

PEKING REVIEW

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August 23, 1974

北
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周
報

**Greeting 35th Anniversary of
Founding of Communist Party
Of Burma**

**Movement to Criticize Lin Piao and Confucius
Spurs Industrial Production**

**Chinese Sports Delegation Goes
To Teheran**

Report on People's Communes

— First of a series of articles on some people's communes
in Shantung Province

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Greeting 35th Anniversary of Founding of Communist Party of Burma

THE Central Committee of the Communist Party of China on August 15 sent a message to the Central Committee of the Communist Party of Burma, greeting the 35th anniversary of the founding of the Communist Party of Burma. The message reads:

The Central Committee of the Communist Party of Burma

Dear Comrades,

On the occasion of the 35th anniversary of the founding of the Communist Party of Burma, the Central Committee of the Communist Party of China, on behalf of the Communist Party of China and the Chinese people, extends warm and fraternal greetings to the Communist Party of Burma and the Burmese people.

Holding aloft the great banner of Marxism-Leninism, the Communist Party of Burma has resolutely opposed imperialism, revisionism and reaction, persevered in most arduous revolutionary armed struggle and

achieved important victories over the past 20 years and more. We feel elated and inspired by this.

The present international situation is excellent. The two superpowers, the United States and the Soviet Union, are beset with difficulties both at home and abroad, and find the going tougher and tougher. Amid great turbulence in the world, the people are marching forward in big strides. Countries want independence, nations want liberation, and the people want revolution—this has become the irresistible trend of history. We are convinced that uniting closely all the comrades in the Party, relying on the broad masses of people of various nationalities, uniting with all those forces that can be united with, adhering to the correct line and policy and persevering in struggle, the Communist Party of Burma will surely surmount the various difficulties on the road of advance and win victories in the revolutionary war.

Following the teachings of Chairman Mao, the Communist Party of China always considers the sympathy and support for the revolutionary struggle of the people of all countries as its bounden proletarian internationalist duty.

The Communist Party of China and the Communist Party of Burma have all along supported and learned from each other, and established a profound revolutionary friendship in the revolutionary struggle. The close relationship based on Marxism-Leninism and proletarian internationalism between our two Parties will surely be consolidated and developed further.

Long live the revolutionary friendship and militant solidarity between the Communist Party of China and the Communist Party of Burma!

The Central Committee of the Communist Party of China

August 15, 1974

Chinese Sports Delegation Goes to Teheran

The Sports Delegation of the People's Republic of China to the Seventh Asian Games left Peking for Teheran, capital of Iran, by special plane on the morning of August 20.

Party and state leaders Teng Hsiao-ping, Hua Kuo-feng and Ni Chih-fu gave the delegation a warm send-off at the airport.

Party and state leaders Wang Hung-wen, Chang Chun-chiao, Chiang Ching, Yao Wen-yuan, Li Hsien-nien, Teng Hsiao-ping, Chen Hsi-lien, Chi Teng-kuei, Hua Kuo-feng, Wu Teh and Ni Chih-fu had received all members of the delegation before its departure and watched exhibitions of five events. During the interval, they had cordial conversations with Tseng Po-hsiung and Huang Wu-hsiung,

sportsmen of Taiwan Province residing respectively in Japan and the United States.

Aboard the special plane were head of the delegation Chao Cheng-hung, deputy heads Yin Hsi-nan, Ni Chih-chin, Hsu Yin-sheng and Hsieh Li-fu, and leaders, coaches, sportsmen and sportswomen of the basketball, volleyball, table tennis, badminton and fencing teams and some members of the football and athletic teams.

Deputy head and secretary-general of the delegation Huang Chung, deputy head Li Shih-hua and the leaders, coaches, sportsmen and sportswomen of the tennis, swimming, diving, water-polo, gymnastics, shooting, weightlifting, wrestling and cycling teams and some members of the football and athletic teams had left Peking for Teheran on August 16.

Present at the airport to see off the delegation on August 20 were also leading members of departments concerned and several hundred sportsmen and sportswomen.

Iranian Ambassador to China Abbas Aram was also present at the airport.

Since the formation of the delegation, the coaches, sportsmen and sportswomen of various teams have been active in the movement to criticize Lin Piao and Confucius and in making preparations for the coming games. They have received many warm letters from people in various parts of the country. They have expressed their determination to make every effort to live up to the warm expectations of their compatriots and bring the Chinese people's profound friendship to the Iranian and other Asian peoples through the Seventh

Asian Games and related activities. They will also firmly carry out the principle of "friendship first, competition second," learn the strong-points of sportsmen of other countries, and contribute their share to the enhancement of unity and friendship among the people and sportsmen of various Asian countries and the development of sports in Asia.

China and Brazil Establish Diplomatic Relations

A joint communique on the establishment of diplomatic relations between the People's Republic of China and the Federal Republic of Brazil was signed in Brasilia on August 15 by the representative of the Government of the People's Republic of China, Vice-Minister of Foreign Trade Chen Chieh and the representative of the Government of the Federal Republic of Brazil, Minister of External Relations Antonio F. Azere-do da Silveira.

It says: "The Government of the People's Republic of China and the Government of the Federal Republic of Brazil, in conformity with the interests and desires of the two peoples, have decided to establish diplomatic relations at the ambassadorial level as from this date.

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

"The two Governments have agreed to develop the friendly relations between the two countries on the basis of the principles of mutual respect for sovereignty and territorial integrity, mutual non-aggression, non-interference in each other's internal affairs, equality and mutual benefit and peaceful coexistence.

"The Government of the People's Republic of China and the Government of the Federal Republic of Brazil have agreed to exchange ambassadors within the shortest possible

time and to provide each other with all necessary assistance for the establishment and functioning of embassies in their respective capitals."

Renmin Ribao in its August 17 editorial greets the new development of relations between China and Brazil.

It says: "Since President Ernesto Geisel took office last March, he has expressed the desire to develop relations with China. Both China and Brazil are developing countries. Though different in social system, they should support each other in their common struggle against imperialism, colonialism and hegemonism. We appreciate the just stand taken by Brazil with the majority of countries at a number of recent international conferences, and firmly support Brazil's efforts and struggle against superpower maritime hegemony and in defence of 200-mile maritime rights.

"The Chinese Government and people have always held that the Five Principles of mutual respect for sovereignty and territorial integrity, mutual non-aggression, non-interference in each other's internal affairs, equality and mutual benefit and peaceful coexistence are the correct principles guiding the handling of relations between states. This principled stand of ours has won the understanding and support of more and more countries. It is precisely on these principles that China has established diplomatic relations with over 90 countries.

"The Government of the People's Republic of China is the sole legal Government representing the whole Chinese people. Taiwan Province is an inalienable part of the territory of our country. The people in Taiwan are our close compatriots. We are determined to liberate Taiwan. Our Taiwan compatriots will surely return to the embrace of the motherland."

Speaking of the excellent international situation at present, the editorial points out that the anti-imperialist and anti-hegemonic struggle of the world's people, with the Third World as the main force, is surging forward.

The editorial believes that the establishment of diplomatic relations will further promote the friendship

between the peoples of China and Brazil and the development of relations between the two countries.

Theatrical Festival

A theatrical festival of Shanghai, Kwangsi Chuang Autonomous Region and Hunan and Liaoning Provinces opened in Peking on August 12. Eight thousand workers, peasants, soldiers and other sections of the people saw the first day's performances in five theatres.

Sponsored by the Cultural Group Under the State Council, the festival opened in an excellent situation in which the movement to criticize Lin Piao and Confucius is developing in depth and is being carried out in a popularized and sustained way. A follow-up of the north China theatrical festival earlier this year, the current festival is yet another review of the new achievements of the revolution in literature and art.

Renmin Ribao on August 20 published a short commentary to mark the occasion. It pointed out that this festival "is of great significance in furthering the implementation of Chairman Mao's proletarian revolutionary line in literature and art, deepening the revolution in this field, making the creations of socialist literature and art more flourishing and criticizing the revisionist line in literature and art."

The commentary added that literary and art workers, spurred on by the movement to criticize Lin Piao and Confucius, have studied in earnest the Party's basic line for the historical period of socialism and have gone into the midst of the workers, peasants and soldiers to acquaint themselves with their life and struggle. Bold in practice, they have made conscientious efforts at creations to make socialist literature and art more and more flourishing. The number of model revolutionary theatrical works has been steadily increased and many new works of various artistic forms have appeared, all adding up to a flourishing scene with a hundred flowers in bloom. This is a forceful rebuttal to the class enemies' slanders and attacks.

Over a dozen local operas performed at the festival are adapted

from the model revolutionary theatrical works; they include *huaku* and *hsiangchu* operas from Hunan, *pingchu* opera from Liaoning, *huchu* opera, *shaohsing* opera and *huaichu* opera from Shanghai, and *kweichu*, *chuangchu* and *tsaitiao* operas from Kwangsi. A salient feature of the current festival, as the *Renmin Ribao* commentary pointed out, is that participating troupes from all four places are staging model revolutionary theatrical works in local forms. This, the commentary added, "reflects the new achievements in the reform of local operas under the impact of the model revolutionary theatrical works and is an indication of firm domination of the stage by these model works."

The commentary went on to say that the model revolutionary theatrical works are splendid achievements stemming from a thorough refutation of the counter-revolutionary revisionist line in literature and art and from the implementation of Chairman Mao's revolutionary line in literature and art and putting into practice the principles of "making the past serve the present and foreign things serve China" and "weeding through the old to bring forth the new" laid down by Chairman Mao. Through an exchange of the experience gained in adapting model revolutionary theatrical works, the current festival will play a significant role in promoting the reform of local operas, in encouraging those engaged in other forms of literary and art creations to learn from the model revolutionary theatrical works and in deepening the revolution in literature and art.

Items presented at the festival are varied in form. Many of them show that new efforts have been made to select the subject-matter, to explore new themes and to portray the heroic images. These works sing the praises of the valiant struggles of the Chinese people under the leadership of the Chinese Communist Party over the past 50 years, the tremendous victories of the Great Proletarian Cultural Revolution and the socialist new things which are full of vitality. Energetic efforts have been made to portray typical proletarian

heroes and heroines, especially the images of those of the younger generation who have matured in the Great Cultural Revolution and the images of those heroes and heroines who stand in the van of the struggle between the two classes and two lines in order to carry out Chairman Mao's revolutionary line. The commentary praised these works because they "embody the spirit of our socialist era, brim over with revolutionary fervour, inspire the people and fulfil in a relatively good way the militant role of revolutionary literature and art 'for uniting and educating the people and for attacking and destroying the enemy.'"

The current festival is also a review of the contingent of proletarian literary and art workers, the commentary said. Tempered in the Great Cultural Revolution, they have further raised their consciousness of class struggle and the two-line struggle and of continuing the revolution under the dictatorship of the proletariat. A new contingent of literary and art workers from among the workers, peasants and soldiers is making its appearance. With the ranks of proletarian literary and art workers growing in strength, the revolution in literature and art is bound to develop in a deep-going way and literary and art creative activities will surely thrive.

In conclusion, the commentary pointed out: "An excellent situation prevails on the literary and art front. But the struggle is still going on unabated. The overthrown landlord and capitalist classes are not reconciled to the fact that they have lost their positions nor will they give up their dream of staging a come-back. They are always spying out the land and resorting to a variety of tactics to pit against us overtly or covertly in a vain attempt to turn back the clock of history. In the present excellent situation, we must never slacken our vigilance or lower our guard." The commentary called on the revolutionary literary and art workers to take an active part in the movement to criticize Lin Piao and Confucius, "read and study conscientiously and have a good grasp of Marxism" in the course of struggle, constantly en-

hance their consciousness of class struggle and the two-line struggle, strive to implement Chairman Mao's revolutionary line in literature and art and create more and better new works.

Delivery of Summer Grain Fulfilled and Purchasing Plan Overfulfilled

China has completed its collection of summer public grain (agricultural tax in kind) and overfulfilled its summer grain purchasing plan ahead of schedule after gathering a rich harvest this summer.

