul of Confucius to support his faithful disciple Lin Piao, the Soviet revisionist renegade clique was only repeating the old tsars' stock trick in their aggression against China. When Yuan Shih-kai made a big noise about worshipping Confucius after the Revolution of 1911 in order to make a comeback, a cultural spy of the old tsar at that time zealously extolled "Confucianism." He babbled that it was "China's unique and most fundamental doctrine," alleging that China would "lose her culture" and "not be able to make any progress for ever" if she should abandon "Confucianism." He even spread the tale that the destiny of China lay in the "revival of the ancient way." All this was a terrific din calling for a monarchic restoration by Yuan Shih-kai and an attempt to provide the old tsar with a spiritual weapon to be used in his counter-revolutionary adventure of aggression against China. In the footsteps of their predecessors, the Soviet revisionist new tsars now describe Confucianism as "China's unique cultural treasure" and attack the current struggle in China to criticize Confucius as a campaign to "negate cultural traditions." This is indeed a case of one black line running through two dynasties.

### **Shameless Renegades to the Proletarian Dictatorship**

In order to support Lin Piao, faithful disciple of Confucius, to restore capitalism in China, the Soviet revisionist renegade clique regarded the proletarian dictatorship in China as a thorn in its flesh. They raised the tattered banner of "humanitarianism" as their reactionary ideological weapon in attacking the proletarian dictatorship. These inheritors of "humanitarianism" are beside themselves with joy at discovering the so-called "humanitarian tradition" at the more than 2,000-year-old tomb of Confucius and treat it as a priceless treasure. They have added to Confucius' concept of "benevolence" a lustre of "fraternity," "love of man" and "humanitarianism," and praised Confucius and Mencius who "regarded the people's interests as the ultimate and highest goal in state administration." According to their preaching, Confucius' concept of ruling a country was that the ruler should "show concern for the people," "must not rely on violence" and should "exercise government by means of virtue." On

the other hand, they vilify the Legalist school as an "inhuman" "ideological system of autocratic tyranny," curse the first emperor of the Chin Dynasty Chin Shih Huang (259-210 B.C.) as "the most ruthless tyrant in world history," and madly defame China's proletarian dictatorship as "dictatorial," "autocratic," "tyrannical" and "totalitarian." These are nothing but typical howls of renegades to the proletariat!

Marxism regards the state as the machinery for class rule and **"the instrument by which one class oppresses another. It is an instrument for the oppression of antagonistic classes; it is violence and not 'benevolence.'**" In history there is the violence of the revolutionary classes and the violence of the reactionary classes. In talking about dictatorship and violence, we should always bear in mind the fundamental fact in history — the division of society into classes.

Confucius was a diehard apologist for the dictatorship of the slave-owning class. "Benevolence," "the rule of virtue" and the other ways of ruling a country he advocated were ways of oppression by which the slave-owning aristocracy tried to suppress the slaves. According to the *Tso Commentary*, when the reactionary slave-owning aristocracy put down a slaves' uprising and ruthlessly slaughtered the slaves, Confucius exclaimed "excellent," clamouring that "strict measures should be adopted" towards slave insurrections. To suppress the newly rising forces of the landlord class, Confucius killed Shaocheng Mou, a reformer, on charges of "disruptive acts against the government." Where in this could one find an iota of "humanitarianism" in Confucius or a trace of his "love of all men"? These hard facts have exposed Confucius' hypocritical talk about "benevolence, righteousness and virtue" and bared the Soviet revisionists' real intent of depicting him as a "humanitarian." Chin Shih Huang, an outstanding statesman of the newly rising feudal landlord class, followed the trend of the development of history, rejected the doctrine of Confucius and Mencius, applied laws advocated by the Legalists, unified China through war, abrogated the vassalage left over from the slave-owning system and established a centralized dictatorship of the feudal landlord class on the basis of the prefectural system. He used this dictatorship to resolutely suppress with violence the reactionary Confucianists who were vainly trying to restore the slave system. All these were precisely revolutionary actions to defend the dictatorship of the newly rising feudal landlord class. Today in attacking the revolutionary violence and revolutionary dictatorship practised by Chin Shih Huang, the Soviet revisionists are sitting on the same bench with the dregs of the then reactionary slave-owning class.

Thus, by worshipping Confucius, opposing the Legalist school and styling itself an admirer of Confucian "rule of virtue," the Soviet revisionist renegade clique has found a worn-out fig-leaf to try to cover up its fascist dictatorship. But the fact is that Brezhnev and his ilk, like Confucius, are downright hypocrites. In the present-day Soviet Union, there are concentra-

tion camps and "lunatic asylums" all over the country, where police and secret agents rampage, where people considered not so tractable are arrested and subjected to interrogation, or in more serious cases, imprisoned and murdered, and where the minority peoples suffer all kinds of national oppression.

In a word, the Soviet Union under the yoke of the Soviet revisionist renegade clique has already become an absolute big jail for its people of all nationalities. When this clique speaks of "humanism," it means ruthlessly suppressing the working people while vindicating renegades, Trotskyites, counter-revolutionaries and bourgeois elements. As Chairman Mao has penetratingly pointed out, **"The Soviet Union today is under the dictatorship of the bourgeoisie, a dictatorship of the big bourgeoisie, a dictatorship of the German fascist type, a dictatorship of the Hitler type."** The following question may be put to the gentlemen of Soviet revisionism: What essential difference is there between your "humanism" and what Confucius called "rule of virtue" which was actually a dictatorship of the slave-owning aristocracy?

As to such shop-worn expressions as "dictatorial" and "totalitarian" which the Soviet revisionist renegade clique uses to attack the proletarian dictatorship in China in its round of Confucius-worship and cursing Chin Shih Huang, the Chinese people have heard them too often and are tired of them. U.S. imperialists such as Dean Acheson and his like fumed and cursed us in the same manner as far back as 1949 when the People's Republic of China was founded.

Indeed, all counter-revolutionaries and revisionists of old also cursed the dictatorship of the proletariat in the same vein. That counter-revolutionary butcher Thiers, for one, reviled the Paris Commune, saying it was the "tyrants of labour" and howled for liberating Paris from the rule of the vicious and cruel tyranny. That shameless renegade to the proletariat, Kautsky, also venomously attacked the Soviet state under the proletarian dictatorship led by Lenin, saying that it was a dictatorial system and despotic. And now these gentlemen of Soviet revisionism can only hum the tunes of their counter-revolutionary and revisionist progenitors without being able to utter anything new. Their hue and cry only shows to what shameful extent they have degenerated in their betrayal of the theory of proletarian dictatorship.

### Diehard Champions of Old Traditions

China's Great Proletarian Cultural Revolution is a great political revolution carried out by the proletariat against the bourgeoisie and all other exploiting classes. It is also a great revolution in the ideological sphere. It has smashed the two bourgeois headquarters of Liu Shao-chi and Lin Piao and further consolidated and strengthened the proletarian dictatorship, and this is a heavy blow to Soviet revisionism for it has once again failed to make its dream of subjugating China come true. This being so, the Soviet revisionist renegade clique has been in a fit of hysterical outbursts against China's Great Proletarian Cultural

Revolution, ten times more frenzied and a hundred times greater in its hatred than before. Its opposition to the Legalist school and cursing of Chin Shih Huang are only one of their especially shrill cries.

The pen-men in the pay of Soviet revisionism falsely accuse the Legalists of "having destroyed education and culture on all accounts" and curse Chin Shih Huang for being so "vicious" as to have "burnt books and buried Confucian scholars alive"; from this they proceed to venomously attack China's Great Proletarian Cultural Revolution, alleging that this revolution "has broken away from the progressive tradition" and "has practically destroyed all the old books as in the time of Chin Shih Huang"; in a word, it has "destroyed culture."

Marxism holds that a given culture is the product of a given politico-economic system and has a reaction on the politics and economy of a given society. Historically speaking, the assumption of power by a newly rising class invariably goes hand in hand with a fierce class struggle in the realm of ideology, with "all the old ideas handed down by tradition" being "flung into the lumber-room as irrational." On the other hand, all decadent and reactionary classes invariably preach the "worship of things ancient" and "restoration of the old order" and use the old traditions to resist the revolutionary tide and safeguard their rotten cause. Following the unification of China by Chin Shih Huang, the reactionary aristocrats and Confucian scholars came into the open to use things ancient to denounce the contemporary and attack the new system of centralized political power.

With a view to consolidating the newly established dictatorship of the landlord class and striking at restorationist forces, Chin Shih Huang decreed the "burning of books and burying of Confucian scholars alive." This was a revolutionary move to suppress the followers of Confucius and Mencius advocating the restoration of the old order, a revolution aimed at crushing the slave-owners' restorationist forces in the realm of the superstructure, and an exercise of dictatorship over the reactionary class in the ideological and cultural fields.

Ever since the division of human society into opposing classes, there has never been an all-inclusive culture; there is only culture of a definite class, that of the exploiting classes and that of the labouring people, the progressive culture representing a newly emerging class and the reactionary and decadent culture reflecting the ideas of a class in decline. At all times there is a struggle between the two types of culture. "There is no construction without destruction, no flowing without damming and no motion without rest." To oppose one culture and defend another — this has been done by all classes in history, with only a difference in nature.

In this era of ours, there is either the culture of the proletariat, or that of feudalism, capitalism and revisionism. It was solemnly proclaimed long ago in the *Manifesto of the Communist Party* that the com-

munist revolution in "its development involves the most radical rupture with traditional ideas" — that is, to wipe out feudal, capitalist and revisionist culture and establish and develop a brand-new culture of the proletariat in the course of revolution. With regard to the cultural heritage handed down by history, we must also take an analytical Marxist attitude: "It is imperative to separate the fine old culture of the people which had a more or less democratic and revolutionary character from all the decadence of the old feudal ruling class" and one should never swallow anything and everything.

The Great Proletarian Cultural Revolution in China has repudiated the fallacies of feudalism, capitalism and revisionism in the ideological field, firmly eliminated the old ideas, old culture, old customs and old habits while extensively fostering new ideas, new culture, new customs and new habits, with the result that great, earth-shaking changes have taken place and are still taking place in the entire look of the country both ideologically and culturally. The leadership in the realm of the superstructure is now firmly in the hands of the proletariat, and the workers, peasants and soldiers have truly become the masters of all sciences and culture. All spiritual wealth in human history is created by workers, peasants and other labouring people, but for several thousand years this was monopolized by a few spiritual aristocrats of the exploiting classes. With the great victory of the Great Proletarian Cultural Revolution, this reversal of history has been reversed back. This is a very great cause never attempted by our forbears and has won universal acclaim from revolutionary people all over the world. The Soviet revisionist renegade clique, however, has taken the reactionary stand of all exploiting classes and made desperate and plaintive cries, cries which betray the clique as a gang of diehard champions of the old ideas, old culture, old customs and old habits of the exploiting classes.

What after all is the "culture" this clique is preserving and upholding? Today, in the Soviet Union under the yoke of the Soviet revisionist renegade clique, there is a hotch-potch of everything capricious in the ideological realm, ranging from the "pan-Slavism" of the old tsars to the social-imperialism of the new tsars, from the rotten doctrine of Confucius and Mencius to "Western culture" now so much in vogue, from religious fanaticism to the inculcation of sex and robbery. The only thing banned in the Soviet Union today is genuine Marxism-Leninism, the revolutionary ideology of the proletariat.