Rural people's communes throughout the country vied with one another to deliver public grain and sell surplus grain to the state. In Peking and Shanghai, the amount purchased by the state more than doubled what the plan called for. In Hupch and Kweichow Provinces, the amount purchased topped the plan by 50 per cent, and in Chekiang Province, Tientsin and Kiangsu Province by over 20 per cent. Hopei, Shantung, Shensi, Shansi and Szechuan Provinces also fulfilled or overfulfilled their quotas. The task was completed this year at a faster speed and the quality of grain was better than that of the last few years.

The movement to criticize Lin Piao and Confucius has further increased the peasants' and cadres' enthusiasm for socialism. Having overcome all kinds of natural disasters, peasants across the land reaped a much larger summer grain harvest than they did last year. After setting aside enough grain for their own consumption and for use as seeds and fodder, they lost no time in delivering and selling grain to the state as part of their effort in implementing Chairman Mao's great strategic principles "Dig tunnels deep, store grain everywhere, and never seek hegemony" and "Be prepared against war, be prepared against natural disasters, and do everything for the people."

The correct handling of the relationship between the state, the collective and individuals has ensured the fulfilment of the plans for public

(Continued on p. 8.)

Movement to Criticize Lin Piao and Confucius Spurs Industrial Production

SPURRED on by the movement to criticize Lin Piao and Confucius, the capital city of Peking, the biggest industrial metropolis of Shanghai and the port city of Tientsin in north China, which is also a major industrial base, have all overfulfilled their production plans for the first half of this year, with notable increases in total industrial output values as compared with the same period of last year.

The industrial achievements of these three municipalities directly under the central authority have been won on the basis of successive years of big increases since the Great Proletarian Cultural Revolution started in 1966. Compared with 1965, the year prior to the Cultural Revolution, Peking's total industrial output value in 1973 trebled, Shanghai's doubled, and Tientsin's increased 2.3-fold. The movement to criticize Lin Piao and Confucius which was launched early this year has further promoted industrial production in these three cities.

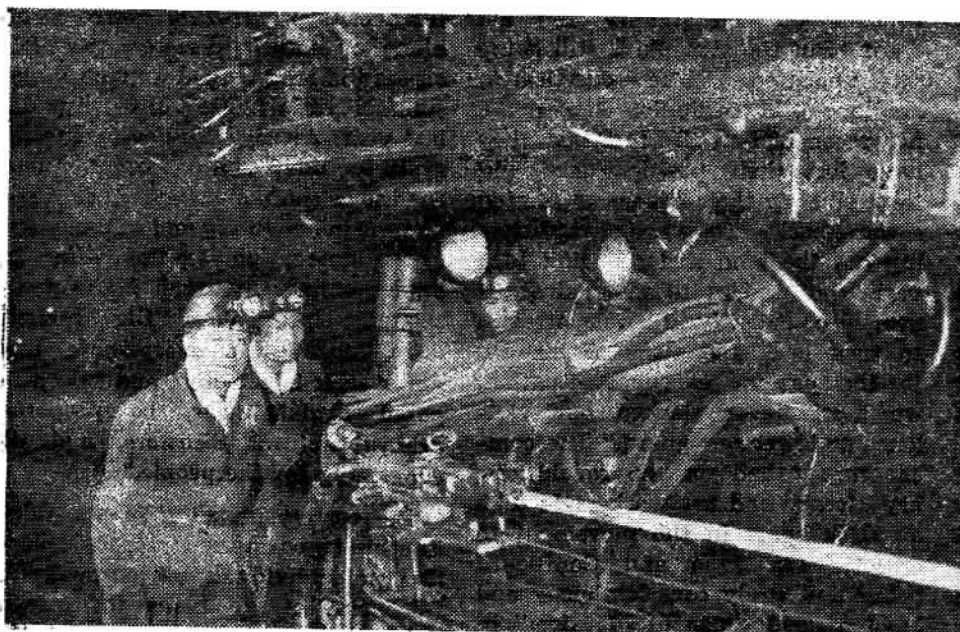
Facts eloquently prove the correctness of what Chairman Mao has said: "Revolution means liberating the productive forces and promoting their growth."

For Socialist Construction

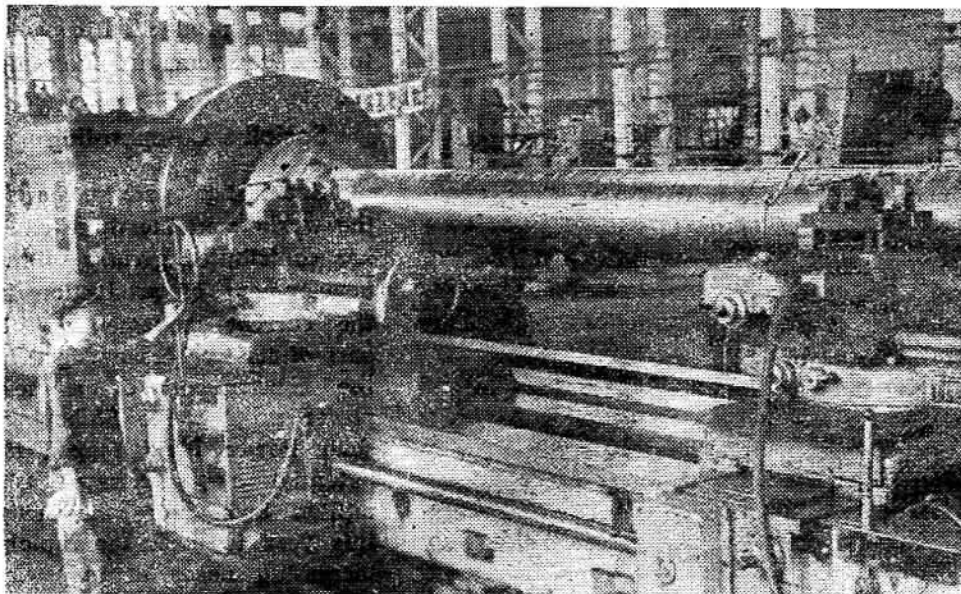
The three cities have this year made great efforts to increase products for supporting agriculture, the

basic industries and major construction projects as well as consumer goods. Statistics for January-July in Peking show that the output of many products has sharply increased or doubled as compared with the corresponding period of last year. These include high-grade steel, pig iron, rolled steel, coal, electricity, refined oil, mining equipment, motor vehicles, internal combustion engines, power generating equipment, walking-tractors, caustic soda, chemical fertilizer, insecticide, polyester fabrics, plastics, watches and sewing machines. Compared with the same 1973 period, statistics for the first seven months in Shanghai show an increase of over 39 per cent in the output of tractors, highly effective but low-toxic insecticides, equipment for the petroleum industry, cameras and television sets. Output of motor vehicles, internal combustion engines, steam-turbine generators, heavy-duty forging equipment, high-precision machine tools, sheet glass, watches, cotton-polyester fabrics and cigarettes went up by 10 per cent or more. Compared with the same period of last year, Tientsin's output of crude oil in the first six months of this year rose by 22.5 per cent, motor vehicles by 46.7 per cent, and metallurgical equipment by 79.6 per cent. Remarkable increases were chalked up in the production of hoisting equipment, internal combustion engines, rolled steel, cement, paper and paper boards, bicycles, watches, textiles and other major products. The annual quota for salt was fulfilled in mid-May.

Alongside the increases in output, the three cities reported more varieties and better quality for their industrial products. New techniques were developed and popularized. In Peking, more than 400 new products were successfully trial-produced in the first six months. Shanghai's metallurgical industry gained new achievements in producing 1,160 new varieties of steel and rolled steel and its light and textile industries succeeded in making over 5,000 new varieties and patterns. A mass movement to popularize on a large scale new techniques — electronics, super-



Miners of the Muchengchien Coal Mine in Peking are tunnelling.



Workers of the Tientsin Heavy-Duty Machinery Plant processing a big part.

sonic wave, radioisotopes, fluidics and digital control — is now in full swing in the city, and rapid changes have been made in the technique of many branches of industry. Major technical innovations in Tientsin totalled more than 10,000 in the first half of the year, some of which have raised efficiency several dozen-fold.

Strong Impetus

In the movement to criticize Lin Piao and Confucius, workers of the three cities led by the Party have emancipated their minds and done away with all fetishes, daring to speak and act, displaying their role as the main force in the movement. They are diligently studying works by Marx, Engels, Lenin and Stalin and by Chairman Mao and learning to apply the Marxist stand, viewpoint and method in studying the history of the struggle between the Confucian and the Legalist schools over the past 2,000 years and more and the history of class struggle throughout the ages. Linking their study with the current class struggle and two-line struggle, they have deepened their criticism of Lin Piao's counter-revolutionary revisionist line and the doctrines of Confucius and Mencius and pushed the movement forward in the correct direction so that it will become deep-going, popularized and sustained.

With the deepening of the movement, an expanding contingent of Marxist theoretical workers has emerged from among the workers. Having received a deep education in the Party's basic line, the workers pledge to further strengthen the dictatorship of the proletariat, consolidate the victorious achievements of the Great Proletarian Cultural Revolution and build socialism with greater, faster, better and more economical results.

Peking coal miners outstripped their January-July quotas and increased coal production for the state as their support to other parts of the country. Workers of the No. 2 workshop of the Shanghai No. 5 Steel Plant assiduously studied works by Marx, Engels, Lenin and

Stalin and by Chairman Mao, and made a penetrating criticism of the *Analecets*, a Confucian "classic," and other bad books which spread the doctrines of Confucius and Mencius. They also annotated some of the works of the Legalist school and made a systematic study of the history of class struggle over the past 2,000 years and more. With the spirit of storming the fortress of difficulty they had shown in their study and criticism, the workers made technical innovations to shorten the time for making a heat of steel. The result was steel output for the first seven months of this year rose by 20.8 per cent over that of the same 1973 period, while consumption

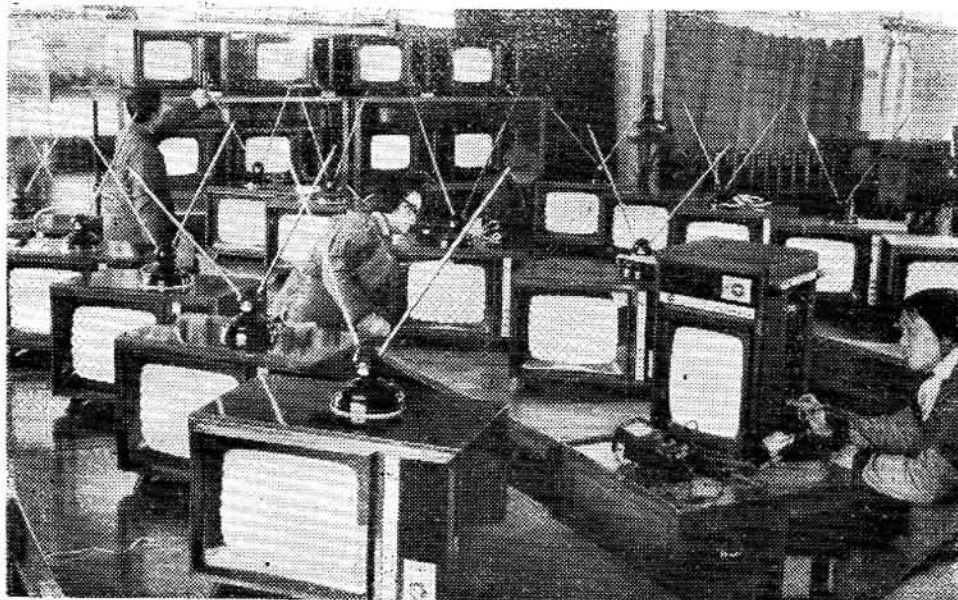
of raw materials and electricity dropped.

Cadres' Revolutionary Spirit

Industrial achievements scored by the three cities stemmed from the hard struggle of the workers led by cadres of various levels. Tempered in the Great Proletarian Cultural Revolution, cadres have stood in the van to strengthen leadership over the movement to criticize Lin Piao and Confucius. They have criticized the idealist conception of history that "the highest are the wise and the lowest are the stupid" preached by Lin Piao and Confucius and further fostered the outlook of consulting and relying on the masses, bringing into play their revolutionary spirit. Modestly listening to the workers' criticisms and suggestions, going to the workshops to participate in productive labour, they studied works by Marx, Engels, Lenin and Stalin and by Chairman Mao and criticized Lin Piao and Confucius together with the rank-and-file workers. They made investigations, summed up experience and solved problems arising in production on time. As a result, an excellent situation of continuous rise in production has emerged on the industrial, transport and capital construction fronts.