The Soviet revisionist renegade clique has not only revived in an all-round way reactionary imperialist ideology and culture at home but, to subjugate China, it has also tried to sell the lot to China and make it enter into a reactionary alliance with China's old culture. Chairman Mao says: "Imperialist culture and semi-feudal culture are devoted brothers and have formed a reactionary cultural alliance against China's new culture." With the Great Proletarian Cultural

Revolution having won great victories, the Soviet revisionists and Lin Piao sang in chorus, viciously attacking the Great Proletarian Cultural Revolution in China, cursing new socialist things born of the revolution and stubbornly trying to revive already perished old ideas and old culture lest they should become extinct altogether. Their criminal aim is to protect these reactionary things in every possible way, revive feudalism, capitalism and revisionism totally, and use the old and reactionary ideology as a weapon in their attack on the proletariat, so as to open a breach in the cultural and ideological field, and thence restore capitalism in China and turn it into a colony of the Soviet revisionist new tsars. The Great Proletarian Cultural Revolution and the deepening mass struggle to criticize Lin Piao and Confucius are precisely an ideological revolution to thoroughly repudiate feudalist, capitalist and revisionist ideas. And the deeper the revolution, the greater its success, the less the hope of Soviet revisionism for a capitalist restoration in China. This explains why the new tsars have expressed such despair in the face

of the Great Proletarian Cultural Revolution and the struggle to criticize Lin Piao and Confucius in China.

The Soviet revisionist renegade clique's rabid attacks on China's Great Proletarian Cultural Revolution fully betray the new tsars' morbid fear of revolution. They are afraid that its tremendous impact will arouse the proletarian revolutionaries and the revolutionary masses in their country to rise in revolt against them and thus endanger their tottering rule. But this impact of the proletarian revolution cannot be kept out of the door. The broad masses of the people in the Soviet Union who have a glorious revolutionary tradition will surely hold aloft the fighting banner of Marxism-Leninism, persevere in a protracted struggle, break down one obstacle after another, overthrow the reactionary rule of the Soviet revisionist new tsars, re-establish the proletarian dictatorship and bring the Soviet Union back on the road of socialism.

(An abridged translation of an article originally published in "Renmin Ribao")

## Why Is Social-Imperialism So Irritated With West European Union?

THE Soviet leading clique has cranked up its propaganda media in the last two months to attack the growing trend of the West European countries to strengthen their political union as well as their defence. It has become so furious because its policy of expansion in Western Europe suffered one setback after another in the last year.

The Soviet Union has left no stone unturned to intensify its contention with the United States in Europe. While making further military deployments in Eastern Europe, it took pains to press for the heads of the European governments to meet before the end of last year in the third stage of the conference on European security and co-operation, so as to lay what it called a "solid foundation" for European security and co-operation. It hoped in this way it could not only consolidate its overlordship in Eastern Europe, but also lull the vigilance of the West European countries, divide them and edge the United States out so that it could put the whole of Europe under its sole domination.

### "Grandiose Plan" Fizzles Out

But the conference on European security and co-operation last year ran into a deadlock, as did its twin conference in Vienna on force reductions in Central Europe. At the second stage meeting in Geneva last September, the European security conference which the Soviet Union had spared no efforts to organize be-

came "a dialogue of the deaf." Consequently Brezhnev's "grandiose plan" for a European summit meeting at the third stage of the conference fizzled out. Facts have proved that instead of creating a sense of security in Western Europe, the talks in Geneva and Vienna showed the threat of Soviet expansion more clearly. The British weekly *The Economist* pointed out in its December 29, 1973 issue: "Their (the Russians) aim at Geneva appears to be to get the West formally to recognize the division of Europe, and at Vienna to formalize its own military inferiority." The weekly *Die Zeit* in the Federal Republic of Germany wrote in its December 21 issue that at both the conferences on force reductions in Central Europe and on European security, "the negotiators have manoeuvred themselves into a blind alley."

### "Detente" Myth Explodes

The Soviet leading clique has tried its best to advertise "relaxation" of the international situation. However, the reality of the stepped-up Soviet arms expansion and war preparations in Europe and its intensified contention with the United States in the Middle East have relentlessly exploded the "detente" myth and cannot but increasingly heighten the alertness of Western Europe. The French paper *la Politique ce Matin* in an article on October 12 said that "it is very difficult to neglect this fact: The Soviet military disposition vis-a-vis Western Europe has not been



relaxed simultaneously with the progress in the detente" and what has happened is "just the opposite." In these circumstances, the paper said, "it is, therefore, unreasonable to cherish the illusion that the European security and co-operation conference is able to solve all the questions facing the European continent today and to do away for ever with the risk of confrontation, or at least, of tension."

The French paper *L'Aurore* reported on December 4 that the "ennui" is because French foreign information servicemen "discovered almost everywhere in the East (of Europe) only signs of militarization and frenzied armament." The F.R.G. paper *Die Welt* carried an article last December 8 saying that the "Western detente-illusionism has begun to crumble" recently, and that the "accelerated Soviet missile-programme" as well as "the consequence of the Near East crisis" have put some Western countries in a "process of disillusionment"; and there is now a "better understanding of the real situation" and a "disenchantment of the detente-mythology." *Die Zeit*, in its December 21 issue, stressed: "Detente between East and West — twelve months ago it promised to become the smash-hit of the year. Now hardly anybody still speaks of it."

### Present Main Trend in Western Europe

The Soviet ruling clique has tried every means to divide and disintegrate Western Europe, in particular to break up the political union of the nine Common Market countries. But since last year, particularly since the October Middle East war, the West European countries have been more vigorous in pushing ahead with their political union, so as to wage a common struggle against the power politics of the two superpowers. In the foreign policy field last year, the nine consulted with each other on some important questions and took a common stand at the European security conference.

The summit conference of the nine European community countries held in Copenhagen last December in accordance with French President Georges Pompidou's proposal at the end of October showed the desire of the nine countries to strengthen their political union.