Independence and Self-Reliance

Workers of the three cities this year have deepened their criticism of Lin Piao's traitorous and capitulationist crimes and repudiated such revisionist trash as the slavish comprador philosophy and the doctrine of trailing behind at a snail's pace. They are now more determined than ever in implementing the principle of **maintaining independence and keeping the initiative in our own hands and relying on our own efforts** and in following their own path in developing industry. Shanghai shipbuilders have pledged to accelerate the development of China's shipbuilding industry. Workers of the Kiangnan Shipyard, battling for 80 days in rain and



TV sets by the Shanghai Telecommunications Equipment Plant.

while the production capacity to be added remained the same.

Socialist Co-operation

Socialist co-operation among the workers in the three cities has contributed greatly to the development of production in the current movement. With part of its workers engaged in the construction of a new power project, the Shihching-shan Power Plant tapped its potential and generated 200 million kwh. more electricity this year to meet the rapidly increasing needs of industrial expansion. To guarantee the smooth and swift shipment of coal, over 60 units in maritime

transport, the harbour bureau and a dozen other trades co-operated in speeding up transportation, loading and unloading. When diesel engines were needed in large numbers for the 5,000 wells sunk on the outskirts of Tientsin last winter and spring, more than 60 machinery plants and factories of light and textile industries co-operated in a socialist way and succeeded in producing the diesel engines for the rural areas before the busy farming season set in.

In summing up their experience in grasping revolution and promoting production since the beginning of this year, workers in Peking, Shanghai and Tientsin deeply realize that criticism of Lin Piao and Confucius is a powerful motive force for developing the social productive forces. They pledge to continue the criticism of Lin Piao and Confucius and regard it as a matter of primary importance so as to win still greater victories in revolution and production.

high temperature, succeeded in launching a 16,000-ton coaler on the eve of "August 1" Army Day instead of next year. Total output value of the Shanghai ship-building industry in the first seven months of this year was 9.6 per cent higher than in the same period of last year.

To expand its pulp-making workshop, the Tientsin No. 3 Paper Mill once drew up a blueprint which called for the import of several pieces of special equipment and an investment of 2.6 million yuan. In the current movement to criticize Lin Piao and Confucius, the workers and staff members criticized this plan which craved for things big and foreign. They proposed instead to rely on their own efforts and use locally available material for the expansion project. The mill's Party committee supported the proposal. After consulting the workers, it mapped out a new plan which required an investment of only one-thirteenth of the original sum

(Continued from p. 5.)

grain and state grain purchases, the steady development of the collective economy and the improvement in the commune members' livelihood.

Statement of Chinese Swimming Association

The Swimming Association of the People's Republic of China on August 20 issued a statement which points out: "The Bureau of the Federation Internationale de Natation Amateur (FINA) recently adopted an arbitrary decision to bar our

swimmers from competing with their counterparts in other Asian countries at the Asian Games. This constitutes an open hostility towards the Chinese people and sportsmen and a crude interference in Asian sports affairs. The Swimming Association of the People's Republic of China expresses strong condemnation of this decision."

It says: "Some people in the FINA Bureau, disregarding the desires and rights of the Asian people, imposed the above arbitrary decision on the Asian people and sportsmen in a vain attempt to sabotage the Seventh

Asian Games, a grand gathering of Asian sports circles. By this perversity they can only pit themselves further against the people and sports circles in Asia and land themselves in greater passivity and isolation."

"On many occasions in recent years," it continues, "a very small number of FINA leaders have resorted to threats by way of 'sanction' and 'suspension of membership' in an attempt to sabotage the friendly exchanges among the peoples and swimmers of the world, those of the Third

(Continued on p. 20.)

On Shang Yang

— A representative of the Legalist school
in Chinese history

by Liang Hsiao

SHANG YANG (c. 390-338 B.C.) was an outstanding exponent of the Legalist school¹ in Chinese history. The reform movement he carried out was a deep-going social change in the period of transition from slavery to feudalism. But owing to reactionary propaganda that revered the Confucian school² and opposed the Legalist school, this thinker and statesman of the new emerging landlord class who was resolute in making changes had been subjected to repeated attacks and calumnies over the last 2,000 years. Tailing after the reactionaries of the past, the renegade and traitor Lin Piao and Soviet revisionist social-imperialism also cast aspersions on Shang Yang and other Legalists in an effort to assail China's socialist cause under the dictatorship of the proletariat. Therefore, it is highly imperative today that we should use the viewpoint of historical materialism to study the class content of the struggle between the two schools in the past and correctly assess the progressive role Shang Yang and other Legalists played in history.

I

Shang Yang whose original name was Kungsun Yang was a native of the State of Wei, a ducal state in the Warring States Period (475-221 B.C.) in the northern part of present-day Honan Province. When he was still young, he went to the State of Wei (this Wei and his home state Wei are two different Chinese characters with the same pronunciation — *tr.*), which was another ducal state with its capital in what is now Kaifeng in Honan Province, and was one of the places where the Legalist school originated. There, he became a retainer of the prime minister (an adherent of the Legalist school), and he studied and summed up the theory of the earlier Legalists and their experience in carrying out reforms. Later, he settled in the State of Chin (one of the major ducal states at that time occupying what is now Shensi Province and southeastern Kansu Province with its capital in present-day Hsienyang) and was made prime minister and commander of the armed forces in recognition of his distinguished service in effecting reforms. Because he was given a fief in Shang, he became known in history as Shang Yang.

The Warring States Period in which Shang Yang lived was a time of great social change when rising feudalism was replacing the decadent slave system. The reactionary slave-owning aristocrats, battered by the

slave uprisings and the revolution of the up-and-coming landlord class, were sinking fast. Extremely acute were the contradiction between the declining slave-owning class on the one hand and the masses and the new emerging landlord class on the other, and the contradiction between demands for unification on the part of the new emerging landlord class and the masses and the actual state of rival regimes caused by installing ducal states under slavery. There was also very sharp struggle between revolution and restoration and between progress and retrogression. Chairman Mao has said, "So long as classes exist, there will be as many doctrines as there are classes, and even various groups in the same class may have their different doctrines." (*On New Democracy.*) In such a situation of "great disorder under heaven," in what direction should society move? And in what direction should people go? Every class and every political group put forward its own programme. This was the historical background of "contention among a hundred schools of thought" at that time. The Legalist school was the only one that discerned the direction of social progress while all the rest failed to produce effective measures to cope with the burning problems of the day. In grappling with the Confucianists, Shang Yang took over and developed the theories of the fore-runners of the Legalist school, formulated and put into practice a relatively comprehensive Legalist school line which fulfilled the missions required by the times and promoted social progress. Viewing the situation as a whole, we see that Shang Yang was head and shoulders above his contemporaries — statesmen and thinkers of different stripes — and was the person who answered the calls of the times best.

The ideological line is the theoretical basis of the political line. The struggle between the two ideological lines — between the Legalist school represented by Shang Yang and the reactionary Confucian school — found its expression mainly in the struggle between a progressive conception of history standing for social changes and a reactionary one standing for a return to the old and retrogression. As progenitor of the Confucian school, Kung Chiu³ or Confucius himself was a return-to-the-old maniac who opposed changes and advocated "restraining oneself and returning to the rites" and going back to the slave society of the Western Chou Dynasty (1066[?]-771 B.C.). Shang Yang's near-contemporary Mencius⁴ inherited this back-to-the-old

line of Confucius and advocated doing everything in the old way. Alleging that social development in his time was inferior to that of the past and that things were getting worse generation after generation, Mencius reviled that all new emerging forces in history which replaced the old were arch "criminals" guilty on many counts and he attacked the revolutionary situation and the new emerging things of his time. Scornful of this reactionary conception of history of the Confucian school, Shang Yang strongly opposed a return to the old and retrogression and was against remaining *in statu quo*. Proceeding from the conception of history that "the way of doing things should change with a change of conditions," Shang Yang was of the opinion that one should recognize the changes of the times and take different measures to meet the exigencies of the period. In spite of the valuable experiences they had accumulated in their reforms, no Legalist of the earlier days was able to work out, both in theory and practice, a line for carrying out reforms as distinct and comprehensive as Shang Yang did. He excelled his Legalist predecessors in making great contributions to the formulation of an ideological line for the Legalist school.

Politically, Shang Yang set forth the line of "rule of law" which was diametrically opposed to the Confucian line of "rule of rites." In class society, neither rite nor law stands above classes. From Confucius who chanted "benevolence" to Mencius who advocated "benevolent rule," the "rule of rites" as preached by the Confucian school, for all its nice talk about compassion and love common to humanity, did not in the least exclude suppression and punishment. When the Confucian school opposed the replacement of "rule of rites" with "rule of law," it was precisely trying to safeguard and continue to enforce the old law of the slave-owning class. Mencius and his like advocated meting out the severest possible punishment on the rising landlord class for introducing reforms; this fully exposed the ruthlessness of the law under the dictatorship of the slave-owning class.

In openly advocating the "rule of law," Shang Yang was in fact advocating changes to replace the dictatorship of the slave-owning class with the dictatorship of the landlord class. He had arrived at this correct conclusion after analysing the social contradictions of his times. Shang Yang held that in governing a country, it was necessary to grasp the essential social abuses of the day. "There are many idlers and few farmers," and "one man tills to feed a hundred." This, he held, was the big social problem at that time. He put the idlers in society under five main categories known collectively as the "evil people," namely, "those who eat without working, those who enjoy honours without doing military service, those who are dignified without official ranks, those who are rich without official emolument and those who give orders without official posts." They were mainly the hereditary nobles of slave-owning houses, big slave-owning handicraftsmen and merchants, and the disciples of Confucius roaming from place to place trying to preserve the old institu-

tions and seeking official posts. Besides living in extravagance on the social wealth created by the working people like pests destroying farm crops, they preached rites, music, benevolence and righteousness in the realm of the superstructure to oppose the new feudal relations of production. Shang Yang loathed this most and denounced the Confucian precepts of "benevolence and righteousness, rites and music" as "lice" pestering humanity! He held that the urgent task of the time was to get rid of these "evils" and "lice." This idea of Shang Yang's truly conformed to the objective reality of those days. With the steady decline of the slave system, the parasitic slave-owning class and its rotten ideology became larger than ever obstacles to social development; society could move forward only with the removal of this social ulcer.

To do away with the "evils" and "lice," Shang Yang put forward a line of reform which had as its main content the enforcement of law, promotion of agricultural production and military training and operations. This was meant to bring the role of the dictatorship of the landlord class into full play: to hit hard at the reactionary forces of the slave-owning class by meting out severe punishment to its members as "the chief means of eliminating the evil people," and to adopt measures giving priority to agricultural production and restricting commerce, conferring awards to people distinguished in farming and war with a view to augmenting the political, economic and military strength of the rising landlord class. It goes without saying that Shang Yang's "rule of law" also included the suppression of the working people, as this was determined by the nature of the exploiting class to which Shang Yang and his political partners belonged. In addition to this, Shang Yang's idea of "eliminating war with war" and "abolishing punishment with punishment" clearly affirmed his stand of using the new emerging landlord class' progressive war for unification to eliminate wars among rival reactionary slave-owners aimed at building up their own ducal states, and of using the dictatorship of the rising landlord class to replace the dictatorship of the declining slave-owning class. This was a vivid reflection of the revolutionary vigour of the landlord class when it was on the rise.