The document on "European identity" approved at the conference said: "International developments and the growing concentration of power and responsibility in the hands of a very small number of great powers mean that Europe must unite and speak increasingly with a single voice if it wants to make itself heard and play its proper role in the world." In spite of various difficult-to-solve contradictions existing among the West European countries, further strengthening of the union is certainly the main trend.

While increasing the superiority of its forces over Western Europe, the Soviet leading clique has made every effort to weaken the West European defence by means of the "disarmament talks," etc. But its snug calculations can hardly be realized. The French paper *Combat* wrote on December 10 last year that the Soviet Union "appeals for peace and disarmament, and manifests its reprobation for all the velleity of independent military defence of the nine European countries," but

its leaders have failed to answer the question: "Why all these tanks in a period of detente?" Thus the West European countries, particularly since the Middle East war last year, have put on the agenda the question of reinforcing defence and begun exploring the question of defence co-operation in Western Europe.

### Kremlin's Real Intentions

All these moves of the West European countries have made the Soviet leading clique ill at ease. Of late, Soviet papers and journals such as *Pravda*, *Literary Gazette* and *New Times* have come out one after another to rail at those West European personages and papers that have advocated a closer political union and stronger defence of Western Europe as having "ulterior motives" and being "opponents of detente" and "opponents of collective security and all-European co-operation." However, the more furiously the Soviet papers rant and rave, the more clearly will people see the Soviet leading clique's real intentions in Europe.

In France *le Monde* wrote on November 30: "The Kremlin is in a bad humour due to the stand taken by French diplomacy" — "a fact which it is almost unnecessary to cover up." It said that the main reason for the Kremlin's discontent is that recently "French diplomacy has once again stressed the need of the nine countries' political union and Western Europe's independent defence." "Soviet diplomacy watches with an evil eye the attempts at European union. . . . In the Soviet leaders' view, it would obviously be better for them to have an economically strong, but divided and defenceless Europe."

*France-Soir* said in an article published on December 1 that what causes anxiety in the Soviet Union is the fact that "Paris hopes to see Europe with a strong and independent military force some day." It said that the Soviet Union was reluctant to see "a Europe decide its own destiny."

The F.R.G. paper *Die Welt* pointed out that the Soviet Union wanted "to fill stealthily and in many stages the vacuum that might be left by the United States in Western Europe." "This power wanted to obstruct the independence of Western Europe and intended to build it according to its own desire," it added.

The British *Financial Times* wrote on December 8, "The Russians' West European policies have suddenly run into trouble." After the Middle East war, it said, "the Soviet Union not only found itself staring at a row of backs (in Western Europe) but began to realize that what the nine had always been saying about integration, they now apparently meant." It said that the Soviet Union has made little secret of its "alarm" and "fear" of this.

Moscow's propaganda machine continues its hue and cry. The West European countries and people are heightening their vigilance against this superpower. The trend of strengthening their union and defence is thus developing. Social-imperialism can never realize its unbridled ambition to extend its hegemony to the whole of Europe and the world.

# A Trend Worth Noting

SOME 20-odd members of "Seirankai," an organization of a handful of Dietmen in the ruling Liberal-Democratic Party, called some people to a "national meeting" in Tokyo on January 26. At this meeting they frantically opposed China and preached the revival of Japanese militarism. Though they are a small number and cannot have much influence on the public, they represent a trend worthy of attention in the present political situation in Japan.

Apart from Eiichi Nakao, its chieftain, and 22 other members of the organization, the meeting was attended mainly by members of the "support associations" of "Seirankai" members as well as members of the Right-wing organization which once worked under the auspices of Yukio Mishima, an infamous militarist.

Speaking at the meeting, a handful of Rightists in "Seirankai" frantically opposed China, viciously attacking Chinese leaders, singing the praises of Chiang Kai-shek, a political mummy long spurned by the Chinese people, and indicating their attempt to stick their fingers into China's sacred territory Taiwan Province. They clamoured that "it is wrong to abandon Taiwan," that there "must in the future" be "closer" "co-operation" with the Chiang gang, and that this was "a matter of life and death for the security" of Japan.

One "Seirankai" element said: "The most important thing Japan has lost is the Confucianist spirit which Japan once possessed, namely, benevolence, righteousness, rites, wisdom, sincerity and filial piety."

This handful of Rightist elements made the utmost effort to fan up reactionary chauvinistic feelings and advocate aggression and expansion abroad. They howled that they would "fight on" until their "banner of justice [which should read: sinister banner of fascism and militarism] is planted throughout Japan and in all corners of the world." They raved about another "advance into the world" today, saying that "here lies the 'Seirankai' spirit." Their mad desire is to take the beaten militarist track for aggression. One speaker disclosed at the meeting a wild attempt at a fascist coup d'etat.

From the outset the "Seirankai," born after the establishment of diplomatic relations between China and Japan, has set itself the task of opposing and undermining the good-neighbourly and friendly relations between Japan and China and brazenly advocated "two Chinas." It has engaged in many activities in the last few months and not long ago published *The Basic Foreign Policy of Seirankai*. The hue and cry they raised by gathering a crowd for a meeting in Tokyo has completely revealed the tiny gang's reactionary features.

"Seirankai" was supported by the Right-wing forces in Japan immediately after its founding. On December 7 last year, Japanese war criminal, first class, Okinori Kaya and some reactionary men of letters held a special meeting in Tokyo to firm up "Seirankai," lauding it as the "dawn of Japan" and urging it "not to forget" the "guts" of those fascists who engineered the "February 26 Incident," [the coup d'etat by some Japanese fascists before World War II].

It was not accidental that the "Seirankai" held such a reactionary meeting on January 26, the day the Japanese workers had their first joint action in the spring struggle. Exploiting the worsening political, economic and social crises in Japan, "Seirankai" tried to whip up reactionary chauvinistic sentiments and prepare public opinion for sabotaging Japan-China relations and staging a coup d'etat to institute a fascist dictatorship. A Japanese correspondent described the "Seirankai" meeting as "a danger signal."