II

Shang Yang's reforms constituted the main political practice of his life. Applying the Legalist theories of reform in close connection with the specific conditions in the State of Chin, he twice carried out reforms in Chin by introducing a series of measures to destroy the old and build up the new. They included awards for military exploits, abolition of the institution of hereditary official posts and emolument and thereby establishing the political rule of the landlord class; introducing the county system throughout the country, strengthening centralized power, resolutely enforcing the "rule of law" across the land so as to further strengthen the dictatorship of the landlord class; abolishing the nine-squares (*ching tien*)⁵ system, "break-

ing up the paths and earthen embankments that formed farmland borders," giving priority to agricultural production and restricting commerce, calling on people to reclaim wasteland and giving legal recognition to the feudal land ownership and so promoting the development of the feudal economy. On the strength of revolutionary violence, he demolished the political and economic institutions of slavery in the State of Chin and played an important and progressive role in the great change from the old social system to the new.

Lenin said: Revolution is **"the forcible demolition of the obsolete political superstructure."** (*Two Tactics of Social-Democracy in the Democratic Revolution.*) He also said, the first and basic sign of a revolution is **"the passing of state power from one class to another."** (*Letters on Tactics.*) Shang Yang's reforms were made in response to the needs of the new emerging landlord class for seizing political power and consolidating it. They smashed the obsolete political superstructure in the State of Chin, transforming it from a state under the slave system to a feudal state. These were his indelible merits in history.

As the main component parts of the superstructure in slave society, the institution of ducal states and the systems of hierarchy and hereditary power ensured the slave-owning class to rule at different levels and exploit the broad masses of slaves generation after generation. Shang Yang's abolition of these privileges of the slave-owning aristocrats and replacing them with the political system of centralized power of the new emerging landlord class was the major issue in the struggle between the old and new social institutions at that time. Shang Yang made it a rule that "the state appoints officials and confers ranks on people according to their merits," that no official posts and ranks would be given to those without any contribution to farming or war. This was a heavy blow to "the houses of the aristocrats and senior officials" and their hangers-on — "the idlers and loafers," and it changed the situation in which the slave-owning aristocracy alone held the reins of government. At the same time, thanks to the measure of "raising the position of farmers and warriors" especially in recognition of the latter's military exploits, the political power at different levels was transferred step by step to the new rising landlord class. Later on, Shang Yang introduced the county system throughout the State of Chin by dividing its territory into 31 counties whose magistrates were appointed directly by the central government. This deprived the slave-owning aristocrats of their local privileges, disbanded their private armed forces and concentrated all powers — political, military, financial and economic — in the central government, thereby further consolidating the dictatorship of the landlord class under centralized power.

By bringing the positive role of the new superstructure into full play, Shang Yang adopted various measures to help the new institutions eliminate the old economic base and to replace the old relations of production with the new. This was another major historic achievement by Shang Yang.

Prior to his reforms, the nine-squares land system under slavery in the State of Chin had seriously hampered the development of the productive forces and the consequence was that "large tracts of land were left uncultivated" and grain production fell short of the needs of the state even though "the land covered several thousand square li." Moreover, this system preserved the slave-owning aristocrats' privilege to monopolize land on a hereditary basis and obstructed the political unity of the feudal state. The decree to "break down the paths and earthen embankments that formed farmland borders," which was promulgated by Shang Yang and which abolished the nine-squares land system and recognized private ownership of land by the landlords and free people, was a major fundamental change in the relations of production. It destroyed the economic base of the slave system and established the dominant position of the landlord economy in the State of Chin. Under the new feudal ownership, society was still founded on class exploitation but the form of exploitation had changed and the slaves hitherto having no rights whatsoever had become peasants who **"belong to himself to some extent."** (Lenin: *The State.*) They were no longer considered the direct and private property of the landlords. This somewhat raised their enthusiasm for production and thus promoted the development of the social productive forces and changed the state of backwardness in Chin which was a country "with a large population but weak militarily, with a vast expanse of land but little strength."

To ensure that reforms and changes would be carried out smoothly, Shang Yang resolutely kept to the rule of law. He held that decrees were vital to the landlord class and that they formed the foundation of government. He advocated that "punishment will be meted out irrespective of rank," that in giving awards or meting out punishment "there should be no prejudice against strangers and no special considerations for the near and dear ones." He thoroughly rejected the legal practice in slave society in which "senior officials are immune from punishment." He made it known that slave-owning aristocrats daring to violate the law would be suppressed with a firm hand. He promulgated in the State of Chin a unified legal code forbidding the forces of slave-owners to do evil things with the result that his reforms were highly effective.

By adopting a correct line, a backward country can become strong. Thanks to the correct line of Shang Yang's reforms, "the rule of order prevailed in town and countryside" in Chin and "the state became rich and powerful," as was recorded in ancient history books. Formerly a weak country under the slave system and belittled by the other ducal states, Chin quickly became a feudal power "with formidable military strength that struck terror into the hearts of the dukes of other states." Now Soviet revisionist social-imperialism has accused Shang Yang's "rule of law" of "comprising a series of reactionary concepts" and the renegade and traitor Lin Piao also vilified the Legalists as "punishers." This is nothing but playing the same old

tune as the disciples of Confucius had done. Engels pointed out that without violence, without unrelenting harsh means, nothing in history would succeed. One of the important conditions for Shang Yang's success in his endeavours was that he had unswervingly exercised the rule of law, made full use of the revolutionary role of violence and taken unrelenting harsh measures in dealing with the reactionary forces opposing the reforms and changes. When Soviet revisionism and Lin Piao slandered revolutionary violence and smeared progress as reaction, they simply identified themselves with the declining slave-owning aristocrats in history, and showed that they also were the "evil people" and "lice" in human society and restorationists going against the trend of history.

III

Throughout the reforms carried out by Shang Yang, an extremely sharp struggle took place between the two classes and two political lines. He spent his lifetime in tenacious struggle against the reactionary forces of the slave-owners.

Before introducing his reforms, Shang Yang had a heated debate with the political representatives of the old aristocracy on the question of "whether or not reforms should be introduced" in the presence of Duke Hsiao of Chin who reigned from 362 to 338 B.C. The struggle ended with victory for Shang Yang's theory of reforms that "laws should be enacted according to the needs of the time and rites set up according to the state of affairs" which overrode the Confucian claptrap of "following the ancient way" and "sticking to the old rites," thereby ideologically and theoretically clearing the way for the reforms. No sooner were the reforms initiated than the slave-owning aristocrats took advantage of the old forces of habit, incited thousands of people to create disturbances in the capital and shouted that the decrees promulgated by Shang Yang were not feasible, their attempt being to nip the reform movement in the bud. Later, they instigated the crown prince to break the law as a glaring provocation aimed deliberately at sabotaging the implementation of the line of reform. In the face of this grave political situation, Shang Yang was neither intimidated by the bluster of the reactionary conservative forces nor misled by the superficial phenomena. Quick to grasp the crux of the matter, he pointed out: "Resistance to law enforcement came from members of the ruling house." So he decided to strike relentlessly at the diehards sabotaging the reforms. All of them were severely punished according to law and over 700 counter-revolutionaries guilty of undermining the reforms were arrested and executed. By exercising relentless dictatorship over the restorationist forces of the slave-owning class and suppressing in a revolutionary spirit the last-ditch struggle put up by the old forces from the old society, Shang Yang fully demonstrated the courage and militancy of a political representative of the rising landlord class.

But, as Chairman Mao has said, **"the defeated class will still struggle."** Some of the diehards who clung

to the slave system went underground, gathering around them a handful of their cohorts to carry on counter-revolutionary activities, while others changed their tactics, pretended to be law-abiding and with a forced smile talked glibly about the advantages of the reforms. One reactionary Confucian scholar named Chao Liang, however, chose to have it his own way. Doing the bidding of the slave-owning aristocrats, he went to Shang Yang and shouted in a fit of hysteria: "He who relies on virtue will thrive and he who relies on force will perish." He denounced Shang Yang's reforms as unpopular and threatened to take action against him unless he quit politics and step down to live in seclusion. The class enemies resorted to both the hard and the soft way, alternating flattery with threat and blackmail. Unruffled and sober-minded, Shang Yang held fast to the line of the Legalist school, sharply denounced the erstwhile nobles who "paid compliments to his face but cursed and swore behind his back" as "trouble-makers," and had them moved to outlying towns. He categorically rejected the "ultimatum" from the restorationist forces of the slave-owners and, as an answer to the counter-revolutionary pygmies such as Chao Liang, he went into action with firm determination to carry the reforms through to the end.

But Shang Yang's reforms were, after all, a reform movement of the landlord class from above, with the limitations of the time he lived in and the class he belonged to. When Duke Hsiao of Chin who supported the reforms died and the crown prince came to the throne as Prince Hui Wen of Chin (who reigned from 338 to 311 B.C. and was in collusion with the old aristocrats), the class struggle took a sharp turn with reactionaries of all descriptions swarming out of their hide-outs. A chieftain of the old nobles who was once punished by Shang Yang spread the rumour that "Lord Shang was plotting a revolt." Prince Hui Wen ordered the arrest of Shang Yang, and in 338 B.C., the reactionaries killed this outstanding exponent of the Legalist school by cruelly dismembering his body with his limbs tied to chariots driven in different directions. Dying a martyr at his post, Shang Yang laid down his life for the cause of reform of the rising landlord class and had fought until he breathed his last.

The murder of Shang Yang was a bloody counter-attack by the restorationist forces of the slave-owners on the new emerging landlord class and a serious counter-revolutionary atrocity. These historical facts tell us that the two-line struggle between the Confucian school and the Legalist school was a major life-and-death struggle between classes and there was no room for compromise. The Soviet revisionist renegades have invented the story that the two schools had been taking the same course "seeking the same object." But these are cheap and clumsy lies which can neither erase the blood-stained historical facts nor be of any help to cover up their own fascist atrocities against the forces of revolution at present.

After the murder of Shang Yang, Prince Hui Wen of Chin pushed a political line which kept out the

Legalists and restored the old nobility to power. The political situation in the State of Chin suffered a temporary setback, but Shang Yang's line and cause was by no means stamped out.

Lenin said: "The more far-reaching the revolution is, the more difficult will it be to restore the old order and the more gains will remain even if restoration does take place. The more deeply the old soil is ploughed up by revolution, the more difficult will it be to restore the old order." (*The Agrarian Programme of Social-Democracy in the First Russian Revolution, 1905-1907.*) In the course of carrying out reforms, Shang Yang had deeply ploughed up the old soil in the political, economic, ideological and cultural fields, dealing heavy blows at the slave-owning class and enabling the new emerging landlord class to become a powerful force that kept the politics in the State of Chin under its sway. Moreover, in the course of reforms Shang Yang was quite publicity-minded so that even the men in the street could talk about Shang Yang's laws. Once the masses personally experienced the advantages of the changes and reforms, they became a tremendous material force resisting and opposing the restoration of the old institutions. In short, the basic reason why the law of the State of Chin did not perish was that Shang Yang's law conformed to the development of history. The forces of restoration succeeded for a time but could never put back the clock of history or avert the inevitable replacement of the slave system by feudalism, which is the law of history.

After Shang Yang's death, in spite of the twists and turns, the State of Chin continued to advance along the line of the Legalist school represented by Shang Yang's reforms. In 221 B.C., Chin Shih Huang had annexed all the independent ducal states, established the prefecture and county system⁶ based on centralized power and legalized feudal land ownership. In addition to these, Chin Shih Huang adopted resolute measures to suppress the counter-revolutionaries such as burning books and burying Confucian scholars alive, thereby successfully carrying out and developing on a larger scale and a firmer base the Legalist line of Shang Yang and others. Advancing along this line, Chin Shih Huang made great contributions to the unification of China and progress of history, thus earning the reputation of being "the greatest emperor since ancient times" in Chinese feudal society.

In the past, opinions differed on Shang Yang, the man who spent his whole life fighting in the torrential current of historical changes. While few spoke in his favour, most disparaged him, and the stand they took clearly showed them up as belonging to different camps. Progressives advocating reforms generally affirmed Shang Yang's contributions to history, but the conservatives and those who advocated restoring the old order as often as not reviled at Shang Yang's reforms out of their reactionary political needs. Today, the Soviet revisionist social-imperialists who are wolves in sheep's clothing, well aware that truth is not on their side, can

only pick up the filthy weapons of the Confucian school in a vain attempt to vilify our great state under the dictatorship of the proletariat by attacking Shang Yang. But this only shows to what degree these renegades to Marxism-Leninism have degenerated!

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¹The Legalist school. This was a major school of thought opposed to the Confucian school during the Warring States Period (475-211 B.C.). Its chief exponents were Shang Yang, Hsun Kuang (c. 313-238 B.C.) and Han Fei (c. 280-233 B.C.). Representing the interests of the new emerging landlord class, it propagated the materialist view that "man can conquer nature" in opposition to the idealist view of "abiding by the will of Heaven and fate." It advocated changes of the law and reform and opposed a return to the old order and retrogression. It stood for the replacement of the rule of "rites" with the rule of "law" and the dictatorship of the slave-owning class with the dictatorship of the landlord class. Politically, all those belonging to this school of thought stood for "a government by law." Hence the term Legalists.

After the Western Han Dynasty (206 B.C.-8 A.D.), the Legalist school had all along been rejected and attacked by the Confucian school which was exalted and regarded as the orthodox school of thought. In spite of this, at every important historical period, there were statesmen and thinkers coming to the fore to carry on the tradition of the Legalist school to make reforms. The Legalists throughout the ages were the genuine representatives of China's fine traditional culture.

²The Confucian (*ju*) school. This was a school of thought founded by Confucius towards the end of the Spring and Autumn Period (770-476 B.C.). The Chinese character *ju* originally referred to those who helped the slave-owning aristocrats make arrangements for ceremonies and rituals such as a funeral service. Confucius himself was in this profession in his early years; later he ran a private school to give lectures propagating the thinking of returning to the old order and retrogression, engaged in political activities opposing changes and tried in a thousand and one ways to save the tottering slave system. Gradually a school of thought was being formed, known later as the Confucian (*ju*) school. Its reactionary doctrines were taken over and developed by Mencius in the Warring States Period. So the Confucian school was also known as the Confucian-Mencian school and their doctrines known as the doctrines of Confucius and Mencius.

After the Western Han Dynasty, all those who inherited and elaborated the thinking of Confucius and Mencius were generally referred to as Confucianists. In the 17th century, the missionaries from the Western countries were the first to introduce to the West the conservative ideas of Confucius and Mencius for a return to the old order but made no efforts to introduce the Legalist thinking advocating changes. From 1840 on, China was gradually reduced to a semi-feudal, semi-colonial country and both domestic and foreign reactionaries became more fanatical than ever in exalting the doctrines of Confucius and Mencius. Their aim in doing so was to let the Chinese people preserve for ever the spiritual shackles of the doctrines of Confucius and Mencius so that the Chinese people would servilely allow these reactionaries ride roughshod over them.

³Kung Chiu. The family name of Confucius (551-479 B.C.) was Kung and his name Chiu. A native of the State of Lu (in the southwestern part of present-day Shantung Province) towards the end of the Spring and Autumn Period, Confucius was a thinker of the decadent slave-owning aristocracy and the founder of the Confucian school. Living in

(Continued on p. 18.)

Establishment and Development

by Our Correspondents Lu Hsuan and Chou Chin

One of China's most populous, Shantung Province on the east coast has 55 million people living in an area of 150,000 square kilometres. It was in southern Shantung's Chufu County that Confucius was born in 551 B.C. Down through the centuries, the people here lived a life of misery and hunger. Thanks to the toppling of the old social system through the revolution which gave rise to the new, there have been radical changes for the one-time impoverished peasants who embarked on the road of collectivization a little over two decades ago and set up people's communes only 16 years ago. The problem of feeding the population, which the imperialist prophets alleged would mean "unbearable pressure" on the Chinese people, has been successfully solved even in this heavily populated province since the advent of people's communes.

History has eloquently proved the world of difference between socialism and Confucianism, the former being vastly superior than the latter.

We visited a good number of different types of communes in Shantung not long ago where we had wide-ranging talks with the local peasants. Our reports beginning with this issue will deal with the establishment and development of the people's communes, the struggle between the proletarian and bourgeois lines that took place, the communes' tremendous role in re-nourishing nature, developing a diversified economy, promoting rural economic prosperity and improving the peasants' living standards.

MERE mention of old Shantung is always a reminder of the pre-liberation plight when destitute tillers fled their land to try their luck somewhere else. Savage exploitation and oppression in the old days made life impossible and, to make matters worse, there were frequent natural disasters. Unable even to get a bare, hand-to-mouth existence, large numbers of peasants were forced to migrate to the cold northeast every year where there was a small population for a large area. Carrying all their belongings on a shoulder-pole and taking their wives and children with them, they hoped to eke out a living there. Many died from cold and hunger on the way, while those who managed to reach their destination still found it hard to keep the wolf from the door.

Post-liberation Shantung is a far cry from what the province once was. The following figures speak volumes for the tremendous changes that have occurred.

In 1949, the per-hectare grain yield was 1.17 tons and the grain supply was 4 to 5 million tons short of needs.

Prior to the formation of people's communes, the 1957 figures were 1.55 tons and 2.5 million tons.

Shantung became more than self-sufficient in grain in 1972 when the per-hectare yield rose to 2.85 tons. The next year saw a further increase to 3.09 tons. Like the peasantry in other parts of the country, Shantung's peasants, led by Chairman Mao and the Communist Party, were firm in taking the socialist road of collectivization, which culminated in the province-wide establishment of people's communes in 1958. Herein lies one of the fundamental reasons for the countryside's ever growing production and increasing prosperity.

Inevitable Trend

The Peiyuan People's Commune on the outskirts of Tsinan, the provincial capital, was the first commune we visited. The first of its kind in the province, it was one of the nation's earliest people's communes.

In the winter of 1957, Shuitun and three other agricultural producers' co-operatives in Peiyuan hsiang (township and the then basic unit of political power



encompassing several villages in the rural areas) joined efforts to cut a 2,000-metre-long ditch for bringing water to their 200 hectares of paddyfields and lotus ponds. Since the project involved allocation of manpower, use of land and distribution of water, there often was trouble between the co-ops. These problems, sometimes disputes, took up much of the time and energy of the co-op cadres who had to make investigations and find solutions together. What with the difficulty of using marginal land for production purposes, the cadres decided it would be much better if their co-ops were amalgamated and placed under a unified management.

This was their common understanding based on several years' experience with agricultural collectivization.

After overthrowing the landlord class and distributing the land in 1952, the local peasants got themselves organized in mutual-aid teams of a rudimentary socialist nature, each comprising a dozen families. Mutual assistance in manpower and draught animals and collective labour gave higher efficiency than farming on a go-it-alone basis and enabled the peasants to do farmwork in the right season. As a result, grain and vegetable production went up by 15 and 20 per cent respectively.

Two years later, elementary agricultural producers' co-operatives of a semi-socialist nature replaced the mutual-aid teams. With 40 to 50 families in a co-op, the peasants put their land and other means of production at the disposal of the co-op. The contradiction between collective labour and decentralized management having thus been solved, grain and vegetable output was 20 and 30 per cent higher than at the time of the mutual-aid teams.

All this notwithstanding, these small, elementary co-ops still had their limitations which were unfavourable to making full use of manpower and the means of production. Only when big, advanced co-ops were formed could such limitations be overcome and the productive forces and production as a whole jump ahead. Thus, in 1956 the Peiyuan peasants went a step further and set up advanced agricultural producers' co-operatives of a socialist nature, each consisting of 200 to 300 families. The co-op members voluntarily handed over their private-owned land to the collective and stopped receiving remuneration for the land pooled during the period of elementary co-ops. With the peasants' socialist enthusiasm soaring to a new high, production shot up. Hence another 30 and 20 per cent increase in grain and vegetables.

Personal experience enabled the co-op cadres to realize that growing production necessarily called for the advance of collectivization from a small to a bigger scale and from a low to a higher level. Before long, a proposal for merging the four advanced co-ops into a bigger one was put before the co-op members for discussion.

When the news spread, the poor and lower-middle peasants who had suffered most in the old society

took the lead in putting up big-character posters and sending in applications urging formation of a bigger co-op. Shortly afterwards, there was a meeting of representatives of the four co-ops' members who unanimously adopted a resolution on the formation of a bigger co-operative in Peiyuan and submitted it to the *hsiang* government for approval. With the *hsiang* government giving prompt support and another three advanced co-ops nearby applying for membership, the bigger co-op was formally inaugurated. It had a total of more than 13,000 people (2,700 families) and took in all of Peiyuan *hsiang*.

It Is Good to Set Up People's Communes

The rural situation throughout the country at the time was more or less the same as that of Peiyuan.

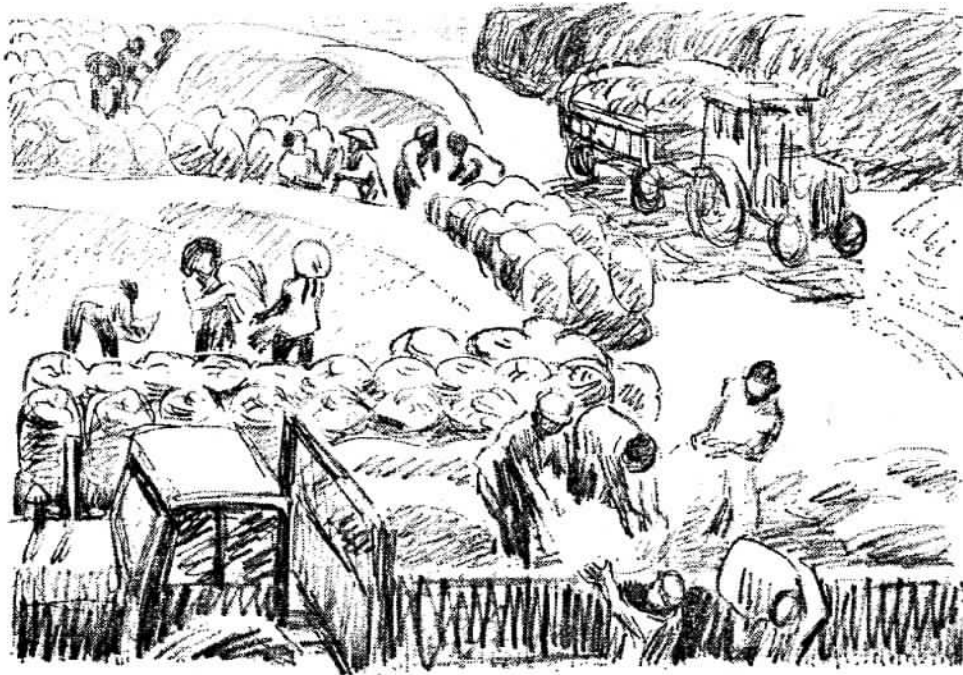
By 1956 advanced agricultural producers' co-ops had been formed on a wide scale in the rural areas. Displaying tremendous enthusiasm for socialism, the peasants were determined to rely on the collective strength to undertake construction projects which a single peasant family could never do, so as to change the poor and backward state of the countryside more quickly. In the wake of the upsurge of farm capital construction centring around water conservancy works from winter 1957 to spring 1958, a great leap forward in socialist construction took place throughout the country.

Poor and Lower-Middle Peasants

After liberation, land reform was carried out in China's countryside to uproot the feudal ownership of land.

According to the decision of the Party and Government on determining the class status in the rural areas, the rural population at the time of the land reform was classified into landlords, rich peasants, middle peasants (who were subdivided into upper-middle, middle and lower-middle peasants), poor peasants and workers (including farm labourers). The landlords and rich peasants belong to the overthrown exploiting classes.

The land reform was followed by the movements to set up agricultural producers' co-operatives and people's communes, and the growing collective economy has led to a marked improvement in the peasants' living standards. The term "poor and lower-middle peasants" used in our articles does not imply their present economic conditions but refers to their class status during the land reform. Their counterparts in the pastoral and fishing areas are poor and lower-middle herdsmen and fishermen.



The threshing ground of a production team in the Peiyuan Commune.