On February 2, *Renmin Ribao* carried an article by Lin Po entitled "A Trend Worth Noting." The article said: Taiwan is a province of the People's Republic of China and an inalienable part of China's sacred territory. The "Seirankai" elements, however, never forget their ambition of seizing China's territory Taiwan, alleging that "it is wrong to abandon Taiwan," etc. We are all too familiar with this kind of outcry which is militaristic pure and simple. For decades now we've been sick and tired of bleating like "Taiwan is Japan's lifeline" and "Manchuria and Mongolia are Japan's lifeline." We not only heard such raving but actually saw the old-time Japanese militarists occupy these places by force of arms. But what were the consequences that followed? The fate of Hideki Tojo and his like is well known. We solemnly warn the handful of fascists in "Seirankai": The Chinese people will surely liberate Taiwan. It is futile for you to devise any scheme to annex China's Taiwan Province, and any such activities will only mean lifting a rock and dropping it on your own feet.

Similarly, elements in "Seirankai" have a vehemently hostile stand towards the Democratic People's Republic of Korea. They not only vilify the Joint Statement of North and South Korea but openly cry for "heightened vigilance" against "the trend towards calling for reunification of the Korean Peninsula." This is a serious provocation against the whole Korean people and a vicious slander against Korea's cause of reunifying the fatherland independently and peacefully. The joint statement issued by both north and south Korea

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# ROUND THE WORLD

CAMBODIA

## People's Armed Forces Shell Phnom Penh

The People's Armed Forces of National Liberation of Cambodia killed, wounded or captured 10,559 enemy troops from December 15, 1973 till January 15 of this year. With the help of the liberation armed forces, 12,000 people freed themselves from the traitors' rule and arrived in the liberated areas. Leach, a district town in Pursat Province, Kompong Luong in Kandal Province and the Chakrei Ting Cement Plant in Kam-pot Province, and other places were liberated.

During this period, the people's armed forces encircled and attacked Phnom Penh from all directions. Their artillery units fiercely shelled important enemy military strongholds in Phnom Penh on January 24 and 25. Shells rained on the positions of the Lon Nol clique's troops and the residence of Lon Nol was hit. Many buildings inside Chamcar Mon "presidential palace" and a quantity of war materials were badly damaged. Over 40 guards were killed or wounded. The enemy was thrown into confusion and all accesses to the "palace" were immediately closed.

Pochentong Airport near Phnom Penh was also heavily shelled by the people's armed forces. Two airport depots of military supplies were demolished, 5 planes destroyed or damaged, the runway wrecked and more than 20 puppet military personnel killed or wounded.

Shells poured into many installations of the Mean Chey River Radio Station and Phnom Penh Radio Station broadcasts were affected.

One Western news agency quoted "many of those fleeing from the shelling" as saying the people's armed forces units had reached the area "less than one kilometre from Chamcar Mon [the puppet presidential palace]."

INDIA

## Struggle Against Starvation Continues

With a serious food shortage and soaring prices common throughout India, the people's struggle against hunger is continuing. Workers in Maharashtra State went on a general strike at the beginning of the year. (See *Peking Review*, No. 2, p. 18.) In Gujarat State where the struggle is

sharpest there was a state-wide workers' strike and business shut down on January 25. Repeated demonstrations have taken place there over the last few weeks.

The authorities there reinforced the state's 42,000-man police force with three battalions of troops to suppress the demonstrators. They also imposed a blanket curfew and made "preventive arrests" in 43 cities and towns. Forty-two people have been killed in brutal police suppression, 15 in Ahmedabad, the state capital.

Soldiers with shoot-on-sight orders were sent by the Indian authorities to take over Ahmedabad on January 28 in an effort to put down the mass struggle against starvation.

Commenting on food shortages in Gujarat, the Indian paper *Motherland* in its January 26 editorial said that with a better crop in 1973 than the previous year in that state, people are bewildered as to why the ration should have been cut to 11 kilos of grain for a family of 5. They don't see how a person can live on a little more than 2 kilos of grain for a whole month. At the same time, the price is as high as the ration is low, the editorial said.

A serious food shortage now prevails in Bihar, Kerala and other states. Mass demonstrations were held in Kerala State to demand a doubling of the present ration of 6 ounces of food grain per person a day.

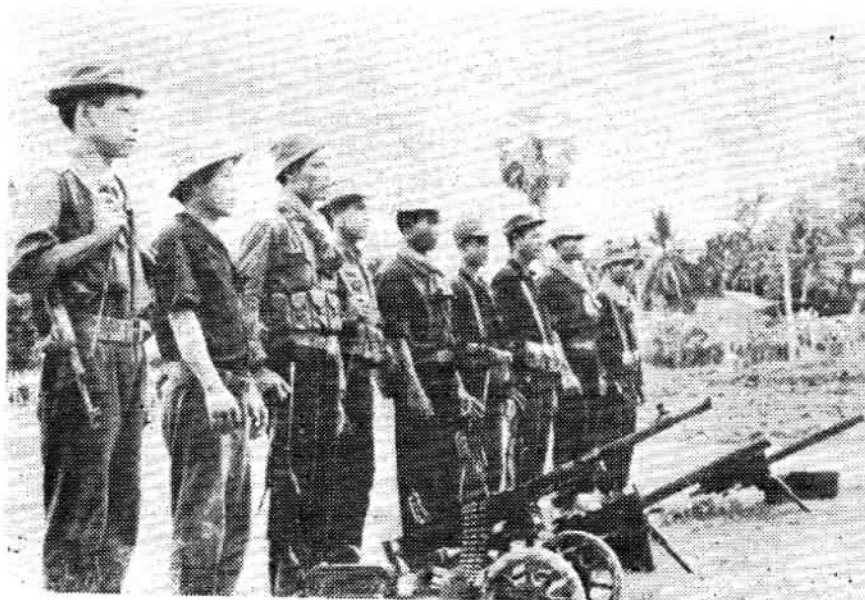
CAIRO

## Arab-African Co-operation Conference

The first Arab-African Co-operation Conference was held in Cairo on January 22 and 23. Ten Arab oil ministers and seven African foreign ministers attended.

Mahmoud Riad, Secretary-General of the Arab League, said at the conference that Arab and African countries are all developing countries which, to solve the problems of under-development, should work together to eliminate all obstacles facing them.

Oil ministers from ten Arab producing and exporting countries de-



Fighters of the heroic People's Armed Forces of National Liberation of Cambodia.

ecided at the closing meeting on January 23 to establish in March a fund of 200 million U.S. dollars for loans to African countries to buy oil or develop economic resources.

With a symbolic one per cent interest, the loans will be repaid in instalments over a five-year period with a three-year period of grace.

To enable the Arab Bank for African Economic Development to launch projects in African countries and extend loans to them, the Arab oil ministers also decided to increase its capital from 195 million to 500 million U.S. dollars.

It was decided at the meeting to tighten controls so as to prevent Arab oil from reaching the racist regimes in South Africa and Rhodesia and the colonialist regime of Portugal.

SOVIET-U.S.A.

### Nuclear Arms Race Intensified

Under the cover of "nuclear disarmament," the Soviet Union and the

United States are stepping up their nuclear arms expansion and their nuclear arms race has become more intense than ever. This is indicated by a series of developments which immediately preceded the resumption of the second stage meetings of their "strategic arms limitation talks (SALT)" which are actually more dead than alive.

"SALT II" started in November 1972. The talks have been in an "apparent impasse" since with each side seeking nuclear superiority over the other. The talks were resumed in Geneva on January 30, 1974.

Outside the meeting, both sides keep up the mad momentum of the nuclear arms expansion. The Soviet Union began testing missiles with multiple warheads last year only two months after summit talks with the United States last June and the signing by both sides then of the so-called "agreement on the prevention of nuclear war" and "the basic principles of negotiations on the further limitation of strategic offensive arms." Washington regards this as a sign of Soviet intentions to achieve

all-round nuclear superiority in the Soviet-U.S. nuclear arms race.

On January 25 and 26 this year the Soviet Union launched new inter-continental ballistic missiles with MIRV (multiple, independently-targeted re-entry vehicles) warheads into the Pacific Ocean. U.S. military and government officials have advocated an acceleration of nuclear arms expansion by the United States. The U.S. military authorities are revising their "targeting strategy" in order to enhance their nuclear deterrence by deploying more and better-aimed nuclear weapons against Soviet military targets. At the same time, the United States has been more strenuous in the research and manufacture of new strategic nuclear weapons, which include nuclear missiles, nuclear missile submarines and strategic bombers, in an attempt to maintain the so-called U.S.-Soviet "military balance."

All this has served to explode the "detente" and "disarmament" fallacies spread by the two nuclear overlords, the Soviet Union and the United States.

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is a good beginning for the Korean people's cause of reunifying their country peacefully. The independent and peaceful reunification of Korea is a cause that accords with popular feeling and the general world trend. It enjoys very deep sympathy and great support from the world's people including the Japanese people. A handful of Japanese fascists absolutely cannot hold back the forward march of the Korean people.

Though its membership is small, the "Seirankai's" ambitions are not. It dreams of annexing Taiwan and returning to Korea and openly declares as its goal the "establishment of an Asia-Oceania sphere"—another name for the "Greater East Asia Co-Prosperity Sphere" of the past. To this end, it advocates fascist rule in Japan, armament expansion and revision of the Constitution, and publicizes the "May 15 and February 26 Incidents," saying that similar incidents "are lurking right in front of our eyes." It is making the greatest efforts to prepare public opinion for a fascist military coup.

The Japanese people suffered deeply for what the Japanese militarists did. They have become enormously awakened since World War II and they will positively not allow the militarists to throw them into the abyss of suffering again. Moreover, China, Korea and Asia today are no longer what they were. But one

must not lose sight of the evident fact that a militarist force exists in Japan. The shadow of Yukio Mishima, the fascist clown who committed hara-kiri, still lingers on. Inheriting the mantle of their predecessors and flaunting Confucius' tattered flag of "benevolence, righteousness, rites, wisdom, sincerity and filial piety," elements in "Seirankai" are now again rearing their ugly heads. This can only arouse serious public attention.

The Japanese people have friendly feelings for the Chinese people. Japan-China relations were normalized when Prime Minister Tanaka and Foreign Minister Ohira visited China in September 1972. The good-neighbourly and friendly relations between China and Japan are steadily developing. The Japanese people as well as the Chinese people cherish the hope that the friendship between the two peoples will last for generation after generation. Japan-China friendship is a mighty historical current that cannot be stopped by any force. With its activities meeting vehement protests from various circles in Japanese society, "Seirankai" has become very notorious. Voices of resentment over its anti-China activities have been heard even in its own ranks. No matter how blatantly this handful of Japanese fascists may act, they can in no way undermine the friendly relationships which are developing between the Japanese and Chinese peoples with every passing day.

## THIRD WORLD CHRONICLE

**Nepal.** Although Nepal's water power potential is abundant, total power generated before 1956 when the country started its First Five-Year Plan came to only 5,661 kilowatts, of which 2,077 was hydro-power. In the interests of the national economy, the Nepalese Government and people have developed the power industry step by step in a planned way.

Nepal now has over 55,000 kilowatts of installed power, a tenfold increase, and the rise in hydro-power, which is now more than 33,000 kilowatts, is sixteen-fold. Power production in Bagmati and Narayani, the country's two major hydro-power-producing zones, is 31,590 kilowatts. Growth in power production has promoted industry and agriculture as well as urban communications. Several thousand engineering and technical personnel have been trained in the course of this development.