Such a new situation brought new problems. What peasants wrote in a big-character poster which was later published by a provincial paper shed some light on this. Among other things, the poster said: "Thanks to the wise leadership of the Communist Party, we were brought on to the road of co-operation. The mutual-aid teams in the early post-liberation years made it possible for us to increase production through mutual assistance. Then came the elementary co-ops in 1954, which proved to be better than the mutual-aid teams. With the establishment of advanced co-ops the following year, private land ownership was abolished. The merits of collective farming are too many to list. For one, the co-op members' living standards have generally improved." "However," it continued, "it is a pity that the plots are too small to develop water conservancy, use machines, effect a division of labour, go in for specialized lines of production. . . ." This poster expressed the desire of the peasants in their hundreds of millions to set up bigger co-ops with a much higher degree of collectivization.

In the case of Peiyuan *hsiang*, a problem arising from the decision to set up a bigger co-op was what to name such a bigger organization. Some people proposed calling it a "farm," while others preferred "collective farm." Many disagreed, arguing that both farm and collective farm were only productive units and that this bigger co-op which already embraced all the peasant families in the *hsiang* should take charge of more undertakings than its predecessor had done. Elsewhere, some of the newly merged bigger co-ops were being called people's communes.

It was just when the Peiyuan people were in the thick of heated discussions that Chairman Mao arrived on a visit on August 9, 1958 after summing up the masses' experience in setting up bigger co-ops during

his inspection tour of Hopei and Honan Provinces. Seeing their great leader Chairman Mao, peasants working in the fields rushed forward to greet him and shake his hand. Chairman Mao talked with them cordially and asked about their production and livelihood.

Then vice-chairman of the bigger co-op, Li Shu-cheng reported to Chairman Mao how the bigger co-op had been formed. When he said that it was hard to decide on the nature and name of the bigger co-op, Chairman Mao replied: "It is good to set up people's communes. Their advantage is that they combine industry, agriculture, commerce, education and military affairs, thus making the task of leadership easier."

Hence the birth of Peiyuan People's Commune, which had Chairman Mao's enthusiastic support.

Under the personal guidance of Chairman Mao, the Central Committee of the Chinese Communist Party adopted the *Resolution on the Establishment of People's Communes in the Rural Areas* towards the end of August 1958. Hardly had the *Resolution* been made public than the slogan "People's communes are fine" resounded up and down the country.

Shortly after the Peiyuan Commune was set up, the more than 89,000 advanced co-ops in Shantung merged into some 1,900 people's communes. By the end of December, 1958, more than 99 per cent of China's peasant households were in communes.

It was with the attention and leadership given by Chairman Mao and the Party Central Committee and by constantly summing up the masses' creative experience that the people's communes came into existence. They are rural economic organizations which integrate government administration with commune management and they combine industry, agriculture, commerce, education and military affairs; at the same time, they are grass-roots organizations with political power. Their emergence was the corollary of China's political and economic development.

Since the rural people's communes were a socialist new-born thing, their birth and growth were bound to be stubbornly resisted by the class enemies vainly trying to restore capitalism.

When the 8th Plenary Session of the 8th Party Central Committee was meeting in the latter half of 1959, Peng Teh-huai, chieftain of the Right opportunist line, came out with frantic attacks on the general line for socialist construction, the great leap forward and the people's communes. This was followed by an inner-

Party struggle against Right opportunism which dashed Peng Teh-huai and company's schemes to pieces. During this struggle, the Peiyuan cadres and masses, bearing in mind Chairman Mao's teaching "People's communes are fine," cited a host of facts from their own experience as regards the "big and public" nature of the people's communes (bigger in size and having a higher degree of collectivization) to beat back the wild onslaughts of the Right opportunists.

From 1959 to 1961, China's national economy met with temporary difficulties as a result of the Soviet revisionists' perfidiously and suddenly scrapping contracts and withdrawing experts and three consecutive years of natural disasters. Taking advantage of this opportunity, the renegade Liu Shao-chi plotted to wreck the people's communes and restore capitalism. During this period, most of the Peiyuan cadres and masses firmly resisted this adverse current. They declared: "Dissolving the people's communes means a great backsliding in history and would again fling us into the abyss of suffering. We will never tolerate such a thing."

During the Great Proletarian Cultural Revolution, they further criticized Liu Shao-chi and Lin Piao for interference and sabotage by their revisionist line, with the result that their people's commune more fully displayed its great vitality and superiority.

Big and Public

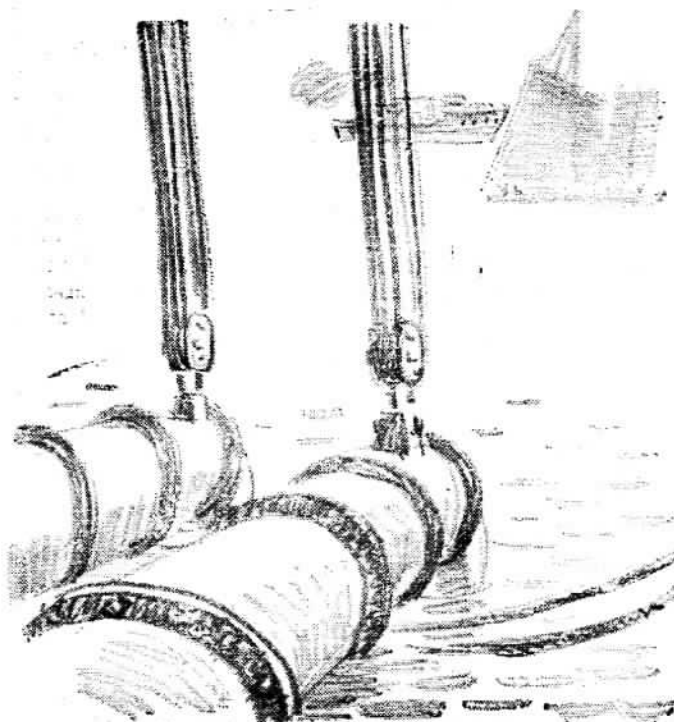
Bigger in size and with a higher degree of collectivization, the people's communes are able to effect unified planning on a wider scope and concentrate a greater amount of manpower and material resources for large-scale farm water conservancy projects. For example, within the confines of the Peiyuan Commune there were 270 hectares of reed marshes formerly belonging to the five co-ops. None of them could do anything about this because of difficulties in drawing up overall plans in a unified way and of a limit to each co-op's manpower and material resources. So only 20 per cent of the land in Peiyuan was under cultivation before the commune. The first winter after the establishment of the commune saw its members transform all marshland into paddyfields and lotus ponds, cut drainage and irrigation channels and build roads. Relying on the collective strength of the commune, the Peiyuan peasants also transformed large tracts of alkaline land (800 hectares) and arid hilly land (270 hectares) and deep-ploughed and levelled another 1,300 hectares, while sinking power-operated wells and cutting channels and ditches to free more than 90 per cent of their arable land from drought and water-logging. All this, coupled with other farm management measures, resulted in a big increase of grain and vegetables. Compared with 1957, the year before the commune was set up, the 1973 per-hectare grain output was up by 3.5 times and there was a greater variety of vegetables whose per-hectare yield rose by 50 per cent and total output by 2.5 times.

With a wide range of resources, the people's communes are able to go in for farming, forestry, animal

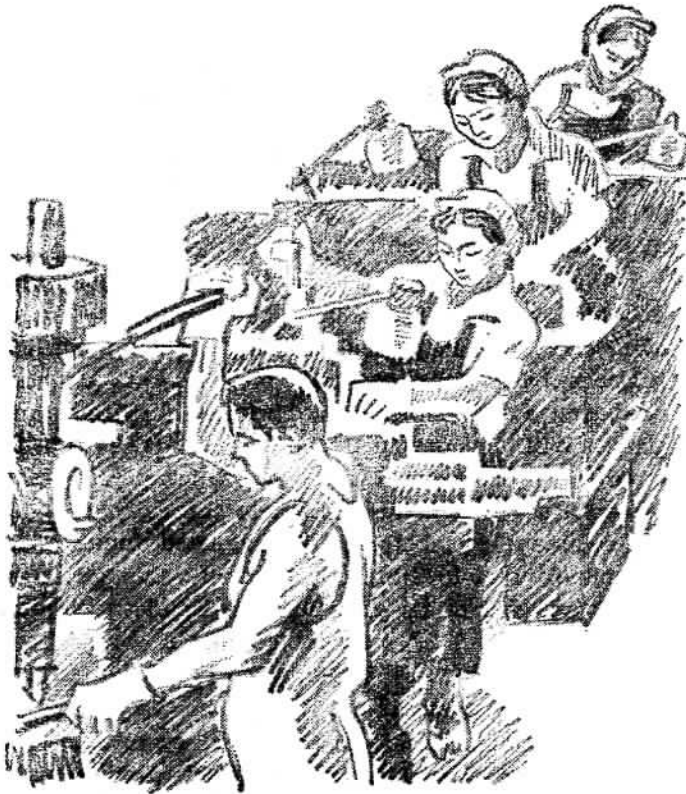
husbandry, side-line occupations and fishery in an all-round way. All of Peiyuan Commune's hillsides are now green thanks to tree planting and the opening of orchards on the slopes and barren hills. A variety of fruit hang red and heavy from the branches in both summer and autumn. Areas under water and scattered unused land have been turned into fish ponds and pigsties. The commune supplies the cities with huge quantities of fruit, fish and pork every year.

"Big and public," the people's communes are also able to accumulate funds and make a rational division of labour. The Peiyuan Commune and its production brigades have built 43 small factories and quarries producing farm implements, chemical fertilizers and glass. With low production costs and quick returns, these small enterprises have given farm production powerful support, better catered to the daily needs of the commune members and accumulated funds. The commune's total 1973 industrial output value accounted for 55 per cent of its gross industrial and agricultural output value and 20 per cent of its able-bodied men and women members working in the factories are simultaneously peasants and workers.

The establishment of people's communes has quickened the pace of farm mechanization. When the Peiyuan Commune first came into being, it had only 15 diesel engines and electric motors totalling 300 h.p. In the ensuing years as public accumulation funds kept increasing, it bought 94 tractors in addition to diesel engines and electric motors, totalling 15,000 h.p. Today over 80 per cent of the commune's fields are tractor-ploughed and threshing, transportation, food processing



Siphoning water from the Yellow River to irrigate the fields of Peiyuan.



A workshop of the farm implements factory in Peiyuan.
Sketches by Wang Yang

and fodder crushing are mechanized or semi-mechanized.

The road of the people's communes is one to achieve a common prosperity for the peasants. Growing production is accompanied by great improvement in commune members' living standards. Apart from their fixed assets, all production teams have more than tripled their collective deposits in the bank as compared with the early commune years. Altogether, collective and individual savings came to more than a million yuan. The low, tumble-down thatched huts which most local peasants used to live in have given way to thousands of brick-and-tile houses.

As early as 1957, Chairman Mao pointed out: "In China the struggle to consolidate the socialist system, the struggle to decide whether socialism or capitalism will prevail, will still take a long historical period. But we should all realize that the new system of socialism will unquestionably be consolidated. We can assuredly build a socialist state with modern industry, modern agriculture, and modern science and culture."

The new socialist system of the rural people's communes has been consolidated continuously in the course of struggle over the last 16 years and has struck deep roots in Chinese society. "People's communes are fine"—this has been fully borne out by the practice of the peasants in their hundreds of millions,

(Continued from p. 13.)

the period which saw great social changes, with the slave system collapsing and feudalism on the rise, he spent his whole life trying to safeguard and save the slave system. When he was the acting prime minister in the State of Lu, he had Shaocheng Mou who advocated reform executed. He toured various ducal states to persuade their rulers to carry out his counter-revolutionary ideas and engage in restorationist activities, but he was cold-shouldered everywhere he went. He also tried to restore the slave system through establishing educational undertakings, expunging and altering history books, creating public opinions and training followers. He set up a reactionary ideological system with "benevolence" as its core and set forth a programme for restoration—"restrain oneself and return to the rites." He propagated the theory of "mandate of Heaven," saying that "life and death are preordained; wealth and honour come from Heaven," the apriorist theory that some people "are born with knowledge," and the reactionary educational thinking that "he who excels in learning can be an official" which looked down upon productive labour. His main sayings and activities were recorded by his disciples in the book entitled the *Analects*.