**Sri Lanka.** The centre of the country's gem industry, "Ratnapura," or "City of Gems," is 65 miles south of Colombo. More than 30 varieties of precious stones are found in Sri Lanka. The rarest and most precious, the alexandrites' basic green colour turns deep red in artificial light.

As with Sri Lanka's other riches, precious stones were ruthlessly plundered by the colonialists. Many world famous gems were taken out of the country by the imperialists and colonialists. To develop the industry, a state corporation was formed in November 1971 to control and manage the mining, cutting, trade and export of the country's gems. The corporation's volume of business has increased quickly. By the end of last November the value of exported gems amounted to 150 million rupees as against 3.4 million rupees in 1971. Precious stones are Sri Lanka's third

biggest export. Gems which were underground have been discovered and are being used to help in the development of the national economy.

**Kuwait.** The first school in Kuwait was built in 1912. Until 1960, the year before the country's independence, there were only 95 schools. After independence, the number had increased to 199 by 1972. Enrolment in schools, including children in kindergartens, is now more than 150,000 in a country with a population of 860,000.

Kuwait teachers and technical personnel have been trained in Kuwait University which was set up after independence, and in teachers' colleges and technical schools. The dependence on foreign countries for technical personnel has been changed.

**Second Arabization Congress.** The second Arabization congress aimed at unifying scientific terminology in secondary education in Arab countries closed last December 20 in Algiers. It defined the basic principles and policies of scientific terminology in Arabic. There already had been successes for the Arabization policy in administration, justice, information, education and society since the first congress in 1961.

**Zaire.** The concrete-sleeper factory for the Lufu-Toto Railway, the first of its kind in Zaire, was inaugurated last December 8. Beginning in 1971, construction of the factory took just over two years.

The new factory will produce at the lowest possible cost concrete-sleepers which gradually will replace the metal sleepers now in use.

Imported metal sleepers cost 8 to 10 zaires apiece, whereas concrete-sleepers made here will be only 4 zaires each. The factory will be able to satisfy the needs of some of the country's railways.

**Kenya.** Kenya's total coffee production for the 1972-73 crop year was 75,961 tons, 14,771 tons more than the

previous year, or a 24.14 per cent increase in production. Along with the general improvement in quality, this was an all-time high since the country's independence 10 years ago.

Altogether 72,000 tons of coffee, which is one of Kenya's major exports, were exported last year to more than 30 countries throughout the world.

**Peru.** To defend its 200-nautical-mile territorial waters and rationally use its maritime resources, the Peruvian Government has taken steps to speed development of the shipbuilding industry in recent years. There are now more than 40 shipyards, with the largest operated by the navy's industrial service (Sima). No more than a poorly equipped repair plant 23 years ago, the Sima shipyard today is a complex capable of building two 10,000-ton ships a year. The growth of the shipbuilding industry has created conditions for the development of the fishing industry. More than 2,000 fishing boats designed and made by Peru are now operating in the nation's waters.

**Guyana.** The Guyanese Ministry of Health recently declared that malaria has been basically done away with for the first time in Guyanese history.

Malaria was prevalent in the country in colonial days. British Guyana's annual health report admitted that "approximately 60 per cent of Guyanese school children between 1938 and 1945 showed evidence of chronic malaria."

After independence Guyana launched a nationwide malaria eradication campaign and has achieved great success since then. The fact that indigenous cases of malaria have disappeared in Guyana except for a restricted part along the southwest border was confirmed in a survey conducted by the Guyana Central Medical Laboratory and other related health organizations.

# ON THE HOME FRONT

## **Chemical Fertilizer Industry**

**T**HE chemical fertilizer industry completed last year's state plan ahead of schedule. January-November output, the biggest increase in any year, was 25.8 per cent higher than in the corresponding 1972 period.

Small chemical fertilizer plants across the country, combined with big and medium-sized ones which are the backbone, have created the preliminary basis for vigorous development of this industry in China.

More than 100 small nitrogenous fertilizer plants went into production in 1973. Before the Great Proletarian Cultural Revolution there were around 90, they now number about 1,000, and their synthetic ammonia production provides more than half the country's total. The small phosphate fertilizer industry also has developed rapidly. Many provinces, regions, counties and some people's communes and production brigades today have small phosphate fertilizer plants. These account for three-

fourths of the country's total phosphate output.

The big and medium-sized chemical fertilizer plants have increased output by making fuller use of production potential. One of China's largest, the Fertilizer Plant of the Kirin Chemical Industry Company, met last year's production plan more than one month ahead of schedule as a result of good maintenance and repair work, mass technical innovations and better use of equipment.

Under unified state planning, many big and medium-sized chemical fertilizer plants were put under construction last year. Four new ones and additions to four others will soon go into production. Increased production capacity of synthetic ammonia in such plants last year was 50 per cent higher than it was in 1972.

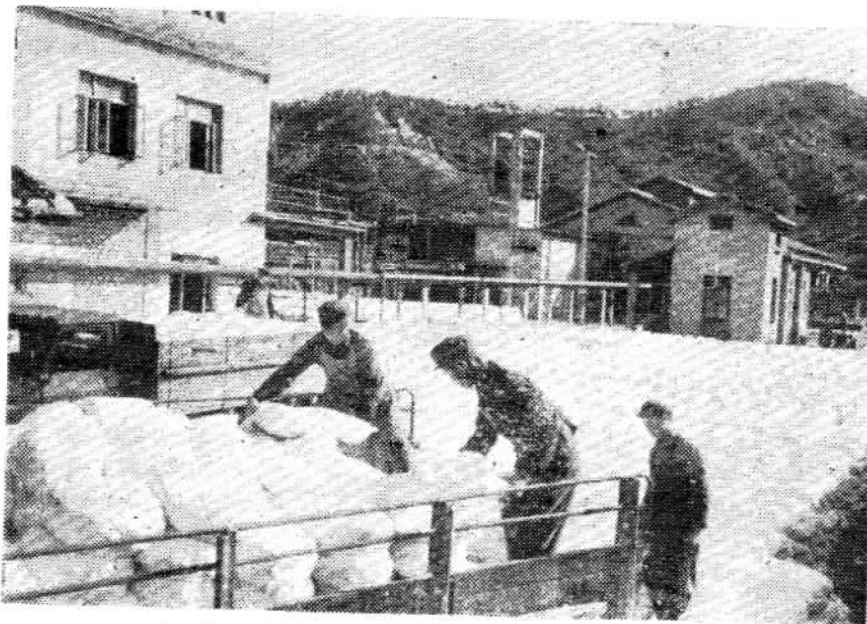
## **New Achievements in Rice Research**