⁴Mencius (c. 390-305 B.C.) was the main exponent of the Confucian school in the middle part of the Warring States Period. At that time, the feudal system had either been founded or was being founded in the various ducal states. Taking the reactionary stand of the declining slave-owning aristocracy, Mencius wildly opposed the Legalists who advocated changes, and he stood for doing things after the pattern of the kings of the past and wanted to put back the clock of history. He put forward the theory of "benevolent" rule mainly to oppose revolutionary violence; he demanded restoration of the slave system and the hereditary privileges of the slave-owners. Inheriting and elaborating the thinking of Confucius, he propagated the subjective

idealist theory that "everything is made for me," the reactionary theory of human nature alleging that "man is good by nature," the concept that heroes are the makers of history as expressed by his saying that "a wise sovereign appears every 500 years," and the thinking of the exploiting classes as expressed in the words "Those who work with their minds govern, those who work with their hands are governed." His thinking and sayings and activities were recorded in the book *Mencius*.

⁵The nine-squares (*ching tien*) system. This was the land system in China's slave society by which the slave-owners exploited the slaves. In those days, land throughout the country belonged to the sovereign, the chieftain the slave-owners; land was divided into squares in the shape of the Chinese ideograph 井 (meaning a well) and parcelled out to slave-owners at various levels who forced the slaves to cultivate it. The squares were at once units denoting the size of land parcelled out to the slave-owners at different levels and units by which the amount of a slave's labour was counted. So each and every square, big or small, was separated by earthen embankments or gullies.

⁶The prefecture and county system. After the founding of the Chin Dynasty, local administrations were founded at two levels throughout the country. The whole country was divided into 36 prefectures (several more were added later), each of which exercised jurisdiction over a number of counties, with prefecture governors and county magistrates as the local administrators; all of them were appointed by the central government and could be transferred or recalled at any time. This was entirely different from the hereditary rule by the slave-owning aristocrats, and was known in history as the prefecture and county system, which formed part of the administrative structure of the feudal system of centralized power. From the Chin Dynasty to the end of the Ching Dynasty, i.e., from 221 B.C. to 1911 A.D., local administrative organs were divided into two levels or more, but there were no substantial changes in the system itself.

Root Cause of Intranquillity in the Mediterranean

THE two superpowers, the Soviet Union and the United States, are locked in a fierce struggle in the Mediterranean. Large numbers of Soviet and U.S. warships run amuck and stir up troubles there. This display of force is part of a scramble for world hegemony. Each tries to outwit the other, and thus gravely threatens the peace and security of the Mediterranean countries.

The Mediterranean is of great strategic importance, for it is the hub of sea traffic of Europe, Asia and Africa and the southern barrier of Europe, the focus of U.S.-Soviet contention for hegemony. Their struggle for predominance in the Mediterranean is a component part of their struggle for predominance in Europe and the Middle East. It also forms an important link in their rivalry for maritime hegemony.

Mounting Rivalry

In recent years, Soviet revisionist social-imperialism, bent on frantic expansion, has dispatched a large number of warships to the Mediterranean from the Black Sea. There it challenged U.S. imperialism, which until then was the overlord in this part of the world. The number of ships maintained by the U.S. Sixth Fleet and the Soviet permanent fleet in the Mediterranean is about the same, usually around 50. In the Mideast October war of last year, Soviet ships increased to over 90. The Mediterranean has thus become a sea with the highest concentration of Soviet and U.S. warships in the world.

Each of the two superpowers seeks to consolidate and expand its own hegemony while trying to weaken and wipe out the influence of the other. The Mediterranean countries thus become victims in their rivalry for spheres of influence and strategic points in the region. Military manoeuvres are held there from time to time, endangering the freedom of navigation by other countries. U.S. and Soviet ships follow each other, keeping a close watch on each other's movements and spying for information. Apart from maintaining a huge permanent fleet in the Mediterranean, Soviet revisionism has dispatched big mercantile, fishing and "oceanographic research" fleets there. Most of these ships are at once tools for plundering the resources of other countries and spy-ships in disguise.

Insatiable of overseas expansion, Soviet revisionism, besides trying hard to maintain and consolidate its position in the Eastern Mediterranean, extends its claws to the Western Mediterranean to seek a foothold. To this end, it conjures up deceptive tricks, offering

to "help" others to expand ports, build docks, train technical personnel for port administration, set up "joint oceanographic study stations," and so on and so forth.

Not to be outdone, U.S. imperialism gives tit for tat. While seeking to consolidate its bases in the Western Mediterranean, it has of late laid stress on strengthening its position in the Eastern Mediterranean. The United States added one more naval base in the Eastern Mediterranean last year. Since the beginning of this year, in particular, it has launched a series of political and diplomatic offensives against Soviet revisionism in the Middle East and greatly weakened the latter's position.

Meddling in Cyprus

Intranquillity comes in the wake of contention by the two superpowers. The tension in Cyprus and the Eastern Mediterranean is a case in point. Both superpowers have tried to gain control over Cyprus, an island country of strategic importance which has always been regarded by imperialism as an "unsinkable carrier" in the Mediterranean. The July 15 military coup in Cyprus took place against the background of their bitter rivalry in the Eastern Mediterranean. They intervened in the situation, each trying to squeeze out the other's influence and increase its own. This has further complicated the Cyprus question. The antics of Soviet revisionism in this period are most revealing. It issued several statements after the coup, ordered some of its Mediterranean warships to sail in the direction of the island, alerted seven of its airborne divisions and once and again urged the United Nations to send a "special mission" to Cyprus, hoping thus to afford itself an opportunity to make trouble. Most abominable of all is the fact that it tried its utmost to fan the flames and sow dissension in an attempt to fish in troubled waters and rob the owner when his house is on fire.

To facilitate their expansion in the Mediterranean, the Soviet revisionists have made a lot of noise, asserting that "the Soviet Union is a Black Sea power and also a Mediterranean power," that "we are by no means a guest in the Mediterranean," etc. It is too far-fetched for the Soviet Union to claim that it is among the Mediterranean countries. It is a dyed-in-the-wool imperialist logic of gangsterism for the Soviet revisionists to set themselves up as masters of an area where their warships reach.

For many years, Soviet revisionist social-imperialism, flying the banner of "support for the Arab people's struggle," has penetrated into the Arab areas on the

Mediterranean where it engages in armtwisting, seeks control and robs. Acting most insolently towards these countries, the Soviet revisionists would put pressure on any one of them, intimidate it or even plot to subvert its government, once they considered it not to their liking.

And at critical moments when these countries faced aggression, Soviet revisionism only turned out to be the breaker of its own promises and the betrayer of their interests. Now that its true colours — false aid but real control, false support but real betrayal — are increasingly exposed, it is opposed by more Arab people and their leaders.

The Soviet-U.S. contention for hegemony in the Mediterranean is the root cause of intranquillity there.

More than ever, the Mediterranean peoples today do not reconcile themselves to the aggression, control, interference, plunder and bullying by the two hegemonic powers, the Soviet Union and the United States. They have raised the clarion call that "U.S. and Soviet warships and military bases pull out of the Mediterranean," "the Mediterranean is the Mediterranean of the Mediterranean countries," "let the Mediterranean be a sea of peace." The Mediterranean countries with a total population of some 300 million are a great force. So long as the Mediterranean peoples are united as one and persevere in struggle, it is certain that they will drive out the Soviet Union and the United States, a pair of imperialist monsters, and make the Mediterranean a sea of peace and tranquillity.

(Continued from p. 8.)

World in particular, in gross interference with the sovereignty and internal affairs of these countries. This not only shows themselves up as a stumbling-block obstinately hindering the wholesome development of swimming in the world but also betrays their growing predicament.

"For a long time, they have permitted a so-called swimming organization of the Chiang Kai-shek clique to usurp the lawful seat of China and persisted in their reactionary stand of 'two Chinas' or 'one China, one Taiwan.' This is absolutely impermissible to us. As is known to all, there is only one China in the world, and that is the People's Republic of China. Taiwan is a province of the People's Republic of China. The Chiang Kai-shek clique entrenched in Taiwan has long been spurned by the Chinese people. It has no right at all to be in any international organizations. The Chinese people and sportsmen resolutely oppose any scheme to create 'two Chinas' or 'one China, one Taiwan' in international sports organizations."

The statement notes: "An excellent situation is prevailing in the world, and in international sports circles as well. The struggle of sports circles of various countries, the Third

World countries in particular, to safeguard their right to independence and oppose hegemony in the field of international sports, and the struggle of the people and sportsmen of various countries in the world for friendly contacts with the Chinese people and sportsmen have formed an irresistible historical current. In these circumstances, quite a number of international sports organizations have made decisions conforming to this trend of history, which have found welcome among the people. Recently, many friends in various world single sports organizations have demanded expulsion of the Chiang Kai-shek clique's sports organizations and restoration to the People's Republic of China of her legitimate seats. Quite a few FINA Bureau members also stand for justice. We are grateful to all those justice-upholding personalities. Whoever wilfully persists in his arrogant practice will be lifting a rock only to drop it on his own feet."

Swiss Industrial Technology Exhibition in Peking

Vice-Premier Teng Hsiao-ping visited the Swiss Industrial Technology Exhibition which was held in Peking from August 7 to 20.

Among the guests attending the opening ceremony were Chinese

Foreign Minister Chi Peng-fei and other leading officials of departments concerned, as well as several hundred people in the Chinese capital.

Pierre Graber, Member of the Federal Council and Head of the Political Department of the Swiss Confederation, and his party; Gerard Bauer, President of the Swiss Office of Trade Expansion and President of the Federation of Swiss Watch Manufacturers, and the Swiss Economic Delegation he led; leading members of the Swiss Industrial Technology Exhibition and others also took part in the ceremony.

Sponsored by the Swiss Government, this large exhibition occupied a floor space of 14,000 square metres. Among the exhibits on display were machine tools, machines for the graphic industry, watch production machinery, textile machines, precision instruments and varieties of wrist watches and clocks.

Many people in the Chinese capital visited the exhibition. During the display, Chinese and Swiss technicians held forums on over 140 technical subjects. The exhibition further promoted the friendship between the Chinese and Swiss peoples and the development of the economic and trade relations between the two countries.

ROUND THE WORLD

"VOICE OF THE PEOPLE OF THAILAND"

Persevere in Armed Struggle

Nine years have passed since the first shot in the Thai people's armed struggle, led by their Communist Party, was fired in Nakhon Phanom Province on August 7, 1965. To commemorate the occasion, the Voice of the People of Thailand broadcast on August 7 an editorial entitled "Persevere in the Road of Armed Struggle, Expand the People's War and Win Still Greater Victories."

It says, "The past nine years are years of heroic and staunch struggle of the Thai people, and years of expansion of the people's war, establishment of bases in the countryside and moving the revolutionary situation forward, thus opening up bright prospects of victory in the revolution. Under the correct leadership of the Communist Party of Thailand, the Thai people's armed struggle has developed steadily, and continued to win still greater victories. There have emerged in our country the people's armed units, the revolutionary bases and the people's revolutionary political power which had never existed in our history before. All this has greatly encouraged our people."

The editorial continues, "In the past year, the people's armed forces smashed one enemy 'encirclement and suppression' operation after another, attacked and overran enemy barracks, police stations and posts, ambushed the enemy in an active and planned way, engaged in more battles of annihilation and won one brilliant victory after another."

"The victories of the people's armed forces have further deflated the morale of the enemy and mobilized more and more people to take part in the people's war," it adds.

Dwelling on the experience gained in the Thai people's armed struggle, the editorial says, "The ex-

perience of struggle in the past year proves once again that the only way to overthrow the joint reactionary rule of imperialism, feudalism and bureaucratic capitalism and to build a genuine people's government is to rely on the peasants, carry on people's war, set up bases in the countryside, use the countryside to encircle the cities and finally take the cities, that is, to follow the road of armed struggle on which the Communist Party of Thailand has led the Thai people in the past nine years and to seize political power by armed force. This is the only correct way to solve the question of the state and the people."

U.S.A.

Strikes on the Rise

With prices going up from month to month, inflation is worsening in the United States. It was running at 12.3 per cent a year in the first quarter of this year. Available statistics put the figure at 8.8 per cent in the second. To meet basic living costs, American workers are fighting for wage increases and strikes are multiplying.

The *U.S. News and World Report* says in its July 29 issue: "From one end of the country to the other, labour unrest exploded with a vengeance in mid-July. . . . Cities, states and private industry alike felt the impact of a drive by workers to get payboosts in line with the rising cost of living."

Strike action has spread to many departments of industries and transportation, including steel, coal mining, building, auto, copper and air-transport. What should be specially noted is that many municipal workers and public employees, including cleaners and teachers, left their jobs to protest against the "serious economic injustice," defying the authorities' strike-ban and running the risk of arrest, jail sentences or fines.

According to another U.S. weekly, *Time*, there were 3,240 strikes during the first half of this year, involving close to 1.6 million workers—650,000 above the same period in 1973. According to official statistics of the Federal Mediation and Conciliation Service, the number of strikes continued to rise last July.

In early August about 110,000 workers downed tools in six states.

INDIA

Soviet Economic Blackmail Exposed

The nature of Soviet social-imperialism is receiving attention in the Indian press, which carries rather full exposures of how the Soviet Union has made big profits in its trade with India by taking advantage of that country's difficulties.

Indian purchase of Soviet newsprint has been the focus of attention. It was reported that Indian requirements in fiscal 1974-75 have been estimated at 217,000 metric tons. But supplies, including local production and imports, will total only about 133,000 tons, far short of the needs of newspaper publication. Indian Minister of State for Information and Broadcasting I.K. Gujral recently admitted that the supply crisis is intensifying because an expected Soviet shipment has not materialized.

Under a bilateral trade agreement, the Soviet revisionists contracted to supply India with 45,000 tons of newsprint during 1974-75. However, seeing its newsprint shortages, they demanded prohibitive prices, at rs. 4,200 a ton compared with rs. 2,848 charged by another country. After much bargaining, these sharp Soviet operators finally agreed to make available to India, before the end of 1974, 23,000 tons at 3,640 rupees a ton.

"Newsprint Blackmail" is the title of a recent editorial in the *Hindustan Standard*. The Russians, fellow signatory of the "friendship treaty" and self-proclaimed ally of India's economy, it says, demanded a price much higher than the prevailing world price. Moreover, they wanted to re-

serve the right to raise the price unilaterally at any time while the contract lasts. Soviet price policies, such as they are, "will enlighten the most diehard capitalist."

"How the Soviet Union Is Exploiting India" is the title of an article, published by the Indian weekly *Organizer* in its August 3 issue. The article points out that the newsprint blackmail represents only a fraction of Soviet exploitation and plunder of India. It cites a long list of facts to substantiate the charge of Soviet economic exploitation of India.

Dealing with India's exports to the Soviet Union, the article says: "1) according to an agreement concluded in 1972, the Soviet Union was allowed to import one million tonnes of iron and steel from the Bhilai Steel Plant during a period of 3 years at a rate ranging from 10 to 20 per cent below the world market price; 2) while the U.S. buys sugar at 60 paise a kilo from India, the Soviet Union paid only 42 paise for it; 3) India has had to reduce the price of Hessian cloth in 1973 for the sake of her best friend though she might have got a better price because of shortage of synthetics in the world market; 4) the U.S.S.R. made our country reduce the export duty on jute in 1968 taking advantage of the crisis in the jute industry in that year; and 5) by the terms of an agreement between the Soviet Union and India in 1969, we agreed to supply 54,000 units of 85-tonne capacity wagons for movement under zero degree temperature at rs. 20,000 each. The manufacturing cost of the wagons was about rs. 40,000 each."

"The newsprint deal laid bare the myth," the article concludes. The episode demonstrated that the Soviet revisionists' lust for exploitation is in no way less intense than other imperialists.

JAMAICA

Solidarity With Third World

August 6 is Independence Day in Jamaica. The 12th anniversary this year was celebrated by an agricultural show which was opened by

Prime Minister Michael Manley on August 5. Speaking on the occasion, the Jamaican Prime Minister stressed the importance of developing agriculture and increasing production. He especially mentioned Jamaica's sugar sales to China on the basis of equality and mutual benefit. This, he said, is trade on an equal footing among countries of the Third World, a new force in the world with which Jamaica must make common cause.

Last June Jamaica, Guyana, Trinidad and Tobago decided to set up joint ownership of aluminium plants with an annual output of 200,000 tons each in Trinidad and Tobago and Guyana respectively. They will get natural gas from Trinidad and Tobago, hydro-electric power from Guyana and bauxite from Jamaica and Guyana. Referring to the exploitation of bauxite, Prime Minister Michael Manley pointed out that without relying on U.S. companies "we can do things that we used to think beyond the capability of the single members of the Third World."

Jamaica, with an area of 11,424 square kilometres and a population of over 1.9 million, is an island country in the Caribbean south of Cuba. It was a British colony in the 17th century. After years of struggle against colonial rule and for national independence, the people of Jamaica won independence on August 6, 1962. It has since become a member of the British Commonwealth.

GUINEA-BISSAU

U.N. Membership Recommended

The U.N. Security Council adopted at its meeting on the afternoon of August 12 a resolution recommending the General Assembly to admit the Republic of Guinea-Bissau to U.N. membership.

Asian, African and Latin American members of the Security Council spoke in support of the resolution and championed the independence of the other Portuguese colonies.

Speaking as Chairman of the U.N. Special Committee on Decolonization, Tanzanian Permanent Repre-

sentative Salim Ahmed Salim said that the victory of the people of Guinea-Bissau gave the people of Africa fresh hope that their goal of total liberation would sooner or later be realized.

Somalia's Representative Abdirizak Haji Hussein, speaking on behalf of the President of the Supreme Revolutionary Council of Somalia, who is the current Chairman of the Organization of African Unity, said that the O.A.U. from the start had taken a firm and unswerving stand for the freedom of all colonial peoples and the elimination of colonialism, racism and apartheid from the African continent.

On behalf of non-aligned states, Algerian Representative Mokhtar Taleb-Bendiab expressed appreciation at the Security Council decision.

Chinese Permanent Representative Huang Hua, in a speech following the adoption of the resolution, said: "The experience of the struggle of the people of Guinea-Bissau has shown that the liberation and independence of Guinea-Bissau were neither a 'favour' bestowed by the Portuguese colonialist authorities nor the outcome of 'peaceful transition.' The birth of the Republic of Guinea-Bissau and the fall of the fascist regime in Portugal were important victories for the unremitting struggles waged by the people in the Portuguese colonies and the African countries."

Huang Hua said: "We maintain that the Portuguese authorities must respect the independence and sovereignty of the Republic of Guinea-Bissau, immediately and unconditionally withdraw all their colonial troops and cease all acts of interference in its internal affairs."

"Following the consistent teachings of Chairman Mao Tsetung, the Chinese Government and people will unswervingly give firm support to the people of the Portuguese colonies and all the African countries and peoples in their just struggle for the complete liberation of the African continent," the Chinese Representative reiterated.

ON THE HOME FRONT

More Crude Oil

OIL production in China continues to rise this year on the basis of the big increases in the previous years. Crude oil output shot up 21.3 per cent and the amount of refined oil increased 18.2 per cent in the first six months compared with the corresponding period of last year. In addition, several new oilfields have been opened up and put into operation.

Using Marxism-Leninism-Mao Tsetung Thought as their weapon, workers and staff members in the petroleum industry have deeply criticized Lin Piao's crimes in trying to restore capitalism in China and rejudicated the doctrines of Confucius and Mencius, the ideology of the moribund and declining classes which advocated clinging to the old order and turning back the wheel of history. This has enhanced the workers' socialist enthusiasm and promoted oil production.

Taching, China's largest oilfield, has made outstanding achievements in the current movement to criticize Lin Piao and Confucius. From January to April this year its crude oil output rose fivefold compared with the corresponding period of 1965, the year prior to the Great Cultural Revolution. This provides a good example to refute Lin Piao's reactionary fallacies designed to negate the Great Proletarian Cultural Revolution. In the January-June period this year, Taching again overfulfilled the state plan every month, with crude oil output 24.7 per cent more than that of the corresponding period of last year. The speed of drilling, the amount of oil extracted and refined and other major items have hit an all-time high.

The Takang Oilfield, built during the Great Cultural Revolution, fulfilled all its quotas for the first half of this year. Production of crude oil in Takang rose 22.5 per cent over that of the corresponding period of last year; in the January-June period Shengli Oilfield's crude oil output went up 12.2 per cent compared with

the first six months of 1973 and the Yumen Oilfield overfulfilled the state plan every month.

Remarkable achievements have been gained in prospecting and exploration of oil and a group of high-yield oilwells have been drilled. Test drilling was successful in some key areas under exploration. Oil-bearing structures in some other areas were confirmed to be bigger than what was previously estimated, and promising oil and gas reserves were discovered in some areas.

The movement to criticize Lin Piao and Confucius has greatly accelerated oilfield construction. In the last winter-spring period, Taching was hit by severe snowstorms seldom known in many years, which caused great difficulties to the opening up of new oil zones. But the workers and cadres, displaying their fine tradition, successfully carried out construction work as planned. The No. 1205 and No. 1202 drilling teams each drilled more than 10,000 metres last January, setting the best winter record since Taching Oilfield was opened up 14 years ago.

Swift Progress in Sinkiang's Farm Mechanization

TREMENDOUS progress has been made in the farm mechanization in the Sinkiang Uighur Autonomous Region in northwest China since the Great Proletarian Cultural Revolution started. Compared with 1965, the year before the Cultural Revolution, the number of big and medium-sized tractors in 1973 more than doubled, walking-tractors increased 11-fold, combines rose 60 per cent and motive power used in agricultural production went up 9.5-fold. More mechanized and semi-mechanized machines or implements were used in animal husbandry, plant protection, threshing, transport as well as in processing farm and side-line products.

Sinkiang's rural areas had no tractors at all before liberation. Uighur, Kazakh, Khalkha, Hui, Tadjik and Han peasants had tilled the land with

simple tools throughout the ages. The "slash and burn" method in farming had been used in some out-of-the-way places. After liberation, mechanization was gradually introduced throughout the region on the basis of socialist collectivization of agriculture.

State farms, the production and construction corps and rural people's communes have set up their own mechanized farming teams and tractor stations. Last year, 54 per cent of the total cultivated area was tractor-ploughed and the tractor-sown area reached 42 per cent. Mechanization in harvesting was also of a higher level than before.

Most of the communes and production brigades bought the machinery with their own collective funds. Others which were less prosperous bought the machines with loans from the state or were provided by the state free of charge.

An agricultural mechanized force composed of members of various nationalities has emerged in Sinkiang. About half the operators of farm machines and maintenance workers in the people's communes are minority peoples. Over 4,000 of them, coming from different nationalities, went through training classes set up all over the region last winter and spring.

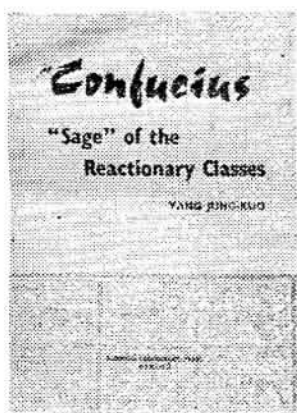
Farm machinery research institutes have been established by the autonomous region and some of its special administrative regions and counties. Each county has its farm machinery plant while some communes have repair shops. Output in the state-run tractor factory in Sinkiang has gone up steadily. About 30 per cent of the region's tractors were locally made and the rest were from other parts of the country.

Mechanization of farm work has freed much manpower for carrying out capital construction on the farmland in a big way and for developing a diversified economy.

Grain and cotton output in Sinkiang as a whole has risen year by year since the Great Cultural Revolution started. The region's grain and cotton output went up 7 and 15 per cent respectively last year compared with 1972.

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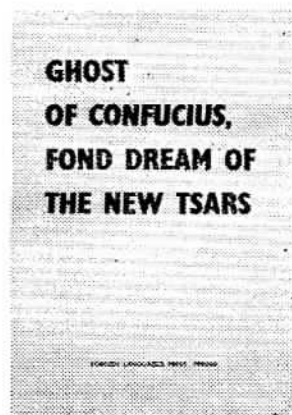
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