**O**UTSTANDING gains have been made as a result of scientific research in China's principal grain crop, rice.

Rice occupies more than one-fourth of China's grain acreage, and accounts for nearly half of the grain output. Since the Great Proletarian Cultural Revolution started, the masses in the countryside have energetically taken up scientific experiments, while full-time scientific and technical personnel have gone to the forefront of production, determined to take the road of integrating with the workers and peasants. At present, "three-in-one" combination groups (commune members, leading cadres, scientific and technical personnel) embrace more than ten million people in the rural areas. Scientific research work by professional departments concerned has been further strengthened. The coordination of important scientific research items organized on a nationwide scale has promoted the development not only of agricultural science but of scientific research in rice.

As early as in the late fifties and early sixties, China systematically changed over from long-stalked to short-stalked varieties in order to promote rice production. In recent years, mass movements to improve strains have been organized. In the southern parts of the country, new strains have been grown on 6,670 hectares, and over 90 of these strains give 10 per cent more output. In the north, more than 50 improved strains have been bred through systematic selection and hybridization in the last few years and are now widely used, with output 10 to 20 per cent higher than before.

To further raise the efficiency and level of breeding strains, various advanced methods have gradually been adopted, with varying levels of achievement. Taking advantage of the favourable conditions presented by China's vast territory, local authorities have generally adopted the method of cultivating and testing out new varieties of seed in separate



Loading chemical fertilizer from a synthetic ammonia plant in Changtai County, Fukien Province.

places. This makes it possible to reduce the time for developing a new variety from eight or nine years to four or five. Some new varieties bred by means of radiation have been sown over large tracts.

Chinese peasants have practised deep ploughing and meticulous cultivation over a long period; this traditional experience has been enriched in recent years. In the past only south China grew two crops of rice a year. During the Great Proletarian Cultural Revolution, the commune members, eager to make greater contributions to the revolution, kept extending the acreage sown to two crops of rice or to two rice crops plus one crop of other grain a year. Such areas have extended beyond 32 degrees north latitude for some time now. The system of growing one crop of wheat plus one of rice is being tested and popularized rapidly in north and northwest China where the traditional practice has been to grow only one crop annually. Changing the system of cultivation in line with local conditions, increasing the multiple-crop index and exploiting every potential of land and sunshine now play an important part in the rapid development of agricultural production.

Meanwhile cadres, commune members and technical personnel in rice-producing areas have constantly explored methods leading to higher rice yields. Many successful experiences have been summarized.

As improved strains and planting techniques were developed, abundant experience has been accumulated in the field of plant protection, particularly with paddy-rice, and notable results have been reported. Effective measures have been evolved for controlling the major insect pests (rice borers) and diseases (rice blasts).

The development of scientific research has resulted in a big increase in rice output. In southern China,

the Yanghsi Brigade of Minhou County in Fukien Province has had excellent rice harvests averaging over 15 tons per hectare for eight consecutive years. In Kiangsu Province in east China, the Lungchiao Brigade of Wuhsien County has for three years running had harvests averaging 15 tons per hectare, based on two crops of rice and one of wheat a year. High yields of over 7.5 tons per hectare have also been reaped for five consecutive years by the Shuiyuan Brigade of Yingkow County in Liaoning Province in the northeastern parts of China that have a frost-free period of only 150-160 days.

Facts prove not only that stable high yields of rice can be obtained but that output can be increased steadily by big margins.

### ***New Ballad-Singing and Story-Telling***

A traditional theatrical art popular in north China, *chuyi* (ballad-singing and story-telling) goes back more than 1,000 years. New programmes, created during the Great Proletarian Cultural Revolution, were warmly received by audiences when they were recently performed on the Peking stage.

This art has developed into 260 varieties of ballad-singing and story-telling. Needing only simple props and few performers, *chuyi* can easily reflect everyday life.

In accordance with the guiding principle that literature and art should serve workers, peasants and soldiers and the policy of "weeding through the old to bring forth the new," *chuyi* artists went to factories and the countryside during the Cultural Revolution and learnt the excellent qualities from the workers and peasants. The artists innovated this traditional art form by discarding the vulgarity of the old *chuyi* and emphasizing the creation of

heroic characters. Retaining the original tone of singing, they made bold and creative efforts.

Peking and Tientsin professional and amateur artists have put on programmes describing China's vigorous socialist revolution and construction and the heroic characters of workers, peasants and soldiers.

A quick-rhythm ballad accompanied by castanets, "Pine on a Cliff" tells the story of a veteran forestry worker who protects state property by struggling against a counter-revolutionary fugitive landlord.

The Peking ballad "Family Heritage" and the Tientsin ballad "Tachai Is Marching On" create images of an old worker and an old peasant in socialist construction.

"Fruitful Multi-Purpose Utilization," a quick-rhythm ballad by two Peking *chuyi* artists, eulogizes China's workers, who, guided by Chairman Mao's philosophical thinking, produce wealth from industrial waste.

The Honan ballad "Ten Eggs" and "A Big Pot of Rice," ballad-singing accompanied by a one-stringed instrument, praise the close ties between armymen and the people.

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